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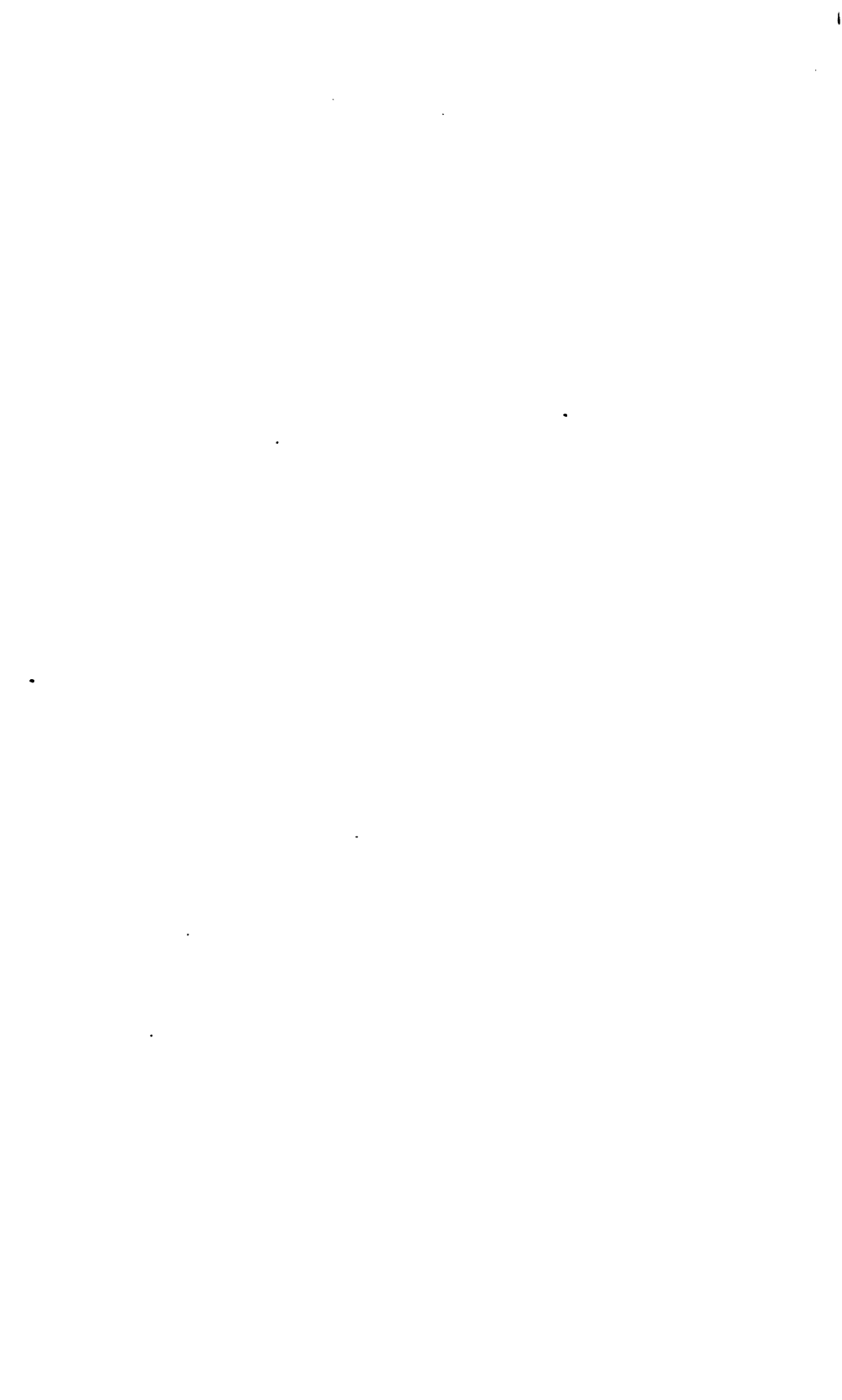
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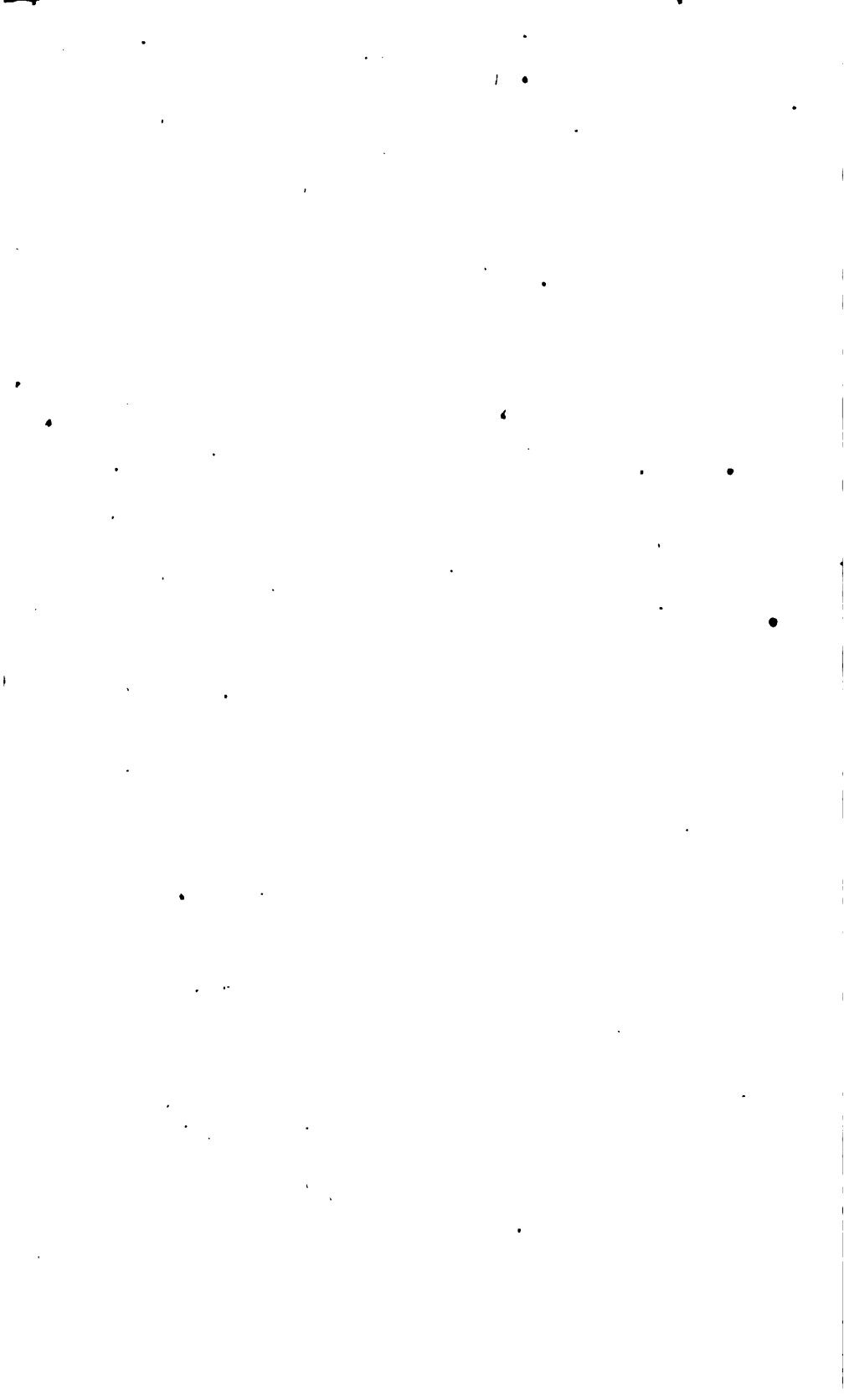
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2. _____







T H E
MONTHLY REVIEW;
O R,
LITERARY JOURNAL:

From JULY to DECEMBER, 1774.

WITH
A N A P P E N D I X
Containing the FOREIGN LITERATURE.
BY SEVERAL HANDS.

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T A B L E

T O T H E

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and PAMPHLETS contained in this Volume.**

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at the End of the Volume.**

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THE MONTHLY REVIEW,

For J U L Y, 1774.



ART. I. *Comedies of Plautus*, translated into familiar Blank Verse, by the Gentleman who translated *The Captives*. Volume the Fifth and last. 8vo. 6 s. bound: Becket. 1774.

THIS very ingenious and respectable translation now calls for our last attention: and in the capacity of public criticism, we have nothing more to do than to set down, for the Translator's future consideration, such remarks as may occur to us in comparing certain parts of the English Plautus with the original.

In the *Bacchides*, or *Courtezans*, the first comedy in this volume, we could wish the Translator had not followed the French editors in admitting the *spurious first scene*.

BACCHID. ACT I. SC. I.

——— *Mala tu es bestia.*

Nam huic ætati non conducit latebrosus locus.

You're a sly serpent: such a dark retreat

Suits not my youth ———

The metaphor here is not supported, nor the happy sense of the original conveyed in the translation. The allusion is borrowed from hunting the wild beast, and to attack him in his den was too bold an enterprize for a stripling, *non HUIC ÆTATI latebrosus locus*. We are sorry this fine idea is not preserved.

IB.

——— *Homo adolescentulus*

Penetrare hujusmodi in palæstram ubi damnis defudascitur,

Ubi pro disco damnum capiam, pro cursura dedecus.

TRANSLATION.

——— In the heyday of my blood,

To enter one of these academies,

Where people toil and sweat for their undoing,

I my ruin for a quib. shall take: ———

My running will be my disgrace and shame.

Vol. LI.

B

We

We cannot say that this satisfies us: The fourth line in particular has no precision of idea, nor propriety of expression. The word *academias* does not correspond with the idea of toil and sweat, as *desudascitur* does with *palestra* in the original.—Simply in prose it might stand thus, ‘ a pretty field of exercise this for a young man, where he must play—to lose, and run to shame!’

IB. *At nimium precisa es operaria.*

TRANS. Alas! you'll be a *mistress* too expensive.

The word *mistress* here seems a little unlucky as a translation of *operaria*.

IB. ACT IV. SC. I.

Quæque harum sunt ædes, pulte.

————— whichsoe'er's the house,

Knock at it————

The original led the Translator into this little inaccuracy, which, however, may as well be removed.

Who it comes out,
in the same scene, is rather harsh, and may be omitted.

IB. ACT IV. SC. VIII.

Æquom est tabellis consignatis credere.

————— It is but right,

That, when they're seal'd, I should give credit to them.

The original seems to be a general observation on the credit due to sealed writings, in contrast to the *verba danti seruo*, whose faith Nicobulus had been just then doubting, rather than to have any particular reference to the letter of Mnesilochus, which the Translator has given it.

IB. SC. IX.

*Nunc Priamo nostro si quis est emptor, cœmptionalem senem
Vendam ego, venalem quem habeo, ex templo ubi oppidum expugnauero.*

L I T E R A L L Y,

‘ Now if I can find a purchaser for our Priam, I will sell an old man, whom I have for sale, in the same lot with him, immediately after I have taken the town.’

We have quoted the original as it is pointed in our editions of Plautus, and we entirely agree with Gronovius in his sense of *cœmptionalis*. By the *senem cœmptionalem*, Chrysalus most probably means the father of Pistoclerus.

We leave this construction of the passage, which Mr. Warner has not followed, to his better judgment.

IB. ————— *perisse suavius est* ————

Suavius

Suavius should have been translated *more agreeable*; a sense which it commonly bore in the time of Plautus.—*Suaviter* seems here uncouth.

I'll return hither back immediately
in the same scene wants correction.

PERSA. ACT I. SC. II.

*Si id fiat, nã isti faxim nusquam appareant,
Qui hic albos ariete aliena oppugnant bona.*

TRANSLATION.

Was this a law in force, we should not see
The white net spread to take our neighbour's goods.

The commentators have both misread, and misunderstood, this passage, and it is, therefore, no wonder if they have led the Translator into their mistake. Not knowing what to make of *albo ariete*, and modestly concluding, according to custom, that what they did not understand must needs be wrong, some of them, to reconcile it to their ignorance, had the hardiness to alter the text to *albo rete*; which, indeed, made absolute nonsense of it. The allusion is military; the metaphorical construction this, 'We should see none of those fellows who lay siege to other men's goods with a white ram.' The real sense, 'We should see none of those informers who, by insidious means, get possession of the property of others.' The application of the metaphor, which is very happy, would probably have occurred to them, if they had recollected the following passage in Pliny: *EQUUM (qui nunc ARIES appellatur) in muralibus machinis primum apertum ad Trojam.* Plin. Nat. Hist. lib. vii. cap. 56. The insidious conduct of the informer represented by the equally insidious instrument of the *equus ad Trojam, qui nunc aries appellatur*, gives to the allusion the greatest propriety.

If the Translator of these comedies has fallen into any considerable error, it is when, through too great diffidence, he has departed from himself, and too implicitly given into the opinions of the commentators—that generation of moles, for ever groping and blundering, who, in general, without taste, penetration, or judgment, fell into the most miserable quibbling, and torturing of words. Mr. W. with all his merit, we can hardly forgive for his acquiescence in their interpretation of the following passage:

IB. ACT V. SC. I.

———— *Hic statui volo primum*

Aquilam mihi —————

The commentators will have *aquilam* in this place to stand for *aquulam*, a little water: now, not to mention that Toxilus calls for this article afterwards——

———— *Date aquam manibus,*

nothing can be more clear than that this expression is a continuation of the military metaphor with which he begins—

Hostibus victis, civibus salvis, &c.

———— *Hic statui volo primum*

Aquilam mihi————

The enemy subdued, the state in safety,

Here shall my standard first be placed, the eagle.

The Persian abounds with more unaffected wit and nature than almost any other of the comedies of Plautus. It is interspersed with fine sentiments, and the general purpose is truly comical, if not moral. A mischievous Pandar, imposed upon by the art of Toxilus (who had previous connections with him sufficient to make him wish for revenge) and drawn in to purchase a freeman's daughter, under pretence that she was a Persian slave, when he finds his mistake, and that he has thrown away his money, becomes a fine subject for comic ridicule. He appears venting his rage in the last act, when he finds Toxilus and his coadjutors exulting over his misfortunes.

ACT V. SCENE I.

Enter TOXILUS and Slaves.

TOXILUS. The foe subdu'd, the citizens all safe,
The state secure, peace firmly ratified,
The war extinct, and ended with success,
Our army and our garrisons compleat,
Since thus, O Jove, and all ye heavenly powers,
You've aided us effectually, I'm grateful;
And pay you my acknowledgments, that I
So fully am reveng'd upon my foe.
Go out then and prepare—Before the door,
Here, 'twixt my fellow soldiers I'll divide
The spoil, and make them be partakers with me—
Here my co-mates I'll entertain—Come forth—

[to the slaves.]

Set down the couches here—Bring every thing
Usual on such occasions—Here I'll have

* The water plac'd—Here will I make all gay,
Free and rejoicing; that all those, by whose

* *The water plac'd*—] The original is *aquilam*, the eagle, which the Romans carried on their ensigns. The commentators seem to agree, that the speaker uses it for *aquilam*, a little water, in order to make a kind of *jeu des mots* (as the French call it) on the words. That the Romans used warm and cold water both before their meals, most probably to wash their hands, appears from many passages in our author.

Age accumbere igitur—cedo aquam

Manibus, puer appone hic mensulam.

Moscellaria, Act I. Scene III. v. 150.

Then take your place—Some water for our hands—

Boy, set the table here————

Assistance I've so easily accomplish'd
The thing I wish'd for, may have some reward—
The man's a knave in grain, who can receive
A favour, and yet knows not to return it.

Enter LEMNISELENE, SAGARISTIO, and PÆGNIUM.

LEM. My Toxilus, why stand I distant from you?
Or rather should I say, why you from me?

Tox. Go to—Why don't you come then and caress me?

LEM. I will with all my heart—[*embracing him.*] There's nothing sweeter.

Prithee, why don't you take us to our couches
At once, * my dear—

Tox. Your wish is mine—

LEM. And mine—

Is yours—

Tox. Come, Sagaristio, come and take
The upper couch—

SAG. I care not much 'bout that;

† Do you but make the agreement good betwixt us.

Tox. Alas! good time—

SAG. All in good time's too late.

Tox. Attend the present business—Take your couch—

This happy day let's celebrate with joy,
It is my birth-day—Bring us water, boy, [to PÆG.

To wash our hands—Set supper on the table—

To you, sweet flower, this wreath of flowers I give,

[*giving a wreath to* LEMNISELENE.

For you shall be the mistress of our feast—

Start from the top † with seven cups, my boy,

Move your hand briskly, stir—Thou art an age,
Pægnium, in giving me the cups—Come, give them me—

Health to my noble self, and health to you, [drinking.

And health to my fair mistress—The kind gods

Have granted me this day, this day I long'd for—

When in my arms I may unfold you freed [to LEM.

From slavery.

LEM. You've made us happy all—

As it becomes a mistress to her love,

* — my dear—]. The original is, *oculus meus*, my eye. *Oculus* and *ocellus* are often made use of by Plautus in an endearing sense.

Bene vale, oculo mi—

Curculio, A& I. Scene III. v. 47.

Adieu, my dear—

Mens oculus, da mihi saviu—

Stichus, A& V. Scene VI. v. 3.

Give me a kiss, you rogue—

† Do you but make, &c.] The original in most of the editions is *cedo parem*. *Albus* and *Lambin* read *cedo partem*. If the former is adhered to, it is, say the commentators, addressed to Toxilus, and means, *do you provide a mistress for me, that I may be as happy as you are*. If the latter, it means, *give me the money, according to agreement*.

† —with seven cups—] This is an allusion to the game the Romans called *currus*, which were races with chariots, which they were to drive round the course. The Grecians drove round twelve times. Therefore *pergracari*, to drink like Grecians, *Limiers* from *M. De L'Ocure*. was to drink largely.

My hand presents this cup to yours—

Tox. Come, give it me—

LEM. Take it—

[giving him the cup.]

Tox. To him, who in this joy rejoices,
Health; and to him, who does not grudge it me—

SCENE II.

Enter DORDALUS at a distance.

DOR. Who are, who shall be, or whome'er have been,
Or who from this day forth shall ever be,
I, single I, surpass them all—And am
Without a peer, the greatest wretch alive.
I'm ruin'd, totally undone—This day
Has been to me the worst of days—That cheat
Has by his crafty tricks quite ruin'd me.
* I've lost my silver hook, nor ta'en my prey—
May all the gods confound this rascal Persian,
And every Persian—every person too—
I'm such a miserable, luckless wretch—
'Tis Toxilus has conjur'd up these plagues—
Because I would not trust him with the money,
He has contriv'd these engines of deceit;
Whom, if I live, if I do not to chains
And torture drive, should but his master once
Return again, as I do hope he will—
But ha!—What see I!—Do but look at them!
What comedy is this?—They're drinking here—
By Pollux! I will venture to accost them—
My honest friend, my honest freed slave too!
Hail to you both!

Tox. This surely must be Dordalus—

SAG. Why not invite him hither—

Tox. Let him come—

We'll shout applause—My most consummate Dordalus
All hail!—This is your place—Come, here recline—
† Water to wash his feet—Come, bring it boy!— [to PÆC.]

DOR. Touch me but lightly, with a single finger,
I'll sell you to the ground, you rascal you—

PÆC. I'll instant dash your eye out with my cup—

DOR. What say'st thou, gallows!—Wearer out of scourges!
How thou hast cheated me this day, how hamper'd me!
How lent a hand about this Persian too!

* *I've lost my silver hook.*—The commentators give themselves much trouble in explaining this passage, which to us seems very easy to be understood. Dordalus, by his having parted with the girl who had brought grief to his mill, in order to have a sum of money, and by the purchase he had just made of a girl whom he was obliged to give up, loses both the money, and the one as well as the other of these persons, at the same time. Herein seems to be the whole mystery of this passage, which on following the disposition of the piece, and not losing sight of the subject, as most commentators do, by quitting things for words, is very clear. LAMBIN.

† *Water to wash his feet.*—The commentators inform us, that it was the custom of the Gentiles as well as Jews, to have their slaves wash the feet of their guests before they sat down to meals. Lambin, not aware of this, will have it to be ironical.

Tox.

Tox. If you were wise, you'd wrangle somewhere else.

Dor. And you, my dainty freed woman, you knew
All this full well, and yet conceal'd it from me.

Lem. What folly 'tis, when one may live at ease,
To chuse the stirring of contentious brawls—
To live at ease, in time may suit you best—

Dor. My heart's on fire—

Tox. Give him a bowl of wine—
Extinguish it—For if his heart's on fire,
His head may catch the flame—

Dor. I understand you—
† You fool me now—Flout on as you were wont—
This is a place of liberty—

[to PÆNIUM.]

Tox. Well done!
What a facetious, princely strut thou'st got—
Faciousness becomes me mighty well.

PÆG. Besides, I long to play this knave some pranks,
Since he deserves them well—

Tox. As you've begun

Go on—

PÆG. Have at you, pandar—

[striking him.]

Dor. Oh! undone,
He has almost knock'd me down—

PÆG. Here, mind again—

Dor. Play on your pranks at will, while far from hence
Your master's absent—

PÆG. See how I obey—
Why should not you obey then, in return,
All my commands, and do what I persuade you?

Dor. What's that?—

PÆG. Why, take a rope, a stout one though,
And hang yourself—

Dor. You'd best be cautious how
You touch me, boy; lest I, with this my staff
Should do your business—

PÆG. Well, well—Use your staff,
I'll pardon you—

Tox. Come Pægium, * have done—

Dor. I'll utterly destroy you all, by Pollux!

PÆG. But he who dwells above me will, ere long
Utterly ruin you—who is your foe,
And will not be your friend—it is not they
Who tell you so—But it is I, myself—

Tox. Come, carry round the wine, and in full bumpers—
We have not drank this age—Our lips are parch'd—

Dor. Would to the gods your drink † might not pass thro' you!

† You fool me now—] After these words a sentence is not translated. The learned reader will know the reason.

* —have done—] The original is *de passum*. Greek, *waseta*, a cessation.

† —might not pass through you!—] We have translated it literally. The speaker means, I wish your drink would poison you.

- PÆG. Well, I must dance † the stationary dance,
The same which † Hegea heretofore compos'd—
But pray now look and see how well you like it—
- SAG. I'm willing also to repeat the dance
Which † Diodorus * in Ionia made.
- DOR. I'll make you suffer if you march not off—
- SAG. What, brazen-face, and do you still keep muttering?
Provoke me but—I'll bring again the Persian.
- DOR. By Hercules' thou'st clos'd my lips at once.
Thou art the Persian, who hast maim'd me quite.
- TOX. Peace, simpleton; why this is † his twin-brother.
[to SAGARISTIO.]
- DEA. Is he?
- TOX. Most certainly—His very twin-brother.
- DOR. The gods confound your twin brother and you.
- SAG. Yes, him who ruin'd you—I've deserv'd nothing—
- DOR. But may the plagues which he deserv'd, plague you!
- TOX. Come, let us play a little more upon him,
Unless you think he is not worthy of it.
- SAG. No need—
- LEM. For me, it is by no means decent.
- TOX. What! I suppose, 'cause when I purchas'd you,
‡‡ He gave no trouble, none at all—
- LEM. But yet—
- TOX. Trace with but yet—Beware of a mishap,
And follow me—I'm sure it well becomes you,
Nay, it is decent to obey my orders—
Had it not been for me, and my protection,
He shortly would have turn'd you on the town
‡ A common street walker—But so it is—
Some who have gain'd their freedom never think
Themselves genteel enough, nor free enough,
Nor wise enough, unless they thwart their patrons—

† —the stationary dance—] The original is *staticulum*, which the commentators tell us is a grave slow dance, what the French call *paixasse*. It is mentioned by Macrobius, in Saturnal. lib. ii. cap. 10.

‡ —Hegea—† Diodorus—] These, the commentators say, are the names of two dancing-masters—Of whom nothing more is known, than from this passage.

* —in Ionia made.] Concerning the Ionic dance. See *The Cheat*, A& V. Scene I. v. 29. note, Vol. III of this translation.

† —his twin brother.] See A& IV. Scene VI. v. 17. note.

‡‡ He gave no trouble—] Lambin says this is spoke ironically.

‡ A common street walker—] The original in most of the editions is *prostitulum*. That of Aldus reads *prostitutum*, which reading Lambin approves of. The difference, the grammarians tell us, is this: *Prostitulus* means a courtesan, or kept-mistress, *prostitula*, one that plies in the streets as a common prostitute. The word *prostitulus* also occurs again in our author.

Prostituli est autem flantem flanti servum

Dare amicum amica—

Stichus, A& V. Scene VI. v. 49

— A rare whore's trick,

To give a friend a kiss just as he passes—

We could wish the editions gave authority, for the same reasons, to read *prostitula* also in this passage.

Not besides this, unless they curse him too;
And are ungrateful to their benefactors.

LEM. Your kindnesses to me command obedience.

TOX. I, who have paid this man my money for you,
Am, without doubt, your patron, and I'd have him
Most exquisitely fool'd—

LEM. I'll do my best—

DOR. As sure as I'm alive, these are consulting
Something, I know not what, to injure me.

SAG. Hola!

Tox. What say'st?

SAG. Is this the pandar, Dordalus,
Who buys free virgins here? And is this he
Who was so valiant once?

DOR. What can this mean?
Out and alas! he has slap'd me on the face;

[PÆGNIUM strikes him.]

I'll do you some curs'd mischief, that I will.

TOX. 'Tis what we've done to you, and shall again.

DOR. He pinches me—

PÆG. And wherefore should he not?
Your back's been pinch'd ere now—

DOR. Do'st thou prate too?
Thou fragment of a boy—

LEM. My patron, come—
Let me intreat you to come in to supper—

DOR. O thou memorial of my heedlessness!
Dost thou deride me too, and scoff?

LEM. For why?
Because I ask you to regale yourself?

DOR. I won't regale myself—

LEM. Well, do not then.

TOX. O what strange things six hundred pieces do?
And what disturbances can they excite?

DOR. Undone! Undone!—Now to requite a foe
They know full well—

TOX. We've punish'd him enough—

DOR. Well, *I knock under—I confess—

TOX. And shall
Under the gibbet—In then—

SAG. To the stocks— [to DOR.]

DOR. Have not these fellows work'd me then enough?

TOX. You'll ne'er forget you met with Toxilus.

Spectators, fare ye well—The pandar now
Is quite demolish'd—

[to the Spectators, by way of Epilogue.]

Give us your applause.

We have now, through two comedies, minutely compared
the translation with the original, and have thereby had suffi-

* —I knock under—] The original is, *manus vobis do, I agree to you, I yield*. We have here taken a little liberty in the translation, in order to accommodate it to what follows; *et post dabit, sub furcis: and shall, under the gibbet*.

cient proof of its merit and fidelity. Under this idea we recommend it to the public, as a valuable acquisition to the classics in our language, and a proper companion to the ingenious Mr. Colman's Terence.

ART. II. *A Philosophical Analysis and Illustration of some of Shakespeare's remarkable Characters.* 8vo. 2s. 6d. Boards. Murray. 1774.

WE sincerely congratulate the friends of learning and philosophy, on the appearance of this young and spirited candidate for literary honour and fame*. He has chosen to enlist himself in a band, already supposed to be too numerous, the commentators and criticks upon Shakespeare: but a man of genuine merit will do honour to his station, be what it may; and throw a lustre about him wherever he moves. We cannot help viewing this young man with a mixture of love and admiration, carrying a philosophical and classical taste into subjects which have been generally treated in the detached, dry, and unentertaining manner of notes and commentaries. We hope the following pieces are only specimens of his productions in this way; and that they will lead other ingenious men to quit their contentions upon words, to make criticism subservient to philosophy, and not merely to philology and grammar.

The introduction is replete with excellent observations on the human mind; and affords the reader a very pleasing view both of the abilities and design of the Author. Mr. Richardson then proceeds to give what he very justly calls a philosophical analysis of the character of Macbeth. There is hardly a page of the book, which we might not quote for the entertainment of the reader. But perhaps we cannot please him more and instruct him better in the general design of every analysis, than by giving him the Author's own summary, after he has considered the several parts of every character. He concludes his observations on Macbeth in the following words:

'Thus, by considering the rise and progress of a ruling passion, and the fatal consequences of its indulgence, we have shewn, how a beneficent mind may become inhuman: And how those who are naturally of an amiable temper, if they suffer themselves to be corrupted, will become more ferocious and more unhappy than men of a constitution originally hard and unfeeling. The formation of our characters depends considerably upon ourselves; for we may improve, or vitiate, every principle we receive from nature.'

Mr. Richardson enters, in the same manner, into the character of Hamlet; he transports his reader as it were into the mind and soul of that amiable and unfortunate prince; and

* Mr. Richardson, Professor of Humanity in the university of Glasgow.

interests him in the events of the play, in a manner which we really think peculiar to the style and method of criticism which he has adopted. On reviewing the analysis of the character of Hamlet, the Author says,—‘ A sense of virtue, if I may use the language of an eminent philosopher, without professing myself of his sect, seems to be the ruling principle. In other men, it may appear with the ensigns of high authority: in Hamlet, it possesses absolute power, United with amiable affections, with every graceful accomplishment, and every agreeable quality, it embellishes and exalts them, It rivets his attachment to his friends, when he finds them deserving; it is a source of sorrow, if they appear corrupted. It even sharpens his penetration; and, if unexpectedly he discerns turpitude or impropriety in any character, it inclines him to think more deeply of their transgression, than if his sentiments were less refined. It thus induces him to scrutinize their conduct, and may lead him to the discovery of more enormous guilt. As it excites uncommon pain and abhorrence on the appearance of perfidious and inhuman actions, it provokes and stimulates his resentment: yet, attentive to justice, and concerned in the interests of human nature, it governs the impetuosity of that unruly passion. It disposes him to be cautious in admitting evidence to the prejudice of another: it renders him distrustful of his own judgment, during the ardor and the reign of passion, and directs him in the choice of associates, on whose fidelity and judgment he may depend. If softened by a beneficent and gentle temper, he hesitates in the execution of any lawful enterprise, it reproves him. And if there is any hope of restoring those that are fallen, and of renewing in them the habits of virtue and of self-command, it renders him assiduous in his endeavours to serve them. Men of other dispositions would think of gratifying their friends by contributing to their affluence, to their amusement, or external honour: but the acquisitions that Hamlet values, and the happiness he would confer, are a conscience void of offence, the peace and the honour of virtue. Yet, with all this purity of moral sentiment, with eminent abilities, exceedingly cultivated and improved, with manners the most elegant and becoming, with the utmost rectitude of intention, and the most active zeal in the exercise of every duty, he is hated, persecuted, and destroyed.’

In the character of the melancholy Jaques, the Author has illustrated ‘ how social dispositions, by being excessive, and by suffering a painful repulse, may render us unsocial and morose; how

Goodness wounds itself,

And sweet affection proves the spring of woe.’

‘ If these reasonings, he adds, have any foundation in nature, they lead us to some conclusions that deserve attention. To judge

judge concerning the conduct of others, and to indulge observations on the instability of human enjoyments, may assist us in the discipline of our own minds, and in correcting our pride and excessive appetites. But to allow reflections of this kind to become habitual, and to preside in our souls, is to counteract the good intentions of nature. In order, therefore, to anticipate a disposition so very painful to ourselves, and so disagreeable to others, we ought to learn, before we engage in the commerce of the world, what we may expect from society in general, and from every individual *. But if, previous to experience, we are unable to form just judgments of ourselves and others, we must beware of despondency, and of opinions injurious to human nature. Let us ever remember, that all men have peculiar interests to pursue; that every man ought to exert himself vigorously in his own employment; and that, if we are useful and blameless, we shall have the favour of our fellow citizens. Let us love mankind; but let our affections be duly chastened. Be independent, if possible; but not a stoic.

He lastly considers the soft delicate enchanting Imogen; in whom love is the ruling passion, and whose sufferings have always been peculiarly affecting:

‘The strength and peculiar features of a ruling passion, and the power of other principles to influence its motions, and moderate its impetuosity, are principally manifest, when it is rendered violent by fear, hope, grief, and other emotions of a like nature, excited by the concurrence of external circumstances. When love is the governing passion, these concomitant and secondary emotions are called forth by separation, the apprehension of inconstancy, and the absolute belief of disaffection. On separation, they dispose us to sorrow and regret: on the apprehension of inconstancy, they excite jealousy or solicitude: and the certainty of disaffection begets despondency. These three situations shall direct the order and arrangement, of the following discourse.’—

He concludes this very pleasing disquisition in a moral and useful manner.—‘I shall conclude these observations, by explaining more particularly, how the repulse of a ruling and habitual passion could dispose Imogen to despondency, and render her careless of life: in other words, what is the origin of despair; or, by what lamentable perversion those, who are susceptible of the pleasures of life, and in situations capable of enjoying them, become dissatisfied, and rise from the feast prematurely.

‘Happiness depends upon the gratification of our desires and passions. The happiness of Titus arose from the indulgence of a beneficent temper: Epaminondas reaped enjoyment from the love of his country. The love of fame was the source of

Cæsar's felicity: and the gratification of grovelling appetites gave delight to Vitellius. It has also been observed, that some one passion generally assumes a pre-eminence in the mind, and not only predominates over other appetites and desires; but contends with reason, and is often victorious. In proportion as one passion gains strength, the rest languish and are enfeebled. They are seldom exercised; their gratifications yield transient pleasure; become of slight importance, are dispirited, and decay. Thus our happiness is attached to one ruling and ardent passion. But our reasonings, concerning future events, are weak and short-sighted. We form schemes of felicity that can never be realized, and cherish affections that can never be gratified.

If, therefore, the disappointed passion has been long encouraged, if the gay visions of hope and imagination have long administered to its violence, if it is confirmed by habit in the temper and constitution, if it has superseded the operations of other active principles, and so enervated their strength, its disappointment will be embittered; and sorrow, prevented by no other passion, will prey, unabating, on the desolate abandoned spirit. We may also observe, that none are more liable to afflictions of this sort, than those to whom nature hath given extreme sensibility. Alive to every impression, their feelings are exquisite: they are eager in every pursuit: their imaginations are vigorous, and well adapted to fire them. They live, for a time, in a state of anarchy, exposed to the inroads of every passion, and, though possessed of singular abilities, their conduct will be capricious. Glowing with the warmest affections, open, generous, and candid; yet, prone to inconstancy, they are incapable of lasting friendship. At length, by force of repeated indulgence, some one passion becomes habitual, occupies the heart, seizes the understanding, and impatient of resistance or controul, weakens or extirpates every opposing principle: disappointment ensues: no passion remains to administer comfort: and the original sensibility which promoted this disposition, will render the mind more susceptible of anguish, and yield it a prey to despondency. We ought, therefore, to beware of limiting our felicity to the gratification of any individual passion. Nature, ever wise and provident, hath endowed us with capacities for various pleasures, and hath opened to us many fountains of happiness: 'let no tyrannous passion, let no rigid doctrine deter thee; drink of the streams, be moderate, and be grateful.'

We have thus given, we hope, an adequate view of the design and merit of this ingenious analysis. We most sincerely wish the Author may obtain all the honour and advantage from his work which he can hope for. We are however apprehensive that this method of criticism, while it is the only one that can please the philosopher and man of taste, will be deemed refinement, and unintelligible, by the common tribe of readers.

ART.

ART. III. *A Political Survey of Britain : Being a Series of Reflections on the Situation, Lands, Inhabitants, Revenues, Colonies, and Commerce of this Island. Intended to shew that we have not as yet approached near the Summit of Improvement, but that it will afford Employment to many Generations before they push to their utmost Extent the natural Advantages of Great Britain.* By John Campbell, LL.D. 4to. 2 Vols. 2l. 2s. unbound. Richardson and Urquhart. 1774.

WE have not had, for many years, a design in the republic of letters better conceived, more important in every view of it, and on the whole better executed, than Dr. Campbell's Political Survey. We are really astonished at the compass of the Author's knowledge, as well as pleased with the usefulness and goodness of his views.

Dr. Campbell gives, in his preface, a short account of the nature of his undertaking; and he bespeaks the candour of the Public in a manner which cannot fail of well securing it from every considerate and sensible reader.

'In a work which, from its nature, says he, required the investigation and discussion of such a variety of arduous and difficult subjects, it would be very great presumption to suppose that the Author, in spite of all his care and attention, hath not committed a multitude of mistakes, which, no doubt, will appear to such as are better acquainted with particular subjects, than he is or pretends to be; this put him under the necessity of applying to the candour of the judicious reader, and this flatters him with the expectation, that his appeal will not be vain. In proportion as men are judicious, they are usually impartial and compassionate, disposed to excuse involuntary errors, and those mistakes that arise without any ill design. The truth is, that such an attempt was almost beyond the reach of any one man's abilities, of which none could be more conscious than himself. If it should be asked, Why then did you undertake it, or persist in your undertaking? To this it is ingenuously answered, from a full conviction, that a work of this kind might be of the greatest public utility, and that it had better be imperfectly performed than not performed at all. The sense of this he expressed when he offered his proposals to the Public, and the kind reception they met with leaves him no room to doubt that his imperfections, whatever they may be, will not cancel the only merit to which he pretends, that of having a studious regard to truth, and, as far as his understanding could direct him, to the public good.'

He begins the Political Survey, by a general estimate of the nature and value of any country, and of the principles on which the celebrated empires of antiquity were founded. He then shews, in a variety of instances, that the situation of a country

try is a matter of the greatest importance to the happiness of the people. It may be pleasing to British readers to know what are the principal reasons which he offers for preferring an island to a continental situation.

'An insular situation, says Dr. Campbell, amongst those recommended by the ablest and most capable judges, has been represented as preferable to any, as enjoying some benefits inseparably peculiar thereto, and being at the same time free from many inconveniences to which countries seated on the continent are, from that very situation, necessarily exposed. The soil of islands, more especially if of any great extent, is commonly rich and fertile, and the climate rather milder than, under the same parallel of latitude, upon the main land. The sea being the safest and most natural boundary, affords the inhabitants great security in settling, cultivating, and improving their country; and a good government being once established, the inhabitants of an island must, for these reasons, thrive quicker than their neighbours, and, being naturally prone to navigation, supply their wants, export their own commodities, establish an extensive communication with the countries round them, and thereby attain an influence over their neighbours, strengthen themselves at home, augment their riches by trade, and, in consequence of that naval power, of which commerce only is the natural basis, commonly enjoy a greater proportion of freedom, affluence, and grandeur, than can well be attained, or, if attained, be for any length of time preserved, by inhabitants of countries of the same extent on the continent. As these are points of fact, they are best established from history; and the reader, when he carefully reflects on those instances that may and shall be produced from thence, will find himself much better enabled, than by any other method he could have been, to judge of the propriety of the reasons and remarks that will occur in a particular application. Besides, he will also see, and be convinced, that many things which he might have otherwise mistaken for the bold flights of a luxuriant fancy, or the chimerical and delusive inventions of a fertile imagination, are really sober and solid truths, suggested from the writings of men of sound judgment, and which may at any time, in any like place, be certainly reduced to practice, because the light of experience shews us that they have been actually practised already. A manner of writing in respect to the utility of which we may cite the authority of the celebrated John de Witt, than whom, in things of this nature, a better cannot be mentioned, whether ancient or modern.'

We think his introductory observations, in the next chapter, are very important; for example;

‘The

‘ The love of our country, like all other natural passions, is in itself not only innocent, but laudable ; though it may also, for want of being kept within due bounds, become the source of error, and, in consequence of that, subject us to ridicule. We are offended when we find the Greeks and Romans, at every turn, calling all other nations barbarians. We treat contemptibly such kind of distinctions, when introduced by the moderns ; and very justly blame a mixture of pride and prejudice, that serves to maintain causeless animosities, without so much as having one good effect. That a man ought to love his country merely because it is so, is out of dispute ; but he ought not to magnify it beyond the truth, since if this proceeds from an over-weening fondness, it is downright folly ; if from a design of imposing on others, it is falsehood. But, on the other hand, we are assuredly at full liberty to maintain the honour of our country against the prejudices, mistakes, and misinformations, that may have misled others ; and so long and so far as we have veracity on our side, we need be under no apprehensions of transgressing the bounds of decency. It is highly commendable to examine this point minutely, and to understand it exactly, that we may be at all times in a condition to speak pertinently on a subject so frequently brought upon the carpet, and in respect to which, in a free country especially, every member of society has such an immediate interest, that he ought intimately to know his country, from the same principles that lead him to know his own estate. With this view, and that we may be the more able to render service to the Public, and know what may turn to her detriment, what to her advantage, after having made the previous inquiries we judged the most requisite, in order to strengthen our judgment, we will address ourselves to the taking a candid survey of this island.’

His account of the situation, extent, climate, and inhabitants of the British islands is very full, minute, and yet entertaining. He describes at large our peculiar felicity in the distribution of water ; and gives a general and philosophical account of our most celebrated springs and baths. What he says of meers and lakes might be very useful if attended to. He has suggested a method of improving them by stocking them with fish, and supports it in the following manner :

‘ But I should be wanting to myself, and to the satisfaction of the inquisitive reader, should I neglect to inform him, that this method of improving is already practised in China, where their pedlars carry jars of spawn about from one province to another through the whole empire, for this very purpose of stocking every lake with all the different kinds of lake fish. A circumstance that certainly demands the notice of an age and nation

nation that seem so much disposed to do the subjects of this empire justice in every other respect. We already imitate the Chinese in a multitude of things; why not in this? We adopt their grotesque paintings; we are proud of imitating their porcelain; we are daily quitting our own principles of architecture, in order to follow theirs; why not copy them in a matter of such apparent benefit? We might then have all the lake fish of this island in every lake, with as much ease as they transport them from this province of their empire to that. We might then procure the streamling, which is the prime fish, in the Swedish lake Mæler; the Rheinlacker, or Rhine salmon, which are two ells long, and forty pounds weight, from the lake of Constance; and those enormous trouts, that are the glory of the Geneva lake, with as little trouble, without question, as the Chinese carry their jars even from the remotest districts of their extensive empire. We might imitate them also, when our lakes were thus stocked (for that of course would bring us water-fowl of every kind) in making use of birds of prey to fish for us, before they were permitted to feed themselves. And thus employment and subsistence too being found for an accession of people, every little lake would quickly have its village; every larger one, in process of time, would have its town, as well in the rough parts of Britain, as in Switzerland. In order to effect many things of this kind, there is nothing more requisite than to convert that restless passion of curiosity, which is the characteristic of the present age, into a laudable view to utility; which, by a few exalted and conspicuous examples, might certainly be done. We had heard that gold and silver fish served to amuse the idle in China. We longed for them here. Experience has shewn that this longing might be gratified; and the same experience has shewn us that this is a mere piece of amusement. Surely the trouble would not have been greater, or the acquisition less satisfactory, if it had produced us fish that were fit to eat. We very readily admit that this, as it stands, was a very innocent experiment; and on the other hand, we hope it will be allowed that our proposal is more useful, and that there is not the smallest room to doubt that it may be attended with as much success.

Dr. Campbell proceeds to enumerate and describe our rivers and ports, and suggests to us several improvements which deserve the public attention. He has some striking, and, we think, new observations on the benefits arising from the particular form and great extent of our coast. He then retires into the midland provinces, and gives the materials of a complete dissertation on each of the following subjects,—meadows, arable lands, mountains, and metals. He next proceeds to the lesser islands depending on Britain; and he gives an affecting account of their present state: particularly of the Shetland isles. It is

REV. JULY, 1774.

C

indeed

indeed surprising that our political guardians should overlook them for the sake of those dazzling but precarious advantages which arise from remoter settlements!

‘ If the prospect of these islands, says the public-spirited Author, seems to occupy a large space in this volume, it may be some apology to say, that their having been hitherto very indifferently, indeed hardly known, and consequently little attended to, not only recommended them to, but required for them a larger consideration in a political survey; and if still more is necessary to be said, let me have permission to observe, that the present state and circumstances of this country made it at this time still more peculiarly requisite. For the British dominions being now grown not only to an empire, but to a most extensive empire, there seems to be nothing of so great importance towards supporting its splendor and authority, as strengthening the center and seat of government, towards which, it can be esteemed no trivial supply, if by connecting more closely to us these islands, we may have the use and assistance of so many thousands of active and able men, equally capable of being employed at land or on sea, and who, from the situation of the countries they inhabit, may be at any time employed to the most useful purposes with the greatest facility. These islands are our own, we have not only an indisputable title, but an uninterrupted possession, so that we need not go to seek or to discover them; but barely to examine their utility, and by what means and methods we may avail ourselves of them and their inhabitants to the utmost.—It ought to be no bar to such enquiry, that in their present state they seem to be almost useless; for if we call to mind the ancient condition of Cornwall, of several of the northern counties of England, and the best part of Ireland, and compare them with what we now see to be the produce of these countries, and of which they were always capable; we can entertain no doubt that, by a like application of skill and assistance, the like effects may follow even here. Some difficulties will very probably occur, but they will be far from being great; for we need not either forces or fleets, we need not depopulate the happy regions of South Britain to plant these. They are for our purpose sufficiently peopled already; and if those who now inhabit them had the power of providing for their posterity, they would quickly become, in proportion to their extent, as populous as any other province that we have.

‘ The people who are at present in them are our subjects, and as well affected as any subjects can be, which affords them a just claim to our protection and assistance. That they have not either wealth or rich commodities to attract notice is alike their misfortune and ours. But if even in this state, they should be so fortunate as to draw the attention of government, there

there is no room at all to doubt, they would in a very short space emerge from this unhappy situation, to the common benefit of themselves and of the mother country. In respect to religion, the far greatest part of them are sincere and zealous Protestants, and the rest may be easily made so. The better sort every where speak the English language, and there are none amongst them who have not an ambition to learn it; nor are they less desirous of feeling the benefit of our laws, and of participating in the effects of that admirable constitution, which secures to men wherever it reaches, the most prosperous state of rational liberty. Their old prejudices, which in giving their history we have fairly represented, are long ago extinguished; their ill habits are entirely worn out, they are exceedingly sensible of their own misfortunes, clearly discern the causes of them, and would not only submit to, but eagerly welcome and embrace any new establishment by which they might be removed. As they must recover, if ever they recover, by the favour and kindness of Great Britain, so in consequence of this recovery they must be always and entirely dependent upon her. The benefits they receive will, and of necessity must, be in proportion to the strictness of their connection; and in consequence of their utility, and from their size, situation, and circumstances, it is simply impossible, that their interest and happiness can have any other basis than the countenance and protection of Britain. In virtue of this, they may, by a proper division of what is now useless property, come to have all their lands cultivated that are capable of culture, and these will be then found of much greater extent than can be conceived even by themselves at present; and, in conjunction with their ample fisheries, would furnish a comfortable subsistence to the present possessors, and, however numerous they may prove, to their posterity. If the certainty of this could admit of any doubt it might be removed, by considering attentively the number of ships of all nations which, by annually fishing upon their coasts, extract that wealth which might be acquired by them with much more ease. If the permanence of their prosperity should be questioned, let us recollect, that if once they were in possession of the fishing, curing, and exporting those inexhaustible stores that are daily within their reach, they would be able to do this at so cheap a rate, that, while under the protection of the mother country, no foreign nation could ever interfere with them more, as their numbers, and the capacity of managing their fisheries would increase every day.

We shall conclude our account of this important work in our next Review.

W.

ART. IV. *Poems*, by Mr. Potter. 8vo. 3 s. sewed. Wilkie.
1774.

THE Author of these *Poems* is known to the literary world by a pretty descriptive piece, called *Holkham*, the celebrated seat of Lord Leicester; by *Kymer*, an encomium on the Wodehouse family, in the style and taste of Milton's *Lycidas*, and written with considerable spirit and enthusiasm; but, more particularly, by a very beautiful Farewel Hymn to the Country, in imitation of Spenser. With these poems, already published at different times, and respectively noticed in our Review, a few others of less character and consequence contribute to make up this volume;—at the end of which we find an advertisement, that the Author is preparing for the press a translation of the entire tragedies of Euripides; a piece of intelligence, which we cannot consider as unimportant to English literature, because such a translation was wanting, and it seems here to have fallen into proper hands. The Chorus of Trojan Dames, translated from the *Hecuba*, stands at the end of these poems; and as we may presume that it appears here by way of specimen, we shall so far coincide with the Author's design as to allow them a place.

STROPHE I.

Tell me, ye gales, ye rising gales,
That lightly sweep along the azure plain,
Whose soft breath fills the swelling sails,
And waft the proud bark dancing o'er the main;
Whither, ah! whither will ye bear
This sick'ning daughter of despair?
What proud lord's rigour shall the slave deplore
On Doric or on Pthian shore;
Where the rich father of translucent floods,
Apidanus pours his headlong waves
Through sunny vales, through darksome woods,
And with his copious urn the fertile landskip laves?

ANTISTROPHE I.

Or shall the wave-impelling oar
Bear to the hallow'd isle my frantic woes,
Beneath whose base the billows roar,
And my hard house of bondage round inclose?
Where the new palm, the laurel where
Shot their first branches to the air,
Spread their green honours o'er Latona's head,
And interwove their sacred shade.
There 'midst the Delian nymphs awake the lyre,
To Dian sound the solemn strain,
Her tresses bound in golden wire,
Queen of the silver bow, and goddess of the plain.

STROPHE.

STROPHE II.

Or where th' Athenian tow'rs arise
 Shall these hands weave the woof, whose radiant glow
 Rivals the flow'r-impurpled dyes
 That on the bosom of the young spring blow :
 And on the gorgeous pall present
 Some high and solemn argument;
 Yoke the proud courser to Minerva's car,
 And whirl her through the walks of war :
 Or, 'gainst the Titans arm'd, let thund'ring Jove,
 In all heav'n's awful majesty,
 Hurl hideous ruin from above,
 Roll his tempestuous flames, and vindicate his sky.

ANTISTROPHE II.

Alas my children, battle-slain !
 Alas my parents ! Let me drop the tear,
 And raise the plaintive mournful strain,
 Your loss lamenting, and misfortune dear.
 Thee chief, imperial Troy, thy state
 I mourn subverted, desolate ;
 Thy walls, thy bulwarks smoking on the ground,
 The Grecian sword triumphant round.
 I, far from Asia, o'er the wide sea born,
 In some strange land am call'd a slave,
 Outcast to insolence and scorn,
 And for my nuptial bed find a detested grave.

This is spirited and poetical ; but, perhaps, the Trochaic
 tone is too laboriously indulged.

L.

ART. V. *Poesis Asiaticæ Commentariorum Libri Sex, cum Appendice ;*
subjicitur Limon, seu Miscellaneorum Liber : Auctore Gulielmo Jones,
A. M. Collegii Universitatis in Academia Oxoniensi, & Societatum
Regiarum Londinensis atque Hafniensis, Socio.—Commentaries on
 the Asiatic Poetry, in Six Books, with an Appendix. To which
 is added *Limon*, or Miscellaneous Pieces. By William Jones, M. A.
 Fellow of University College, Oxford, and of the Royal Societies
 of London and Copenhagen. 8vo. 9 s. Boards. Cadell. 1774.

IN this volume the learned Author has treated, in an elegant
 and spirited latinity, a variety of subjects relative to the Ori-
 ental poetry. The first book turns chiefly on that strong at-
 tachment the Asiatics in general have for poetry ; shews that
 their genius is particularly adapted to it, and enters into the
 cause. The Author takes notice of the several Eastern nations
 that appear to have cultivated poetry. The Indian, Chinese,
 Tartarian, Syrian, and Armenian, and even the Ethiopic poetry
 are respectively attended to. Some incidental observations on
 the connection between the Asiatic and the Greek poetry like-
 wise occur. These are followed by remarks on the Arabic, Per-
 sian, and Turkish poetry in particular, specimens of which are

introduced; and by a view of the characteristic excellencies of their different languages,

The second book treats of the composition of the Asiatic poetry; of the Arabic and Persian measures which are generally used by the Turks. The Author observes that the knowledge of the Hebrew metre is not so entirely lost that we should despair of recovering it; that it does not altogether correspond with the Arabic metre, the verses of the latter-terminating in an uniform manner, which is not the case with the Hebrew; that in the Arabic poetry the same measure is continued through the whole of a poem, but not quite so in the Hebrew; yet that there is, notwithstanding, a great similarity, at least, in the numbers. In this book the *Kasida* of the Arabs, a species of poetry that answers to our elegy, or rather to the Greek *Idyllium*, is treated of, and a specimen of a short *Idyllium* is introduced; several of the best poems of this kind are noticed, together with the seven *Idylliums* hung up in the temple of Mecca, called *Moallakat*; and an elegy of *Faredbi* is translated in the manner of Ovid.

This translation is so truly ingenious, and shews the happy imitative powers and command of language which Mr. Jones possesses, in so eminent a degree, that we cannot forbear presenting it for the entertainment of our learned Readers.

E L E G I A.

*Fulgur an è densâ vibratum nube coruscat ?
An roseas nudat Leila pudica genas ?
Bacciferumne celer fruticetum devorat ignis ?
Siderea an Solimæ lumina dulcè micant ?
Nardus an Hageri, an spirant violaria Meccæ,
Suavis odoriferus an venit Azza comis ?
Quàm juvat ah ! patrios memori tenuisse recessus
Mente, per ignotos dum vagor exul agros !
Valle sub umbrosâ, pallens ubi luget amator,
Num colit assuetos mollis amica lares ?
Jamna cient raucum præfracta tonitrua murmur
Montibus, effusæ quos rigat imber aquæ ?
An tua, dum fundit primum lux alma ruborem,
Lympha, Azibe, meam pellet, ut antè, sitim ?
Quot mea felices vidistis gaudia, campi,
Gaudia vœ ! misero non renovanda mihi ?
Equis apud Nagedi lucos aut pascua Tudæ
Pastor amatorum spesque metûsque canet ?
Equis ait, gelidâ Salæ dum valle recumbit,
“ Heu ! quid Cadmeo in monte fœdalis agit ?
Num graciles ridet hyematis frigora myrti ?
Num viret in solitis lotos amara lecis ?*

Nutu

*Num vernant humiles in aprico colle myrica ?
 Ne malus has oculus, ne mala lædat hyems !
 An mea Alëgiades, dulcissima turba, puellæ
 Curant, an zephyris irrita vota dabunt ?
 An viridem saliant, nullo venante, per hortum
 Hinnuleique citi, capreolique leves ?
 Visamne umbriferos, loca dilectissima, saltus,
 Ducit ubi facilem lætæ Noama chorum ?
 Num Daregi ripas patulâ tegit arbûtus umbrâ,
 Ah ! quoties lacrymis humida facta meis ?
 Grata quis antra colit, nobis absentibus, Amri,
 Autra puellarum quàm benè nota gregi ?
 Forsan amatores Meccanâ in valle reductos
 Absentis Solimæ commeminisse juvat.
 Tempus erit, levibus quo pervigilata cachinnis
 Nox dabit unanimi gaudia plena choro ;
 Quo dulces juvenum spirabit cætus amores,
 Et lætos avidâ combibet aure modos.*

Our English Readers would hardly think us excusable, if we did not, in some form or other, give them a translation of this beautiful

ARABIAN ELEGY.

Are these heaven's lightnings that illume the day ?
 Or are they LEILA's lovely looks, more gay ?
 From burning groves do these bright splendors rise ?
 Or are they beams from SOLYMA's fair eyes ?
 From HAGER's nard, from MECCA's violets flow
 These sweets ? Or these do AZZA's locks bestow ?
 O memory dear ! that former scenes explores,
 Lost in long exile, and on foreign shores !
 Where now the loves that languish'd in the shade ?
 The fond appointment, and the faithful maid ?
 Secure, while o'er the mountain's murmur'ing head
 The long, slow voice of distant thunders fled ;
 Secure, while down that mountain's wounded side,
 In the strong torrent roll'd the showery tide.
 As late, when morning led the glowing day,
 My thirst, O AZIB, shall thy springs allay ?
 O plains below'd ! to joys that once ye knew
 Sad, sweet remembrance sighs her last adieu !
 Shall NAGID's groves, shall TUDA's pastures hear
 The amorous shepherd's hope, the shepherd's fear ?
 From SALA's vale does no companion send,
 To CADEM's hills, fond wishes for his friend ?
 Yet smile your myrtles, unrepent by cold ?
 Yet blooms your lotus, where it bloom'd of old ?
 Love your low tam'risks yet their sunny hills ?
 Far be each eye that blasts, each storm that kills !

Still are we dear to soft ALEGIA's fair ?
 Still waste they wishes on the empty air ?
 Still, unpursued, along the flowery lawn
 Leaps the light kid, and flies the bounding fawn ?
 Those Sylvan wilds shall I behold again,
 Where gay NOAMA leads her happy train ?
 Still deign your banks the *arbutus* to rear,
 Ye streams of DAREG, swell'd with many a tear ?
 Who now shall near your lov'd retreats repair,
 Ye shades of AMRI, favour'd of the fair ?
 Yet shall ye, swains of Mecca's happier vale,
 Not long your absent SOLYMA bewail !
 Gay youth again shall form the festive choir,
 Lead the light dance, and wake the sprightly lyre ;
 Again shall love our gentle cares employ,
 And music breathe the living strains of joy.

For the many other curious particulars contained in this volume we must refer the Reader to the work itself.

L.

ART. VI. *Lord Chesterfield's Letters*, concluded.

IN the second volume of this *pleasing*, this *seducing* collection, we find a letter to Monsi. de Voltaire. It is dated Aug. 27, 1752, and we shall insert it for the sake of a passage relating to a little piece of Swift's, which (we believe) is not to be found in any edition of the Dean's works.

'As a most convincing proof how infinitely I am interested in every thing which concerns Mr. Stanhope, who will have the honour of presenting you this letter, I take the liberty of introducing him to you. He has read a great deal, he has seen a great deal ; whether or not he has made a proper use of that knowledge, is what I do not know : he is only twenty years of age. He was at Berlin some years ago, and therefore he returns thither ; for at present people are attracted towards the north, by the same motives which but lately drew them to the south.

'Permit me, Sir, to return you thanks for the pleasure and instruction I have received from your History of Lewis the XIV. I have as yet read it but four times, because I wish to forget it a little before I read it a fifth ; but I find that impossible : I shall therefore only wait till you give us the augmentation which you promised : let me intreat you not to defer it long. I thought myself pretty conversant in the History of the Reign of Lewis the XIV. by means of those innumerable histories, memoirs, anecdotes, &c. which I had read relative to that period of time. You have convinced me that I was mistaken, and had upon that subject very confused ideas in many respects, and very false ones in others. Above all, I cannot but acknowledge the obligation we have to you, Sir, for the light which you have thrown upon the follies and outrages of the different sects ; the weapons you employ against those madmen, or those impostors, are the only suitable ones ; to make use of any others would be imitating them : they must be attacked by ridicule, and

and punished with contempt. *A propos* of those fanatics; I send you here inclosed, a piece upon that subject, written by the late Dean Swift: I believe you will not dislike it. You will easily guess why it never was printed: it is *authentic*, and I have the original in *his own hand-writing*. His Jupiter, at *the day of judgment*, treats them much as you do, and as they deserve to be treated.

'Give me leave, Sir, to tell you freely, that I am embarrassed upon your account, as I cannot determine what it is that I wish from you. When I read your last history, I am desirous that you should always write history; but when I read your *Rome Sauvée* (although ill printed and disfigured) yet I then wish you never to deviate from poetry: however, I confess that there still remains one history worthy of your pen, and of which your pen alone is worthy. You have long ago given us the history of the greatest and most outrageous Madman (I ask your pardon if I cannot say the greatest Hero) of Europe; you have given us latterly the history of the greatest King; give us now the history of the greatest and most virtuous Man in Europe; I should think it degrading to call him King. To you this cannot be difficult, he is always before your eyes; your poetical invention is not necessary to his glory, as that may safely rely upon your historical candour. The first duty of an historian is the only one he need require from his, *Ne quid falsi dicere audeat, ne quid veri non audeat*. Adieu, Sir, I find that I must admire you every day more and more; but I also know that nothing ever can add to the esteem and attachment with which I am actually,

Your most humble, and most obedient servant,

CHESTERFIELD.'

The performance alluded to in the foregoing letter, is not inserted in the volume before us; but we conclude that it can be no other than the following little poem, entitled, *The Day of Judgment*; of which, some time ago, an incorrect copy found its way into one of the public papers. We give it to our Readers as a curiosity, and as a key to the Dean's religious character; which was oddly compounded of the opposite principles of Freethinking and Bigotry:

The DAY of JUDGMENT,

With a whirl of thought oppress'd,
I sunk from reverie to rest.
An horrid vision seiz'd my head,
I saw the graves give up their dead!
Jove, arm'd with terrors bursts the skies,
And thunder roars, and lightning flies!
Amaz'd, confus'd, its fate unknown,
The world stands trembling at his throne!
While each pale sinner hung his head,
Jove, nodding, shook the heavens, and said,
" Offending race, of human kind,
" By nature, reason, *learning* blind;
" You who through frailty step'd aside,
" And you who never fell,—*through pride*;
" You who in different sects were sham'd,
" And come to see each other damn'd;

" (So

" (So some folks told you, but they knew
 " No more of Jove's designs than you)
 " — The world's mad business now is o'er,
 " And I resent these pranks no more.
 " — I to such blockheads set my wit?
 " I damn such fools!—Go, go, you're bit."

'Bit,' or "*a bite, a bite!*" was once the fashionable cant wit and phrase of the times; and Swift, we see, condescended to adopt it. It has since given way to the *hum*, or *humbug*; which, in its turn, has been succeeded by a variety of kindred nonsense. Let us now return to our noble Author.

In Letter LXXI. we find his Lordship figuring away in the character of a reviewer; and we respectfully veil our bonnets to our illustrious Brother:

(Addressed to Mr. S. at Berlin.)

O⁸. 4, 1752.

" I consider you now as at the court of Augustus, where, if ever the desire of pleasing animated you, it must make you exert all the means of doing it. You will see there, full as well, I dare say, as Horace did at Rome, how states are defended by arms, adorned by manners, and improved by laws. Nay, you have an Horace there, as well as an Augustus; I need not name Voltaire *qui nil molitur inepté*, as Horace himself said of another poet. I have lately read over all his works, that are published, though I had read them more than once before. I was induced to this by his *Siècle de Louis XIV.* which I have yet read but four times. In reading over all his works, with more attention I suppose than before, my former admiration of him is, I own, turned into astonishment. There is no one kind of writing in which he has not excelled. You are so severe a Classic, that I question whether you will allow me to call his *Henriade* an Epic poem, for want of the proper number of Gods, Devils, Witches, and other absurdities, requisite for the machinery: which machinery is (it seems) necessary to constitute the *Epopée*. But whether you do or not, I will declare (though possibly to my own shame) that I never read any Epic poem with near so much pleasure. I am grown old, and have possibly lost a great deal of that fire, which formerly made me love fire in others at any rate, and however attended with smoke: but now I must have all sense, and cannot, for the sake of five righteous lines, forgive a thousand absurd ones.

" In this disposition of mind, judge whether I can read all Homer through *tout de suite*. I admire his beauties; but, to tell you the truth, when he stumbers I sleep. Virgil, I confess, is all sense, and therefore I like him better than his model; but he is often languid, especially in his five or six last books, during which I am obliged to take a good deal of snuff. Besides I profess myself an ally of Turnus's, against the pious Æneas, who, like many *soi disant* pious people, does the most flagrant injustice and violence, in order to execute what they impudently call the will of Heaven. But what will you say, when I tell you truly, that I cannot possibly read our countryman Milton through. I acknowledge him to have some most sublime passages, some prodigious flashes of light; but then you must acknowledge, that light is often followed by *darkness visible*,

'to use his own expression. Besides, not having the honour to be acquainted with any of the parties in his Poem, except the Man and the Woman, the characters and speeches of a dozen or two of Angels, and of as many Devils, are as much above my reach as my entertainment. Keep this secret for me; for if it should be known, I should be abused by every tasteless Pedant, and every solid Divine in England.

'Whatever I have said to the disadvantage of these three Poems, holds much stronger against Tasso's *Gierusalemme*: it is true he has very fine and glaring rays of poetry; but then they are only meteors, they dazzle, then disappear, and are succeeded by false thoughts, poor *conceits*, and absurd impossibilities; witness the Fifth and the Parrot, extravagancies unworthy of an Heroic Poem, and would much better have become Ariosto, who professes *le coglionerie*.

'I have never read the *Lusiade* of Camoens, except in a prose translation, consequently I have never read it at all, so shall say nothing of it; but the *Henriade* is all sense from the beginning to the end, often adorned by the justest and liveliest reflections, the most beautiful descriptions, the noblest images, and the sublimest sentiments; not to mention the harmony of the verse, in which Voltaire undoubtedly exceeds all the French poets: should you insist upon an exception in favour of Racine, I must insist, on my part, that he at least equals him. What hero ever interested more than Henry the Fourth, who, according to the rules of Epic poetry, carries on one great and long action, and succeeds in it at last? What description ever excited more horror than those, first of the Massacre, and then of the Famine, at Paris? Was love ever painted with more truth and *morbidezza* than in the ninth book? Not better, in my mind, even in the fourth of Virgil. Upon the whole, with all your classical rigour, if you will but suppose *St. Louis* a God, a Devil, or a Witch, and that he appears in person, and not in a dream, the *Henriade* will be an Epic poem, according to the strictest statute laws of the *Epopée*; but in my court of equity it is one as it is.

'I could expatiate as much upon all his different works, but that I should exceed the bounds of a letter, and run into a dissertation. How delightful is his History of that Northern Brute, the King of Sweden! for I cannot call him a Man; and I should be sorry to have him pass for a Hero, out of regard to those true heroes; such as Julius Cæsar, Titus, Trajan, and the present King of Prussia; who cultivated and encouraged arts and sciences; whose animal courage was accompanied by the tender and social sentiments of humanity; and who had more pleasure in improving, than in destroying their fellow-creatures. What can be more touching, or more interesting; what more nobly thought, or more happily expressed, than all his dramatic pieces? What can be more clear and rational than all his philosophical letters? And what ever was so graceful, and gentle, as all his little poetical trifles? You are fortunately *à portée* of verifying, by your knowledge of the man, all that I have said of his works.

'Monsieur de Maupertuis (whom I hope you will get acquainted with) is, what one rarely meets with, deep in philosophy and mathematics, and yet *bien sûr et amiable homme*; Algarotti is young Fontenelle. Such men must necessarily give you the desire of pleasing them;

them ; and if you can frequent them, their acquaintance will furnish you the means of pleasing every body else.'

In Letter LXXIV. we find another remark or two on the works of Voltaire, which we shall extract, as being properly supplemental to the foregoing letter :

' I have lately read, with great pleasure, Voltaire's two little histories of *les Croisades*, and *l'Esprit humain* ; which I recommend to your perusal, if you have not already read them. They are bound up with a most poor performance, called *Micromégas*, which is said to be Voltaire's too ; but I cannot believe it, 'it is so very unworthy of him : it consists only of thoughts stolen from Swift, but miserably mangled and disfigured. But his History of the Croisades shows, in a very short and strong light, the most immoral and wicked scheme, that was ever contrived by knaves, and executed by madmen and fools, against humanity. There is a strange, but never-failing relation, between honest madmen and skilful knaves ; and wherever one meets with collected numbers of the former, one may be very sure that they are secretly directed by the latter. The Popes, who have generally been both the ablest and the greatest knaves in Europe, wanted all the power and money of the East : for they had all that was in Europe already. The times and the minds favoured their design, for they were dark and uninformed ; and Peter the Hermit, at once a knave and a madman, was a fine papal tool for so wild and wicked an undertaking. I wish we had good histories of every part of Europe, and indeed of the world, written upon the plan of Voltaire's *de l'Esprit humain* ; for, I own, I am provoked at the contempt which most historians show for humanity in general ; one would think by them, that the whole human species consisted but of about a hundred and fifty people, called and dignified (commonly very undeservedly too) by the titles of Emperors, Kings, Popes, Generals, and Ministers.'

The series of Lord Chesterfield's Letters to his son, is closed by No. CXC VII. of the present volume. The last is dated Oct. 17, 1768 ; soon after which a period was put to the paternal solicitude, expectations, and wishes of the noble Writer, by the death of Mr. Stanhope *,—the sole object of all. Nine letters to the widow of his above son, and one to her two sons, Charles and Philip Stanhope, are added to the above-mentioned series. To these are subjoined the following miscellaneous pieces, viz.

- I. *Some Account of the Government of the Republic of the Seven United Provinces.* This piece is the more valuable, as the particulars which it contains are founded in his Lordship's personal acquaintance with the subject.
- II. *Maxims.* Of these maxims, his Lordship himself thus speaks, in one of his letters to his son :

' I have thrown together the inclosed observations on men and things ; for I have no merit as to the invention ; I am no system-

* Mr. Stanhope died on the 16th of November following.

monger; and, instead of giving way to my imagination, I have only consulted my memory; and my conclusions are all drawn from facts, not from fancy. Most maxim-mongers have preferred the prettiness to the justness of a thought, and the turn to the truth; but I have refused myself to every thing that my own experience did not justify and confirm. I wish you would consider them seriously, and separately, and recur to them again *pro re nata* in similar cases. Young men are as apt to think themselves wise enough, as drunken men are to think themselves sober enough. They look upon spirit to be a much better thing than experience; which they call coldness. They are but half mistaken; for though spirit, without experience, is dangerous, experience, without spirit, is languid and defective. Their union, which is very rare, is perfection: you may join them, if you please; for all my experience is at your service.

A sample or two of the fruits of Lord C.'s experience may not be unacceptable to the curious reader:

'As Kings are begotten and born like other men, it is to be presumed that they are of the human species; and, perhaps, had they the same education, they might prove like other men. But, flattered from their cradles, their hearts are corrupted, and their heads are turned, so that they seem to be a species by themselves. No King ever said to himself, *Homo sum, nihil humani a me alienum puto*.

'Flattery cannot be too strong for them; drunk with it from their infancy, like old drinkers, they require drams.

'They prefer a personal attachment to a public service, and reward it better. They are vain and weak enough to look upon it as a free-will offering to their merit, and not as a burnt sacrifice to their power. —

'A difference of opinion, though in the merest trifles, alienates little minds, especially of high rank. It is full as easy to commend as to blame a great man's cook, or his taylor: it is shorter too; and the objects are no more worth disputing about, than the people are worth disputing with. It is impossible to inform, but very easy to displease them. —

'The reputation of generosity is to be purchased pretty cheap; it does not depend so much upon a man's general expence, as it does upon his giving handsomely where it is proper to give at all. A man, for instance, who should give a servant four shillings, would pass for covetous, while he who gave him a crown, would be reckoned generous: so that the difference of those two opposite characters, turns upon one shilling. A man's character, in that particular, depends a great deal upon the report of his own servants; a mere trifle above common wages, makes their report favourable.

'Take care always to form your establishment so much within your income, as to leave a sufficient fund for unexpected contingencies, and a prudent liberality. There is hardly a year, in any man's life, in which a small sum of ready money may not be employed to great advantage.'

III. *Political Maxims of the Cardinal de Retz, in his Memoirs; with Lord Chesterfield's Remarks.*

IV. *Considerations on the Repeal of the LIMITATION, relative to Foreigners, in the ACT OF SETTLEMENT.*

V. *Axioms in Trade.*

VI. *To the KING's Most Excellent MAJESTY. The humble Petition of Philip Earl of Chesterfield, Knight of the Most Noble Order of the Garter.*

An excellent piece of pleasantry.

VII. *Fragments, of Letters to his Son.*

VIII. *Three Letters, to different Persons.*

IX. An elegant poetical Compliment to Lord C. from Mr. Jerminham.

X. Lord C.'s Letter to Mr. Jerminham, in acknowledgment of the aforementioned Compliment.

XI. Three other Letters.

Interpersed through the letters to Mr. Stanhope, are many anecdotes and characteristic sketches of eminent persons; his Lordship's contemporaries; among which we find the names of, *first,*

Lord AL—M—LE.

This Nobleman's good fortune and progress in the great world, are instanced as proofs of what may be done by address, manners, and graces *only*.

'What do you think,' says Lord C. 'made our friend Lord Al—m—le, colonel of a regiment of guards, governor of Virginia, groom of the stole, and ambassador to Paris; amounting in all to sixteen or seventeen thousand pounds a year? Was it his birth? No; a Dutch gentleman only. Was it his estate? No, he had none. Was it his learning, his parts, his political abilities and application? You can answer these questions as easily, and as soon, as I can ask them. What was it then? Many people wondered, but I do not; for I know, and will tell you. It was his air, his address, his manners, and his graces. He pleased, and by pleasing became a favourite; and by becoming a favourite became all that he has been since. Show me any one instance, where intrinsic worth and merit, unassisted by exterior accomplishments, have raised any man so high.'

In the same letter is the following character of a person of high rank in a neighbouring kingdom.

'You know the Duc de Richelieu, now *Marschal Gordon bleu, Gentilhomme de la Chambre*, twice ambassador, &c. By what means? Not by the purity of his character, the depth of his knowledge, or any uncommon penetration and sagacity. Women alone formed and raised him. The Dutchess of Burgundy took a fancy to him, and had him before he was sixteen years old; this put him in fashion among the *beau monde*: and the late Regent's eldest daughter, now Madame de Modene, took him next, and was near marrying him. These early connections with women of the first distinction, gave him those manners, graces, and address, which you see he has; and which, I can assure you, are all that he has; for, strip him of them, and

he

he will be one of the poorest men in Europe. Man nor woman cannot resist an engaging exterior; it will please, it will make its way.'

Duke of NEWCASTLE.

In a letter addressed to Mr. Stanhope, then at Hanover, in 1752, Lord C. thus advises his son to get into the good graces of the Duke, then at the same place:

'Direct your principal battery, at Hanover, at the D—— of N——: there are many very weak places in that citadel; where, with a very little skill, you cannot fail making a great impression. Ask for his orders, in every thing you do: talk Austrian and Antigallican to him; and, as soon as you are upon a foot of talking easily to him, tell him *en badinant*, that his skill and success in thirty or forty elections in England; leave you no reason to doubt of his carrying his election for Frankfort; and that you look upon the Archduke as his Member for the Empire. In his hours of festivity and comotation, drop, that he puts you in mind of what Sir William Temple says of the Pensionary de Wit; who, at that time, governed half Europe; that he appeared at balls, assemblies, and public places, as if he had nothing else to do, or to think of. When he talks to you upon foreign affairs, which he will often do, say, that you really cannot presume to give any opinion of your own upon those matters, looking upon yourself, at present, only as a postscript to the *corps diplomatique*; but that, if his Grace will be pleased to make you an additional volume to it, though but in *duodecimo*, you will do your best, that he shall neither be ashamed nor repent of it. He loves to have a favourite, and to open himself to that favourite: he has now no such person with him; the place is vacant, and if you have dexterity you may fill it. In one thing alone, do not humour him; I mean drinking; for as I believe you have never yet been drunk, you do not yourself know how you can bear your wine, and what a little too much of it may make you do or say: you might possibly kick down all you had done before.'

In another place, speaking of the Duke's want of order, coolness, and method, in the dispatch of business, Lord C. observes, that 'the hurry and confusion of the Duke of Newcastle do not proceed from his business, but from his want of method in it.' 'Sir Robert Walpole,' adds his Lordship, 'who had ten times the business to do, was never seen in a hurry, because he always did it with method.' And our noble Author adds this just reflection,—the head of a man who has business, and no method nor order, is properly that *rudis indigestaque testis quam dixere chaos*.

SIR WILLIAM YOUNG.

This gentleman is brought in to exemplify Lord C.'s doctrine with respect to the power and effect of eloquence.

'Sir W—— Y——, with not a quarter of your parts, and not a thousandth part of your knowledge, has, by a glibness of tongue singly, raised himself successively to the best employments of the kingdom: he has been Lord of the Admiralty, Lord of the Treasury, Secretary

cretary at War, and is now Vice-Treasurer of Ireland ; and all this, with a most sullied, not to say blasted character.'

Mr. PELHAM.

March the 8th, 1754.

' Mr. Pelham died last Monday, of a fever and mortification ; occasioned by a general corruption of his whole mass of blood, which had broke out into sores in his back. I regret him as an old acquaintance, a pretty near relation, and a private man, with whom I have lived many years in a social and friendly way. He meant well to the Public ; and was incorrupt in a post where corruption is commonly contagious. If he was no shining, enterprizing Minister, he was a safe one, which I like better. Very shining Ministers, like the Sun, are apt to scorch, when they shine the brightest : in our constitution, I prefer the milder light of a less glaring minister.'

PULTENEY, LORD BATH.

' The whole subject of conversation, at present, is the Death and Will of Lord Bath : he has left above twelve hundred thousand pounds in land and money, four hundred thousand pounds in cash, stocks, and mortgages ; his own estate, in land, was improved to fifteen thousand pounds a year, and the Bradford estate, which he **, is as much ; both which, at only five-and-twenty years purchase, amount to eight hundred thousand pounds ; and all this he has left to his brother, General Pulteney, and in his own disposal, though he never loved him. The legacies he has left are trifling, for, in truth, he cared for nobody ; the words *give* and *bequeath* were too shocking to him to repeat, and so he left all, in one word, to his brother.'

We have, also, in one of these letters, a slight sketch of the late King of France ; and a shrewd comment on the mysterious conduct of the celebrated Madam Maintenon : with these we shall conclude our extracts from Lord Chesterfield's Letters :

LOUIS XV.

' ——— attend particularly to the affairs of France ; they grow serious, and, in my opinion, will grow more and more so every day. The King is despised, and I do not wonder at it ; but he has brought it about, to be hated at the same time, which seldom happens to the same man. His ministers are known to be as disunited as incapable : he hesitates between the Church and the Parliaments, like the ass in the fable, that starved between two hampers of hay ; too much in love with his mistress to part with her, and too much afraid, for his soul, to enjoy her : jealous of the Parliaments, who would support his authority ; and a devoted bigot to the Church, that would destroy it. The people are poor, consequently discontented : those who have religion, are divided in their notions of it ; which is saying, that they hate one another. The Clergy never do forgive ; much less will they forgive the Parliament : the Parliament never will forgive them.'

MADAME MAINTENON.

' ——— I have read Madame Maintenon's letters ; I am sure they are genuine, and they both entertained and informed me. They have brought me acquainted with the character of that able and artful

fullady; whom I am convinced, that I now know, much better than her *directeur* the *Abbé* de Fencloñ (afterwards Archbishop of Cambray) did, when he wrote her the 18th letter; and I know him the better too for that letter. The *Abbé*, though brimful of the divine love, had a great mind to be 'first Minister, and Cardinal, in order, *no doubt*, to have an opportunity of doing the more good. His being *directeur* at the time to Madame Maintenon, seemed to be a good step toward those views. She put herself upon him for a saint, and he was weak enough to believe it; he, on the other hand, would have put himself upon her for a saint too, which, I dare say, she did not believe; but both of them knew, that it was necessary for them to appear saints to Lewis XIV. who they were very sure was a bigot. It is to be presumed, nay, indeed it is plain by that 18th letter, that Madame Maintenon had hinted to her *directeur* some scruples of conscience, with relation to her commerce with the King; and which I humbly apprehend to have been only some scruples of prudence, at once to flatter the bigot character, and increase the desires of the King. The pious *Abbé*, frightened out of his wits, lest the King should impute to the *directeur* any scruples or difficulties which he might meet with on the part of the Lady, writes her the above-mentioned letter; in which he not only bids her, not tease the King by advice and exhortations, but to have the utmost submission to his will; and, that she may not mistake the nature of that submission, he tells her, it is the same that Sarah had for Abraham; to which submission Isaac perhaps was owing. No bawd could have written a more seducing letter to an innocent country girl, than the *directeur* did to his *penitente*; who, I dare say, had no occasion for his good advice. Those who would justify the good *directeur*, alias the pimp, in this affair, must not attempt to do it, by saying, that the King and Madame Maintenon, were at that time privately married; that the *directeur* knew it; and that this was the meaning of his *enigma*. This is absolutely impossible; for that private marriage must have removed all scruple between the parties; nay, could not have been contracted upon any other principle, since it was kept private, and consequently prevented no public scandal. It is therefore extremely evident, that Madame Maintenon could not be married to the King, at the time when the scrupled granting, and when the *directeur* advised her to grant, those favours which Sarah with so much submission granted to Abraham: and what the *directeur* is pleased to call *le mystère de Dieu*, was most evidently a state of concubinage. The letters are very well worth your reading; they throw light upon many things of those times.'

We shall finally close this article with the apology for Lord Chesterfield, written by Mrs. Stanhope, and prefixed to the new edition of these letters in 4 vols 8vo. viz.

'The favourable manner in which the following work has been generally received by the Public, hath induced the Editor to offer a reflection or two, in answer to certain objections that have by some, perhaps with too much severity, been urged against it.

'It hath been objected, that the Earl of Chesterfield entertained too unfavourable an opinion of mankind; that consequently some
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of his precepts and instructions are calculated to inspire distrust, and an artful conduct. Admitting this accusation as ever so just, I am much afraid, that the more we know the world, the less apt we shall be to reprehend such an overprudence in this respect: for youth, naturally unsuspecting, unguarded in their conduct, and unhackneyed in the world, seldom fail to become the prey of designing and experienced minds. We see however, throughout the work, the noble Author invariably adhering to the maxim, "Stop short of simulation and of falsehood." We find him constantly strenuous in recommending the observance of the strictest morality, and the conservation of an indelible purity of character; as must appear to every one who reads the letters with any degree of attention.

* With regard to another objection, which some ladies with sincerity, and others affectedly make, to a recommendation, as they term it, of gallantry with married women; some allowances candour will make for what "one man of the world," to use his Lordship's own words, "writes to another." And this reflection will receive additional weight, from considering that Mr. Stanhope was then in a country where the greatest appearances of gallantry are frequently unattended with any criminality; at least with as little as in those where more outward reserve is practised.

* But as may be abundantly collected, his Lordship had other motives for such recommendation of an attachment to women of fashion, than a mere sacrifice to pleasure. He presumed his son might thereby be domesticated in the best foreign companies, and consequently acquire their language, and attain a thorough knowledge of their manners, customs, and whatever else might be of use to him. Most particularly was this advice intended, to give him a detestation for the company of that degrading class of women, who are gained by interested motives, and whom he looked on as the perdition of those young men that unfortunately attach themselves to them.

* Such were undoubtedly Lord Chesterfield's views, in recommending attachments of a more elevated sort; and though this cannot be justified according to the strictest rules of religion, yet, considering his motives, and the usage of the countries in which his son then resided, my fair countrywomen will, I trust, in candour, excuse, what in strictness, perhaps, they cannot justify: and wrapping themselves up in the cloak of their own innocence, will learn to pity those who live in more dissipated regions; and happy in these realms of virtue, bid defiance to looser, much looser, pens than that of the Earl of Chesterfield.*

If the above is not a full and complete defence of his Lordship's principles and conduct, as a PRECEPTOR, it is, perhaps, the most decent apology for him that can be offered.—If it answers no other purpose, it may, at least, serve as a crape fan to shade the mantling blood* in the cheeks of the fair Editor.

G.

* Vid. Review for June, p. 457.

ART. VII. *Ædes Pembrochianæ*: or, a critical Account of the Statues, Bustos, Relievos, Paintings, Medals, and other Antiquities and Curiosities at Wilton House. Formed on the Plan of Mr. Spence's *Polymetis*; the ancient Poets and Artists being made mutually to explain and illustrate each other. To which is prefixed, an Extract of the Rules to judge of the Goodness of a Picture, and the Science of a Connoisseur in Painting. By Mr. Richardson. 8vo. 2s. 6d. Baldwin. 1774.

THE introductory chapters to this work, entitled, Rules to judge of the Goodness of a Picture,—The Science of a Connoisseur in Painting,—A Dissertation on the Origin, Progress, and Decay of Sculpture among the Greeks and Romans, contain several observations which may be useful to those who are not acquainted with the writings of Abbé Winckleman, &c. Our artists now appear to be looking up to the principles of their arts; but there seems to be a maxim likely to be established among them, beyond which we are much afraid they will never have philosophy enough to look, viz. that the only way to imitate nature, is to imitate the ancients. In many things where the ancients have not left us *excellent* models, we have greatly surpassed them. In all things where they have, and we have toiled to imitate, we remain far short of them. Imitation is the way to mediocrity; but great numbers may be artists by means of it. The way to supreme excellence is immediately to copy nature; but it can be pursued only by a few.

There is another idea which we have lately observed to have infested the writings of our connoisseurs, that of *improving* upon nature. We will venture to say, against all the artists in the universe, that it is a notion truly unphilosophical and absurd. Our Author conveys it in the following passage: Abbé Winckleman, and, we believe all our late writers on taste in the arts, have strongly supported it. ‘The great and chief ends of painting are to *raise* and *improve* nature, and to communicate ideas, not only those which we may receive otherwise, but such as without this art could not possibly be communicated; whereby mankind is advanced higher in the rational state, and made better; and that in a way easy, expeditious, and delightful.

‘The business of painting is not only to represent nature, and to make the best choice of it, but to raise and improve it from what is commonly or even rarely seen, to what it never was, or will be, in fact, though we may easily conceive it might be. As in a good portrait, from whence we conceive a better opinion of the beauty, good sense, breeding, and other good qualities of the person, than from seeing themselves; and yet without being able to say in what particular it is unlike; for nature must be ever in view.

Unerring Nature, still divinely bright,
 One clear, unchang'd, and universal light;
 Life, force, and beauty, milt to all impart,
 At once the source, and end, and test of art;
 That art is best which most resembles her,
 Which still presides, yet never does appear.

POPE's *Essay on Criticism*.

‘ I believe there never was such a race of men upon the face of the earth ; never did men look and act like those we see represented in the works of Raphael, Michael Angelo, Coregio, Parmegiano, and others of the best masters ; yet nature appears throughout : we rarely or never see such landscapes as those of Titian, Annibale Caracci, Salvator Rosa, Claude Lorrain, Jasper Poussin, and Rubens ; such buildings and magnificence as in the pictures of Paulo Veronese : but yet there is nothing but what we can believe may be. Our ideas even of fruits, flowers, insects, draperies, and indeed of all visible things, and of some that are invisible, or creatures of the imagination, are raised and improved in the hands of a good painter ; and the mind is thereby filled with the noblest and therefore the most delightful images. The description of one in an advertisement of a newspaper is nature, so is a character by my Lord Clarendon ; but they are nature very differently represented.’

This, we believe, is saying as much as can be said on the principles of the Writer. But we conceive, that what is called *improving* nature, &c. admits only of an apology and excuse from the imperfection of art. Draw the picture of a man truly and perfectly, and what more is there to be done ? You say no artist can do it ; and to conceal his own skill, or to impose on weak judgments, he goes *beyond* what he cannot *perfectly imitate*.

The introductory chapters are followed by the critical account of the statues, bustos, &c. at Wilton, of which the following may be a good specimen.

‘ *In the court*, before the grand front of this superb mansion, is a granite column, with a statue of Venus on the top of it ; both purchased from the Arundel collection.

‘ Mr. Evelyn, who bought them at Rome for Lord Arundel, was told by the Italian antiquaries, that this column supported anciently the statue of Venus Genetrix, and had been set up by Julius Cæsar before the temple of that goddess, from whom he claimed to be descended. It was added, that Cæsar had brought them from Egypt, where they had been erected to the oriental deity Astarte, the same with the Grecian Venus ; and to put the matter beyond all doubt, he was shewn five letters upon the upper fillet of the column, which, it was affirmed, being read from the right-hand to the left, and having the proper vowels supplied, made Astarte.

‘ This

‘ This intelligence, which imposed on Mr. Evelyn *, was transmitted by him, with the column and statue, to the Earl of Arundel. It was even inserted in his Lordship’s catalogue, and from thence it was transcribed into that of Lord Pembroke.

‘ But whence, it may be asked, had the connoisseurs of modern Italy the account of Cæsar’s bringing this column from Egypt, or of its having then the statue of Astarte on its top? To these particulars, we are well assured, no satisfactory answer can be given. It may be curious, notwithstanding, to examine more minutely this magnified curiosity.

‘ 1. Granite, of which this column consists, is common in Egypt, in Italy, in Spain, and in other countries. The Egyptian is of two kinds; a strong or a pale red †, and a pure or a less intense black. The Italian has small blackish spots on a whitish ground;—of this sort is the present column.

‘ 2. If the fillets above and below on this column, and the proportion of its lessening in the diameter, are compared with the chapter of Pliny ‡, cited in the margin, it will appear to have been one of the pillars of a small Roman temple.

‘ 3. The letters on the fillet are evidently a forgery; for they have been compared with Bernard’s table of oriental and occidental alphabets, lately improved by Dr. Morton, and with the Greek alphabets exhibited by Dr. Sharp §; and it can with truth be affirmed, that the word Astarte cannot be made out from them in the most distant manner.

‘ If these considerations were not sufficient to overthrow the common opinion about this column and statue, it might be shewn from Selden ||, that Astarte was purely a Syrian deity, and was never admitted into the Egyptian mythology.

‘ Though this column is by no means so ancient as is pretended, it must be allowed, notwithstanding, to be extremely elegant. It is thirteen feet and a half high, twenty-two inches in diameter, and diminishes scarce two inches at the top. It is here set up with a Corinthian capital and base. The statue of Venus is of lead; and the goddess appears in an inclined modest attitude.’

The Author, in this manner, very properly and judiciously corrects the errors of the common catalogue; and his book may be useful to many of those who visit Wilton-House.

* Vide the article Evelyn, in Biog. Britan.

† “ Le granit est de deux sortes différentes; le granit noir, ou noirâtre; le granit rouge, ou rougeâtre. Les trois plus grandes statues Égyptiennes du capitole, sont de cette dernier espee de granit.” Winckelman Hist. de l’Art, pag. 106.

‡ Histor. lib. 36. cap. 23.

§ On the structure, &c. of the Greek tongue.

|| De Dis Syris, page 131.



ART. VIII. *Remarks on the History of Scotland.* By Sir David Dalrymple. Edinburgh. 12mo. 4s. 6d. bound. Balfour. 1773.

THE character of Sir David Dalrymple, as a diligent, and candid antiquary, is so well known from his former publications, that the present work cannot fail of being favourably received by the lovers of historical researches. The general subject of it must, indeed, be more peculiarly interesting to the natives of Scotland: nevertheless, several of the questions here discussed, will afford some amusement to many English readers.

The volume before is divided into nineteen chapters; the first of which relates to the alliance between Charlemagne and Achaius king of Scotland. Our Author informs us, that if a Scotchman, in the last age, had ventured to suspect that the alliance between the emperor Charlemagne and Achaius King of Scotland was a silly fable, he would have been deemed an enemy of his country. Even at this day, says he, I hardly venture to express my doubts as to the historical evidence of that alliance. Sir David Dalrymple has, however, expressed his doubts with freedom, and has discussed the matter with great accuracy. The result of his inquiry is, that there is no sufficient proof of the account commonly received. If it be asked, when did the alliance between France and England commence? Sir David answers, when the two nations saw that mutual aid was necessary, and could be afforded. As nearly as he can judge, this concurrence of circumstances happened in the reign of William the Lion, and from that æra may be dated the alliance between France and Scotland.

The second chapter contains a copious examination of the question, whether Malcolm the Fourth acknowledged himself the vassal of Henry the Second, for Lothian in Scotland; in which our Author controverts Lord Lyttelton's account of that event; yet still leaves the question somewhat obscure: and well, says he, may I style that circumstance in British history *obscure*, which Lord Lyttelton has unsuccessfully attempted to illustrate.

The prophecies yet extant, in Scottish rhymes, of Thomas Lermouth, commonly called *Thomas the Rhymor*, are considered in the third chapter. The Author makes the following apology for treating upon what may [very justly] be deemed so insignificant a subject.

'Perhaps it may be thought that I have bestowed unnecessary pains in discrediting this popular prediction ascribed to *Thomas the Rhymor*.

'Let it, however, be considered, that the name of Thomas the Rhymor is not forgotten in Scotland, nor his authority altogether slighted, even at this day.

'Within

‘ Within the memory of man, his prophecies, and the prophecies of other Scottish soothsayers, have not only been reprinted, but have been consulted with a weak, if not criminal curiosity. I mention not particulars; for I hold it ungenerous to reproach men with weaknesses of which they themselves are ashamed.

‘ The same superstitious credulity might again spring up. I flatter myself that my attempts to eradicate it will not prove altogether vain.

‘ Be this as it will, in endeavouring to expose forgeries, I endeavour to maintain the cause of truth.’

The next article relates to the death of Thomas Randolph Earl of Moray, in which Sir David confutes the assertion of the Scotch Historians, that the Earl was poisoned by a vagrant monk from England, and that the fact was perpetrated with the knowledge and approbation of Edward the Third.

Chap. V. which treats of an extraordinary proposal made by David II. to his parliament, we shall lay before our readers.

“ In 1363, David II. assembled a parliament at Scone, where he proposed to the three estates, that, after his death, they should chuse for king one of the sons of Edward III. king of England, and especially Lionel.”

‘ This is one of the most singular incidents in the history of Scotland. Fordun conjectures that David made this proposal to his parliament, in consequence of some promise extorted from him during his captivity.

‘ The proposal was not made till about six years after David had obtained his liberty.

‘ It is probable enough that David II. a shallow Prince, had conceived a jealousy of Robert Stewart, as one who was more respected, and who, in truth, had reigned longer in Scotland than himself.

‘ Neither is it improbable that David may have projected a settlement of the royal succession on John Sutherland his nephew, by his only sister of full blood, the Countess of Sutherland.

‘ I know that many of our historians, and particularly Boece and Buchanan, have supposed that this settlement was actually established by act of parliament: but of this supposition I never could discover any evidence.

‘ Yet I must observe, that the capital objection generally urged against the hypothesis of Boece and Buchanan is of no force, viz.

“ That such a settlement would have been contrary to the two parliamentary entails in the reign of Robert I.” For, not to insist on the argument, that the same power which made, could have varied the entail, it is plain that those entails introduced no limitations with respect to the succession in the event of Robert I. having issue male. This event happened; he had issue, David II. Now, *Who* was the heir of David II. in the event of *his* dying without issue, the heir of Marjory his sister consanguinean, or the heir of Margaret Countess of Sutherland, his sister of full blood? If the former, then Robert Stewart was preferable; if the latter, John Sutherland.

' To this, another pretext might have been added. Marjory was the daughter of Bruce, a private man; Margaret, of Bruce, King of Scotland.

' If David II. ever formed such a plan, it was totally overthrown by the death of his nephew John Sutherland in 1361.

' That he may have formed some plan of this nature, in order to disappoint Robert Stewart, is not improbable, when his extraordinary negotiation with England, and his wild proposal of settling the crown on a son of Edward III. are considered.

' The parliament of Scotland received the proposal with merited contempt and execration. It was rejected, says Fordun, in his scholastic jargon, "Per universaliter singulos et singulariter universos de tribus statibus;" generally by each man, and particularly by all.'

The design of the sixth article is to shew, that Archibald III. Earl of Douglas was not the Brother of James II. Earl of Douglas, and that he did not succeed to the earldom in right of blood. After having greatly laboured the point, the Author acknowledges, that what he has advanced has a paradoxical appearance. I should, therefore, says he, suspect that there is some error in my hypothesis, but *where* that error lies, I cannot discover.

In the two subsequent chapters, Mary of Gueldre, Queen Dowager of James II. of Scotland, is vindicated from the charge of incontinency; and a copy is given of the sensible proclamation, issued by the magistrates of Edinburgh, upon the first report of the battle of Flouden.

The statute in favour of the reformed, April 19th, 1567, is considered in the ninth chapter; and the account of Buchanan and Spotiswood is defended, in opposition to that of Keith and Dr. Robertson.

The tenth and eleventh chapters relate to James Hepburn Earl of Bothwell, and the Sonnets ascribed to Queen Mary. With regard to that Earl, it does not appear that, when he began his famous connections with that Queen, he was either so ugly or so old as hath sometimes been represented. As to the sonnets ascribed to her, Sir David seems decisively to have proved, that the sonnets in the Scottish language are, what they are said to be, a version from the French; and he inclines to the opinion, that Mary was herself the Author of them. This article is more curious and valuable than some in the present work.

A circumstance in the history of James VI. is next exhibited, the insertion of which will probably gratify many of our English readers.

James VI. ordains a Person charged with an Offence not Capital, to be tried; and, if found guilty, to be executed.

' A learned and ingenious gentleman gave me an original warrant signed by James VI. which I here transcribe for its singularity.

" James, be the grace of God, King of Scottis, to all and sundrie our lieges and subditis, quhomever it effeiris, [concerns,] to quhais
knawlege

knowlege thir our letters fall come, Greeting: Forfamekle as Peter Narne haveing maist trateroullie devisit and conspyrit the murther and distruction of——Englishmen, and for executioun of his vyld and abhominable fact, haveing trained thame within oure realme, promissing unto thame to gett thame advancen in credite and service with us, and haveing brocht thame to the towne of Kelfo, he thair resolvit to have accomplisshen his said vyld murther, and being in the actual executioun, he was, be the providence of God, stayed, the puir innocent strangearis releivit, and himself apprehendit, and is presentlie in handis: Quhilk vyld and detestable coysinage and conspiracie of an intendit and conspyrit murther, being of sa rare ane example and preparative, and carying with it sa foull ane slander and reproche to our nation, giff the same be not accordinglie tane order with and punisheit, and albeit thair be na law maide againe practizars and conspiratours of ane murther unexecute, and *that this fact maidellie considerit, will not appeir punisheable to the death*; yet we haveing regaird to the circumstanceis thair of, with the interest quhilk it caryis to our service, and the slander and reproche to our nation, We have thairfor, *of our awin absolute auctoritie and power, ordanis the said vyld and detestable conspiracie to be punisheit to the death, to the terror of all uthiris to interprise the lyke/heireftir*: for whilk purpois, we have maid and constitute, and, be the tenor hereof, makis and constitutis, our richt traitt cousing and counsallor Robert Lord of Roxburgh our justice in that parte, to the effect undirwrittin, Gevand, grantand, and committand to him our full power and commissioun, expres bidding and charge, to try and examine the said Mr. Petir upone the forme, maner, and circumstanceis of the said conspiracie, and upoun sic vyld mur:her, quhair of he is suspect gilty; and, giff neid beis, for the bettir discoverie of the treuth, *to put him to torture*; as alswa, to put him to the knowlege of ane assize for the same, and *giff he cry gilty of the said conspiracie and intendit murther committit be him, that he caus execute him to the deid for the same*; and in special for the foull and treterous conspiracie aforesaid, and for this effect justice courtis at quhatsoever placeis convenient to sett, begyn, affix, have, and contincw, suitis to make be callit, absentis to amerciat, unlaws and escheitis of the saids courtis, to ask, list, and raise, and for the same, gyf neid beis, to poind and distrenzi, assifers neidfull to this effect *respective*, undir the pane of fourty pounds, to summond, warne, cheis, and cauis to be sworne. clerkeis, serjands, dempstair, and all uthir officiars of courte neidfull to make, creat, and ordane, for quhome he sal be haldin to answer; and generallie, all and findrie uther thingis to do and use, whilk for executioun of this our commissioun, ar requisite and necessar, ferme and stable halding, and for to hald, all and whatsumevir things in our name fall be done herein. Given undir our signet, and subscrivit with our hand, at Brechin, the tent day of October, and of our reign the xxxv. and yeir, 1601.

JAMES R."

• Locus sigilli.

It is probable that this commission was granted to Lord Roxburgh, because the conspiracy was to have been carried into execution in the Lordship of Kelfo, belonging to that nobleman.

• I am

' I am not certain whether the crime charged was an *intention* or an *attempt* to commit murder. I know not whether any trial ensued.

' Perhaps the King meant no more by this commission, than to make a parade of his impartial and inexorable justice, and of his great affection to his future subjects of England. If such was his purpose, the alarming expression, "*by our own absolute authority and power,*" might have been spared.'

The thirteenth chapter relates to the secret correspondence of James VI. and brings convincing evidence, that he had correspondents in England unknown to Cecil, as much as Cecil's negotiations were unknown to Elizabeth.

In the succeeding article, an extract is given, from a MS. journal of the assembly of divines at Westminster, written by Mr. George Gillespie, one of the Scottish commissioners. Our Author thinks, that a dispassionate and impartial history of the assembly of divines would be a work curious and useful. It is probable, however, says he, that we shall never see such a work ; for the writer must be one who neither hates, nor contemns, nor admires that assembly.

This article is followed by some entertaining particulars, relative to the Earl of Glencairne's insurrection in 1653, and 1654; taken from a narrative of his expedition into the Highlands of Scotland, drawn up by one of his attendants.

The subjects of the sixteenth and seventeenth chapters, are Euphan M'Cullen, Major Weir, and Mr. Gabriel Penman ; and the intention of Sir David, in taking notice of these persons, is, to expose the fanaticism, superstition, and bigotry of which both Presbyterians and Episcopalians have at times been guilty.

The next article affords a proof, from a certificate written by Sir Thomas Livingston, that terms had been offered to Lord Dundee ; and consequently, that the popular opinion of his having been urged to despair by the inexorable severity of King William's ministry, was erroneous.

The last chapter contains a curious instrument, communicated by Thomas Astle, Esq; with regard to the death of David prince of Scotland.

Such are the matters comprehended in the present publication. We have only to add, that the various questions here examined are treated of with impartiality and judgment. The subjects are not all of great importance. Some of them are undoubtedly frivolous ; but it does not always happen that the curiosities collected by antiquaries, are equally esteemed by the collector, and by those to whom he may be fond of shewing his rarities.

K.

ART. IX. *Medical Memoirs of the General Dispensary in London, for part of the Years 1773 and 1774.* By John Coakley Lettsom, M. D. F. R. and A. S. S. and Physician to the General Dispensary. 8vo. 5s. Bound. Dilly. 1774.

THE General Dispensary is a most useful institution, designed not only for the relief of the poor at the Dispensary, but likewise at their own houses. It is kept in Aldersgate-Street, and is open for the reception of letters and patients every day at eleven o'clock, Sundays excepted. All who are recommended have the benefit of advice and medicines at the dispensary; but no patients are to be visited at their own habitations, except those who reside within the city and liberties of London.

Dr. Lettsom is one of the physicians appointed to attend the dispensary, and he has favoured the Public with the result of his observations during the *last* and part of the *present* year, under the title of *Memoirs of the General Dispensary*, as above.

The first Section of these Memoirs contains *Observations on Fevers, with Symptoms of Putrescency.*

It has been found by modern experience, that the most effectual remedies in fevers of the putrid class, are, the free access of fresh air, the liberal use of the bark without waiting for remissions, and wine or other cordial and antiseptic liquors for common drink. This method has been successfully pursued by Dr. Lettsom in the course of his practice, and is illustrated by a variety of cases.

SECT. II. *Speculations on Opium, with Cases and Reflections.*

Dr. Cullen, in his lectures on the *Materia Medica*, has introduced some distinctions concerning the stimulant and sedative effects of opium. These ideas have been adopted by our Author, and he has endeavoured to point out, in what cases its stimulant, and in what its sedative powers are indicated. Further than this, the reader will meet with little either physiological or practical information.

SECT. III. *Observations on a Species of Leprosy.*

The *Lepa Ictiosis* of Sauvages is the species here intended; so called from its resembling the scales of a fish. Our Author gives us three histories of this disease, in which the cure was effected by a decoction of the inner bark of the elm tree, after other very powerful remedies had been tried without success. This decoction has long been used in St. Thomas's, and some other of the London hospitals, in a variety of leprous and other cutaneous affections. The formula used by Dr. Lettsom, is the *Decoctum Ulmi Pharmacop. Nosocom. Divi Thoma.*

SECT. IV. *A Defence of Inoculation.*

The most striking objection which has ever appeared against inoculation, is that of Dr. Rast of Lyons. The objection is briefly

briefly this :—" From a survey of the London bills of mortality for 42 years before inoculation commenced, and likewise for 42 years after this practice became general, it appears, that seventeen more burials in a thousand have been occasioned by the small pox, since inoculation hath been generally adopted, than before." And consequently, that inoculation does more injury to the community by propagating the infection to many who might otherwise have escaped, than by conducting a few individuals more easily and safely through the disease.

Dr. Lettsom endeavours to break the force of this objection, by suggesting, that the measles, and fevers in general, have gradually increased in fatality in nearly the same proportion with the small-pox. And he further remarks, that the spreading the infection, is rather to be attributed to the improved method of treating the accidental small-pox, than to inoculation.

SECT. V. *Method of treating the confluent Small-Pox.*

The subject of this section is of a very serious nature. Dr. Lettsom apprehends he has discovered, *that mercury is an antidote to the variolous virus, and that it powerfully promotes suppuration in the confluent small-pox.* It is certain that Boerhaave had a favourable opinion of mercury as a corrector of this particular virus*. And Malouin relates the case of a female who was under a course of mercury for venereal complaints, and had a mercurial plaister applied to the sacrum: she was at this time seized with the small-pox; her whole body was full, except the part to which the plaister had been applied, and here there was not a single pustule†. On the other hand, Gatti, Watson, and many others have not found that those who were prepared with mercurials had the disease at all more favourably, than those who were prepared without. And it appears likewise, that when the small-pox were epidemic at Edinburgh in the year 1733, the disease was fatal notwithstanding the free use of mercurials‡.—And if we take Dr. Lettsom's cases into the question, we shall find them by no means conclusive in favour of mercury, either as a suppurative or an antidote.

SECT. VI. *Remarks on the Hooping-cough, Kink-cough, or Pertussis.*

Dr. Burton of York, published his treatise on the non-naturals in the year 1738, and at the end of this treatise he has added an essay on the chin-cough. The following was his method of cure in this disease. " I ordered, says he, a scruple of cantharides, and as much camphor, which when well mixed, I ordered to be mixed with three drachms of the extract of bark; of which mixture I gave the children eight or ten grains

* Aphor. 1392.

† Chem. Med. S. II. p. 133.

‡ Medical Essays, Vol. III. p. 30.

every third or fourth hour, according to the circumstances of the cases, in a spoonful of some simple water or julep, in which I had dissolved a little balsam copaivi; the childrens drink was emulso communis; or the like. By following this method, I performed the cures very soon, some in five or six days."

Mr. Sutcliff of Settle in Yorkshire, has for twenty years successfully administered Dr. Burton's medicine, with some little variation. He gives tincture of bark, tincture of cantharides, and elix. paregor. This composition was exhibited in small quantities three or four times a day; and the dose gradually increased till a slight strangury was produced; the dose was then diminished, or taken at more distant intervals:—"The whooping, says Mr. Sutcliff, generally ceases in three or four days, from the first exhibition of the medicine: sometimes the paroxysm recurs only once after the first dose; but an expectorating cough frequently continues for a week or two afterwards." This is doubtless a valuable discovery; and we are happy to find, that the experience of Dr. Burton and Mr. Sutcliff has been confirmed by a variety of cases which have fallen under the care of Dr. Lettsom.

The three last sections contain some detached cases and reflections; tables of diseases and deaths for one year, and the formulæ of the general dispensary. But for the particulars of these, we must refer our readers to Dr. Lettsom's Memoirs. **D.**

ART. X. *The Country Justice ; a Poem.* By one of his Majesty's Justices of the Peace for the County of Somerset. Part I. 4to. 1 s. 6 d. Becket. 1774.

THE character of a country justice, like that of alderman, or bookseller, hath stood as a butt, for wits and witlings to shoot at, with the shafts of ridicule. But the times are changed. We have aldermen who possess as much wit as other folk; we have booksellers who can read; and we have conservators of the peace who can not only read but write: witness the pleasing piece of poetry now before us, published in honour of that order of magistracy of which the Author declares himself to be a member; and addressed to the celebrated Dr. Burn, one of the commission for the counties of Westmoreland and Cumberland, "by a truly affectionate Brother."

Our Somersetshire Bard opens with a retrospective view of the forlorn state of liberty and civil security, in this country, before the institution of justices of the peace, in the reign of Edward III. This most salutary and excellent '*appointment and its purposes*,' are thus celebrated:

'The social laws from insult to protect,
To cherish peace, to cultivate respect;

The

The rich from wanton cruelty refrain,
 To smooth the bed of penury and pain;
 The hapless vagrant to his rest restore,
 The maze of fraud, the haunts of theft explore;
 The thoughtless maiden, when subdu'd by art,
 To aid, and bring her rover to her heart;
 Wild riot's voice with dignity to quell,
 Forbid unpeaceful passions to rebel,
 Wrest from revenge the meditated harm,
 For this fair JUSTICE raised her sacred arm;
 For this the rural magistrate, of yore,
 Thy honours, Edward, to his mansion bore."

In describing '*ancient Justice's Hall*,' the Author indulges a vein of pleasantry, at the expence of the poor rich Londoners, whose *tasty* villas, at the stones-end of the several out-lets from our modern Babylon, have often attracted the notice of the sons of humour:

' Oft, where old Atr in conscious glory sails,
 On silver waves that flow through smiling vales.
 In Harewood's groves, where long my youth was laid,
 Unseen beneath their ancient world of shade,
 With many a group of antique columns crown'd,
 In Gothic guise such mansion have I found.

.Q

' Nor lightly deem, ye apes of modern race,
 Ye Cits that fore bedizen Nature's face,
 Of the more manly structures here ye view;
 They rose for greatness that ye never knew!
 Ye reptile Cits, that oft have mov'd my spleen
 With VENUS, and the GRACES on your green!
 Let PLUTUS, growling o'er his ill-got wealth,
 Let MERCURY, the thriving god of stealth,
 The shopman, JANUS, with his double looks,
 Rise on your mounts, and perch upon your books!
 But, spare my VENUS, spare each Sister Grace,
 Ye Cits, that fore bedizen Nature's face!"

Nor do the royal architects escape our Author's reprehension:-

————— ' whose antic taste,
 Would lay the realms of Sense and Nature waste.'

But we dwell with peculiar pleasure on the farther description of the *ancient hall*:

' Th' enormous antlers here recal the day
 That saw the forest-monarch forc'd away;
 Who, many a flood, and many a mountain past,
 Nor finding those, nor deeming these the last,
 O'er floods, o'er mountains yet prepar'd to fly,
 Long ere the death-drop fill'd his failing eye!

' Here, fam'd for cunning, and in crimes grown old,
 Hangs his grey brush, the felon of the fold.

Oft,

Oft, as the rent feast swells the midnight cheer,
 The maudlin farmer kens him o'er his beer,
 And tells his old, traditionary tale,
 Though known to ev'ry tenant of the vale.
 ' Here, where, of old, the festal ox has fed,
 Mark'd with his weight, the mighty horns are spread ;
 Some ox, O MARSHALL, for a board like thine,
 Where the vast master with the vast sirloin
 Vied in round magnitude—Respect I bear
 To Thee, though oft the ruin of the chair.
 ' These, and such antique tokens, that record
 The manly spirit, and the bounteous board,
 Me, more delight than all the gew gaw train,
 The whims and zizzags of a modern brain,
 More than all Aën's marmosets to view
 Grin, frisk, and water in the walks of Kew.'

The moral character of a country justice, such as that of every magistrate ought to be, is admirably drawn, in the following lines :

' Through these fair vallies, stranger, hast thou stray'd,
 By any chance, to visit HAREWOOD'S shade,
 And seen with honest, antiquated air,
 In the plain hall the magistral chair ?
 There HERBERT sat—The love of human kind,
 Pure light of truth, and temperance of mind,
 In the free eye the featur'd soul display'd
 Honour's strong beam, and MERCY'S melting shade ;
 JUSTICE, that, in the rigid paths of law,
 Would still some drops from PITY'S fountain draw,
 Bend o'er her urn with many a gen'rous fear,
 Ere his firm seal should force one orphan's tear ;
 Fair EQUITY, and REASON scorning art,
 And all the sober virtues of the heart,—
 These sat with HERBERT, these shall best avail,
 Where statutes order ; or where statutes fail.'

The general motives for *lenity* in the exercise of the justice's office, are next laid down, and enforced with that energy and pathos which cannot fail of doing honour to the heart of the Writer, as well as to his muse. His *apology for vagrants*, too, is replete with benevolence, and comes farther recommended to us, by the additional charms of a flowing and elegant versification. We must not be too free of our extracts from a performance whose chief defect is its *breivty* ; but we cannot resist the temptation to pillage the ingenious Author of his declaration against that pernicious species of vagrants known by the name of *Gypsies* :

' The Gypsey-race my pity rarely move ;
 Yet their strong thirst of Liberty I love.'

Not

Not WILKES, our freedom's holy martyr, more ;
Nor his firm *Phalanx*, of the common shore.

' For this in Norwood's patrimonial groves,
The tawny father with his offspring roves ;
When summer suns lead slow the sultry day,
In mossy caves, where welling waters play,
Fann'd by each gale that cools the fervid sky,
With this in ragged luxury they lie.

Oft at the sun the dusky elvins strain
The sable eye, then, snuggling, sleep again :
Oft, as the dews of cooler evening fall ;
For their prophetic mother's mantle call.

' Far other cares that wandering mother wait,
The mouth, and oft the minister of fate !
From her to hear, in ev'ning's friendly shade,
Of future fortune, flies the village-maid,
Draws her long-hoarded copper from its hold ;
And rusty halfpence purchase hopes of gold.

' But, ah ! ye maids, beware the Gypsey's lures !
She opens not the womb of time, but yours.
Oft has her hands the hapless MARIAN wrung,
MARIAN, whom GAY in sweetest strains has sung !
The parson's maid—fore cause had she to rue
The Gypsey's tongue ; the parson's daughter too.
Long had that anxious daughter sigh'd to know
What Vellum's spruce clerk, the valley's beau,
Meant by those glances, which at church he stole,
Her father nodding to the psalm's slow drawl ;
Long had she sigh'd, at length a prophet came,
By many a sure prediction known to Fame,
To MARIAN known, and all she told for true :
She knew the future, for the past she knew.

' Where, in the darkling shed, the moon's dim rays
Beam'd on the ruins of a one-horse chaise,
Villaria sat, while faithful MARIAN brought
The wayward prophet of the woe she sought.
Twice did her hands, the income of the week,
On either side, the crooked six-pence seek ;
Twice were those hands withdrawn from either side,
To stop the titt'ring laugh, the blush to hide.
The wayward prophet made no long delay,
No novice she in Fortune's devious way !

" Ere yet, she cried, ten rolling months are o'er,
" Must ye be mothers ; maids, at least, no more.
" With you shall soon, O lady fair, prevail
" A gentle youth, the flower of this fair vale.
" To MARIAN, once of Colin Clout the scorn,
" Shall Bumkin come, and Bumkinets be born."

' Smote to the heart, the maidens marvell'd fore,
That ten short months had such events in store ;
But holding firm, what village-maids believe,
That Strife with Fate is milking in a sieve ;

To prove their prophet true, tho' to their cost,
 They justly thought no time was to be lost.
 ' These foes to youth, that seek, with dang'rous art,
 To aid the native weakness of the heart;
 These miscreants from thy harmless village drive,
 As wasps felonious from the lab'ring hive.'

Here we are sorry to find ourselves at the end of this first part of the intended poem; but we cannot take leave of the unknown Author, without heartily thanking him for the pleasure he has given us in the perusal of this little though beautiful production; nor without expressing our hope that he will proceed in his laudable design, and compleatly finish the portrait of his worthy and amiable Country Justice. G.

ART. XI. *Warton's History of English Poetry*, Vol. I. concluded. See our last Month's Review.

OUR Readers have already been presented with an account of the two preliminary dissertations which form a part of this work. We now proceed to the history itself, a summary view of which will conclude this article.

This history commences from the Conquest, when the Saxon language underwent a third revolution, and after having been originally impregnated with the British, and afterwards with the Danish, was now adulterated by the Norman.

Accordingly the first poem, of which any notable specimen is here exhibited, appears under that mixed form of language, and seems to have been written soon after the Conquest. It is a satire on the monastic profession, and the Poet begins with describing the land of Indolence and Luxury.

' Fur in see, bi west Spaynge,
 Is a lond ihote Cokaygne:
 Ther nis lond under hevenriche *
 Of wel of godnis hit iliche.
 Thoy paradis bi miri † and bright
 Cokaygn is of fairir figt.
 What is ther in paradis
 But gras, and fleur, and greneris ?
 Thoy ther be joy ‡, and gret dute §,
 Ther nis met, bot frute.
 Ther nis halle, bure ¶, no beuch;
 But watir manis thurst to quench, &c.

* In the following lines there is a vein of satirical imagination and some talent at description. The luxury of the monks is represented under the idea of a monastery constructed of various kinds of delicious and costly viands.

* Heaven. Sax.

† Merry, cheerful. "Although Paradise is cheerful and bright, Cokayne is a much more beautiful place." ‡ 101. Orig. § Pleasure. ¶ Battery.

Rev. July, 1774.

* Ther is a wel fair abbei
 Of white monkes and of grei,
 Ther beth boures and halles:
 All of pasteus beth the walles,
 Of fleis of fisse, and a rich met,
 The likefullist that man mai et.
 Fluren cakes beth the schingles * alle,
 Of church, cloister, bours, and halle.
 The pinnes † beth fat podinges
 Rich met to princes and to kinges.—
 Ther is a cloyster fair and ligt,
 Brod and lang of sembli figt.
 The pilers of that cloister alle
 Beth iturned of cristale,
 With harlas and capital
 Of grene jaspe and red coral.
 In the praer is a tree
 Swithe likeful for to se,
 The rote is gingeur and galingale,
 The siouns beth al sed wale.
 Trie maces beth the flure,
 The rind canel of swete odure:
 The frute gilofre of gode smiakke,
 Of cucubes ther nis no lakke.—
 There beth iiii willis ‡ in the abbei
 Of tracle and halwei,
 Of baume and eke piement §,
 Ever ernend || to rigt rent **;
 Of thai stremis al the molde,
 Stonis pretiuse †† and golde,
 Ther is saphir, and uniune,
 Carbuncle and astione,
 Smaragde, lugre, and prassiune,
 Beril, onyx, toposiune,
 Amethiste and crisolite,
 Calcedum and epetite ††.
 Ther beth birdes mani and fale
 Throkill, thriuisse, and nigtingale,
 Chalandre, and wodwale,
 And othir briddes without tale,
 That stinteth never bi her migt
 Miri to sing dai and nigt.

[*Nonnulla desunt.*]

* *Singles*. "The tiles, or covering of the house, are of rich cakes."

† The pinnacles.

‡ Fountains.

§ This word will be explained at large hereafter.

|| Running. Sax.

** Course. Sax.

†† The Arabian philosophy imported into Europe, was full of the doctrine of precious stones.

‡‡ Our old poets are never so happy as when they can get into a catalogue of things or names. See *Observat. on the Fairy Queen*, i. p. 140.

Yite I do yow into to witte,
The gees irroffid on the spittee,
Fleex to that abbai, god hit wot,
And gredith*, gees al hore al hote, &c.

* Our Author then makes a pertinent transition to a convent of nuns; which he supposes to be very commodiously situated at no great distance, and in the same fortunate region of indolence, ease, and affluence.

* An other abbai is ther bi
For soth a gret nunnerie;
Up a river of swet milk
Whar is plente grete of silk.
When the summeris dai is hote,
The yung nunnes takith a bote
And doth ham forth in that river
Both with oris and with sters:
Whan hi beth far from the abbei
Hi makith him nakid for to plei,
And leith dune in to the brimme
And doth him slelich for to swimme:
The yung monkes that hi seeth
Hi doth ham up and forth hi fleeth,
And comith to the nunnes anon,
And euch monk him takith on,
And snellich† berith forth har prei
To the mochill grei abbei‡,
And techith the nonnes an oreisun
With jambleus§ up and dun||.

* This poem was designed to be sung at public festivals**: a practice, of which many instances occur in this work; and concerning which it may be sufficient to remark at present, that a JOCLATOR or bard, was an officer belonging to the court of William the Conqueror††.

Mr. Warton has, in the first section of his history, presented us with a great variety of extracts from the Norman-Saxon poetry, in which we may trace the origin and structure of many modern stanzas and modes of versification; but of the rude and inartificial style of that primary school of our poetry, we need give no other specimen.

After a review of the state and condition of the English muse, from the conquest to the close of the twelfth century, during

* Crieth. Gallo Franc. † Quick, quickly. Gallo-Franc.

‡ "To the great Abbey of Grey Monks."

§ Lascivious motions. Gambols. Fr. Gambiller.

|| Hicck. Thesaur. i. Part i. p. 231. seq. ** As appears from this line.

Lordings gode and hende, &c.

It is in MSS. More, Cantabrig. 784, f. 1.

†† His lands are cited in Domesday Book. "GLOUCESTERSHIRE. Berdic. Joculator Regis, habet iii. villas et ibi v. car. nil redd." See Anstie, Or. Gart. ii. 304.

which time she seems to have made but slow progress in improvement, the Historian proceeds to a period when our language began visibly to lose its antient barbarism and obscurity, and to approach more nearly to the dialect of modern times.

Proceeding historically he says, 'I must not pass over the reign of Henry the Third, who died in the year 1272, without observing, that this monarch entertained in his court a poet with a certain salary, whose name was Henry de Avranches *. And although this poet was a Frenchman, and most probably wrote in French, yet this first instance of an officer who was afterwards, yet with sufficient propriety, denominated a *poet laureate* in the English court, deservedly claims particular notice in the course of these annals. He is called *Master Henry the Versifier* † : which appellation perhaps implies a different character from the royal *Minstrel* or *Joculator*. The King's treasurers are ordered to pay this *Master Henry* one hundred shillings, which I suppose to have been a year's stipend, in the year 1251 ‡. And again the same precept occurs under the year 1249 §. Our master Henry, it seems, had in some of his verses reflected on the rusticity of the Cornish men. This insult was resented in a Latin satire now remaining, written by Michael Blaunpayne, a native of Cornwall, and recited by the author in the presence of Hugh Abbot of Westminster, Hugh de Mortimer official of the Archbishop of Canterbury, the Bishop elect of Winchester, and the Bishop of Rochester ||.

* See Carew's Surv. Corbw. p. 38. edit. 1602.

† Henry of Huntingdon says, that Walo *Versificator* wrote a panegyric on Henry the First. And that the same Walo *Versificator*, wrote a poem on the park which that King made at Woodstock. Apud Leland's Collectan. vol. ii. 303. i. 107. edit. 1770. Perhaps he was in the department of Henry mentioned in the text. One Gualo, a Latin poet, who flourished about this time, is mentioned by Bale, iii. 5. and Pitts, p. 233. He is commended in the *POLITATICON*. A copy of his Latin hexametrical satire on the monks is printed by Mathias Flacius, among miscellaneous Latin poems *De corrupto Ecclesie statu*, p. 489. Basil. 1557. oct.

‡ "Magistro Henrico Versificatori." See Madox, Hist. Excheq. p. 268.

§ Ibid. p. 674. In MSS. Digb. Bibl. Bodl. I find, in John of Hovenden's *Salutationes quinquaginta Marie*, "Mag. Henricus, VERSIFICATOR MAGNUS, de B. Virgine, &c."

|| MSS. Bibl. Bodl. Arch. Bodl. 29. in pergam. 4to. viz. "Versus magistri Michaelis Cornubiensis contra Mag. Henricum Abriensem coram dom. Hugone abbate Westmon. et alijs." fol. 81. b. *Princ.* "ANTHROPTA vide quod non sit cura tibi de." See also fol. 83. b. Agsins, fol. 85.

P. nde poeta prius te diximus ANTHROPTAM,

Quam pro postico nunc dicimus esse poetam,

Imo poetulum, &c.

Archipoeta means here the king's chief poet.

In another place our Cornish satirist thus attacks master Henry's person.

Est tibi gamba capri, crus passeris, et latus apti ;

Os leporis, catuli nasus, dens et gena muli ;

Frons vetule, tauri caput, et color undique mauri.

In a blank page of the Bodleian manuscript, from which these extracts are made, is written, "Iste liber constat fratri Johanni de Wallis monacho Ramseye." The name is elegantly enriched, with a device. This manuscript contains, among other things, Planctus de Excidio Troje, by Hugo Prior de Montacute, in rhyming hexameters and pentameters, viz. fol. 89. Camden cites other Latin verses of Michael Blaunpaine, whom he calls "Merry Michael the Cornish poet." Rem. p. 20. See also p. 489, edit. 1674. He wrote many other Latin pieces, both in prose and verse.

While

While we are speaking of the *Perffier* of Henry the Third, it will not be foreign to add, that in the 36th year of the same King, forty shillings and one pipe of wine were given to Richard the King's harper, and one pipe of wine to Beatrice his wife*. But why this gratuity of a pipe of wine should also be made to the wife, as well as to the husband, who from his profession was a genial character, appears problematical according to our present ideas.

The first poet that appears in the reign of Edward the First, is Robert of Gloucester, a monk of the Abbey of Gloucester; a voluminous rhymers, of whom we shall take no farther notice than that he wrote a dull history of England in verse, from Brutus to the time of Edward the First, about the year 1280.

In the metrical chronicle of Robert de Brunne, written soon after the commencement of the fourteenth century, Vortigern King of the Britons, is thus described meeting the beautiful Princess Rouwen, daughter of Hengist, the Rosamond of the Saxon ages, at a feast of wassail. It is a curious picture of the gallantry of the times:

‘ Hengest that day did his might,
That alle were glad, king and knight,
And as thei were best in glading,
And † wele cop schotin knight and king,
Of chambir Rouewen so gent,
Be fore the king in halle scho went.
A coupe with wyne sche had in hand;
And hir † hatire was wele § farand.
Be fore the king on kne sett,
And on hir langage scho him grett.
“ Lauerid || king, Wassaille,” seid she.
The king asked, what suld be.
On that langage the king ** ne couthe.
A knight †† ther langage || lerid in youthe,
Breg §§ hiht that knight born Bretoun,
That lerid the langage of || Sessoun.
This Breg was the ¶ latimer.
What scho said told Vortager.

“ Sir,

* Rot. Pip. an. 36. Henr. iii. “ Et in uno doli vini empto et dato magistro Ricardo Citharista regi, xl. sol. per Br. Reg. Et in uno dolo empto et dato Beatrici uxori ejusdem Ricardi.”

† Sending about the cups apace. Carousing briskly. † Attire.

§ Very rich. || Lord. ** Was not skilled. †† The

|| Learned. §§ Was called || Saxons.

¶ For *Latimer*, or *Latimer*, an *Interpreter*. Thus, in the Romance of King Richard, hereafter cited at large, Saladin's *Latimer* at the siege of Babylon proclaims a truce to the Christian army from the walls of the city. Signat. M. i.

The LATIMER tho tourned his eye

To that other syde of the toune,

And cryed trues with gret soone.

In which sense the French word occurs in the *Roman de Garin*. MSS, Bibl. Reg. Paris. Num. 7542.

LATIMER fu si sot parler Roman,
Englois, Gallois, et Breton; et Normen;

" Sir, Breg seid, Rowen yow gretis,
 " And king callis and lord yow * letis.
 " This es ther custum and ther gest,
 " Whan thei are atte the ale or feist,
 " Ilk man that lousis quare him think,
 " Salle say Wasseille, and to him drink,
 " He that bidis saile say Wassaille,
 " The tother saile say again, Drinkhaille.
 " That sais Wasseille drinkis of the cop,
 " Kiffand † his felaw he gives it up.
 " Drinkheille, he sais, and drinke theore of,
 " Kiffand him in bourd and † skoff."
 The king said, as the knight gan § ken,
 Drinkheille, smiland on Rouwen.
 Rouwen drank as hire list,
 And gave the king, || sine him kist.
 There was the first wassaille in dede,
 And that first of fame ** gede.
 Of that wassaille men told grete tale,
 And wassaille whan thei were at ale
 And drinkheille to tham that drank,
 Thus was wassaille †† tane to thaple.
 Fele †† fithes that maiden §§ ying,
 Wassailed and kist the king.
 Of bodi sche was right ||| avenant,
 Of fair colour, with swete *.* semblaunt.
 Hir ††† hatire fulle welle it seemed,
 Mervelik * the king sche † quid.
 Oute of mesure was he glad,
 For of that maidin he wer alle mad,
 Drunkenes the seend wrought,
 Of that † paen was al his thocht,

And again,

Un LATINIER viel serant et henu
 Molt sot de pler, et molt entrefnie fu.

And in the manuscript *Roman de Rou*, which will again be mentioned.

L'archeveque Franches s Jumegeas ala;

A Rou, et a sa gent par LATINIER parla.

We find it in Froissart, tom. iv. c. 87. And in other antient French writers. In the old Norman poem on the subject of King Dermot's expulsion from his kingdom of Ireland, in the Lambeth library, it seems more properly to signify, in a limited sense, the king's domestic SECRETARY.

Par force depuis LATINIER

Que moi chanta de luy l'histoire, &c.

See Lord Lyttelton's *Hist. Hen. ii.* vol. iv. App. p. 279. We might here render it literally his *Latinist*, an officer retained by the King to draw up the public instruments in Latin. As in DOMESDAY. 8908. "Godwinus accipitrarius, Hugo LATINARUS, Mjlo portarius." MS. Excerpt. penes me. But in both the last instances the word may bear its more general and extensive signification. Camden explains LATINIER by *interpreter*. Rem. p. 158. See also p. 151. edit. 1674.

* Bsteems.	† Kissing.	† Sport, joke.	§ To signify.
§ Since, afterwards.	** Went.	†† Taken.	†† Many times.
§§ Young.	Handsome, gracefully shaped, &c.	*.* Countenance.	
††† Attire.	‡ Marvellous.	† Pleased.	‡ Pagan, heathen.

A mes-

A meschaunche that time him led.
 He asked that paen for to wed.
 Hengist * wild not draw a lite,
 Bot graunted him alle so tite.
 And Hors his brother consentid sone.
 Her frendis said, it were to done.
 Thei asked the king to gife her Kent,
 In douary to take of rent.
 O pon that maidin his hert so cast,
 That thei askid the king made fast,
 I wene the king toke her that day,
 And wedded hire † on paiens lay.
 Of prest was ther no ‡ benison
 No mes songen, no orison,
 In seifine he had her that night.
 Of Kent he gave Hengist the right.
 The erelle that time, that Kent alle held,
 Sir Goragon, that had the scheld,
 Of that gift no thing § ne wist
 To || he was cast oute ** with Hengist ††.

Our celebrated Richard, arming himself to fight in single combat with the Soldan, and the encounter, of which there is a picture in Clarendon-house, is a noble Gothic piece, highly entertaining.

• He lept on hors whan it was lyght;
 Or he in his fadel did lepe
 Of many thynges he toke kepe.—
 His men brought hem that he had,
 A square tree of fourty sete,
 Before his fadell anone he it sete
 Faste that they should it brase, &c.
 Hymself was richely begone,
 From the cresse ryght to the tone ††.
 He was covered wonderly wele
 All with splentes of good stele,
 And ther above an hauberk.
 A shafte he had of trusty werke,
 Upon his shoulders a shelde of stele,
 With the lybardes §§ painted wele;
 And helme he had of ryche entayle,
 Trusty and trewe was his ventayle:
 Upon his cresse a dove whyte
 Sygnyfycaune of the holy sprite,
 Upon a cross the dove stode
 Of gold iworght ryche and gode.

* Would not fly off a bit.

† In pagans law: According to the heathenish custom.

‡ Benediction, blessing.

§ Knew not.

|| Till.

** By.

†† Hearne's Gl. Rob. Glo. p. 695.

‡‡ From head to foot.

§§ Leopards.

God * hymself Mary and Johon
 As he was done the rode upon †,
 In sygnifycaunce for whom he faught,
 The spere hed forgot he nauht,
 Upon his shaft he wolde it have
 Goddis name thereon was grave,
 Now herken what othe he sware,
 Or thay to the battayle went there :
 " Yf it were so, that Rycharde myght
 " Slee the sowdan in felde with fyght,
 " At our wyll everychone
 " He and his shold gone
 " In to the cyte of Babylone ;
 " And the kyng of Masydoyne
 " He sholde have under his honde !
 " And if the sowdan of that londe
 " Myght slee Rycharde in the felde
 " With swerde or spere under shelde,
 " That Crysten men sholde go
 " Out of that londe for ever mo,
 " And the Sarafyns theyr wyll in wolde."
 Quod kyng Rycharde, " Thereto I holde,
 " Thereto my glove, as I am knyght."
 They be armyd and redy dyght :
 Kyng Rycharde to his sadell dyde lepe,
 Certes, who that wolde take kepe
 To se that fyght it were fayre ;
 Their stedes ranne with grete ayre ‡,
 Al so hard as thei myght dyre §,
 After their fete sprange out fyre :
 Tabours and trompettes gan blowe :
 Ther men myght se in a throwe
 How kyng Rycharde that noble man
 Encountered with the sowdan,
 The chefe was tolde of Damas ||,
 His truste upon his mare was,
 And tharfor, as the boke us telles **,
 Hys crouper henge full of belles ††,

And

* Our Saviour.

† " As he died upon the crosse." So in an old fragment cited by Hearne, *Gloss. Rub. Br.* p. 634.

Pyned under Ponce Pilat,
 Done on the rod after that.

‡ Ire.

§ Dare.

|| I do not understand this. He seems to mean the Sultan of Damascus, or Damascus.
 See Du Cange, *Joinv.* p. 87.

** The French romance.

†† Antiently no person seems to have been gallantly equipped on horseback, unless the horse's bridle, or some other part of the furniture, were stuck full of small bells. Vincent of Beauvais, who wrote about 1264, censures this piece of pride in the knights templars. They have, says he, bridles embroidered, or gilded, or adorned with silver, "Atque in pectoralibus CAMPANULAS INFIXAS MAGNUM EMITTENTES SONITUM, ad gloriam eorum et decorum." *Hist. lib. xli. cap. 85.* Wicliffe, in his

And his peytrell * and hys arfowne †
 Thre myle men myght here the fowne.
 His mare nyghed, his belles dyd ryng,
 For grete pryde, withoute lesyng,
 A faucon brode ‡ in honde he bare,
 For he thocht he wolde thare
 Have slayne Rycharde with treafowne
 Whan his colte sholde knele downe
 As a colte sholde souk his dame,
 And he was ware of that shame,
 His eres § with waxe were stopped faste,
 Therefore Rycharde was not agaste,
 He stroke the siede that under hym wente,
 And gave the Sowdan his deth with a dente :
 In his shelde verament
 Was paynted a serpent,
 Wyth the spere that Rycharde helde
 He bare hym thorough under hys shelde,
 None of hys armure myght hym laste,
 Brydell and peytrell al to braille,
 Hys gythes and hys steropes also
 Hys mare to grounde wente tho ;
 Maugre her heed, he made her seche
 The grounde, withoute more speche,
 Hys feete towarde the fyrmament,
 Bihynde hym the spere outwent
 Ther he fell dede on the grene,
 Rycharde smote the fende with spores || kene,
 And yn the name of the holi goost
 He dryveth ynto the hethen hoost,
 And as sone as he was come,
 Asonder he brake the sheltron **,
 And al that ever afore hym stode,
 Hors and man to the grounde yode,
 Twenti fote on either syde, &c.

his TRILLOX, inveighs against the priests for their "fair hors, and jolly and gay
 sadels, and bridles ringing by the way, &c." Lewis's *WICKLIFFE*, p. 121. And
 hence Chaucer may be illustrated, who thus describes the state of a monk on horse-
 back. *Pol. Cant.* v. 170.

And when he rode, men might his bridell here
 SINGLING in a whistling wind as clere,
 And eke as lowde, as doth the chapell bell.

That is, because his horse's bridle or trappings were strung with bells.

* The breast-plate, or breast-band of a horse. *Poital*, Fr. *Pectorale*, Lat. Thus
 Chaucer of the Chanon YEMAN's horse. *Chan. Yon. Proh.* v. 575. *Urr*.

About the PEYNTRELL flood the some ful his.

† The saddle-bow. "*Arcuarius extencellatum cum argento*," occurs in the
 wardrobe rolls, ab ann. 21 ad an. 23 Edw. iii. Membr. xi. This word is not in Du
 Cange or his supplement. ‡ F. *bird*. § *Ears*. || *Spurs*.

** *Schitron*. I believe soldiers drawn up in a circle. Rob. de Brunne uses it in
 describing the battle of Fowkirke, *Chron.* p. 305.

Thar SHELTRON sone was shad with Iggis that wer gode.

Shad is separated.

Whan

Whan the kyng of Fraunce and hys men wyfte
That the maistry had the Crysten,
They waxed bold, and gode herte toke
Stedes bestrode, and shaftes stroke *.

In the poetical romance of Guy Earl of Warwick, the expedition of that hero into the Soldan's camp, is drawn with great force and spirit.

* Guy asked his armes anone,
Hosen of yron Guy did upon :
In hys hawberke Guy hym clad,
He drad no stroke whyfe he it had.
Upon hys head hys helme he cast,
And hasted hym to ryde full fast.
A syrcle † of gold thereon stode,
The emperarour had none so goode :
About the syrcle for the nones
Were set many precyous stones.
Above he had a coate of armour wyde ;
Hys sword he toke by hys syde :
And lept upon his stede anone,
Styrrope with foote touched he none.
Guy rode forth without boste,
Alone to the Soudan's hofte :
Guy saw all that countrie
Full of tentes and pavylyons bee :
On the pavylyon of the Soudone
Stode a carbuncle stone :
Guy wist therebie it was the Soudones
And drew hym thither for the nones,
Alt the meete ‡ he founde the Soudone,
And hys barrons everychone,
And tenne kynges aboute hym,
All they were stout and grymme :
Guy rode forth, and spake no worde,
Tyll he came to the Soudan's borde § :

He

* Signet. M. ii. † Circle.

‡ At dinner.

§ Table. Chaucer, Squ. T. 105.

And up he rideth to the his borde.

Chaucer says that his knight had often "*began the bord* above all nations." Prol. 52. The term of chivalry, *to begin the board*, is to be placed in the uppermost seat in the hall. Ausis, Ord. Gart. l. App. p. xv. "The Earl of Surrey *began the borde* in presence: the Earl of Arundale washed with him, and sat both at the first messe. . . . *Began the borde* at the chamber's end," i. e. sat at the head of that table which was at the end of the chamber. This was at Windsor, A. D. 1519. In *Syr Eglamour of Artoys*, we have *to begin the dese*, which is the same thing.

Lorde in halle were sette

And waytes blew to the mete.—

The two knyghtes the dese began.

Sign. D. iii. See Chaucer, Squ. T. 99. And Kn. T. 2002. In the celebration of the feast of Christmas at Greenwich, in the year 1488, we have, "The Duc of Bedeford *beganne the table* on the right side of the hall, and next unto hym was the Lorde

He ne rougt^a with whom he mette,
 But on thys wyse the Soudan he grette.
 "God's curse have thou and thyne"
 "And tho that leve † on Apolinet"
 Than sayd the Soudan, "What art thou"
 "That thus prowddlie speakest now?"
 "Yet found I never man certayne"
 "That suche wordes durst me sayne."
 Guy said, "So God me save from hell,
 "My ryght nam I shall the tell,
 "Guy of Warwicke my name is."
 Than sayd the Sowdan ywis,
 "Arte thou the bolde knyght Guyon,
 "That art here in my pavyllon?
 "Thou sleest my cosyn Cokiran!
 "Of all Sarafyns the boldest man, &c. ‡"

The little room we have now left for further attention to this ingenious work, we shall assign to an entertaining account of those early theatrical exhibitions which, however rude and simple, were introductory to the English drama.

Our drama, says Mr. Warton, seems hitherto [fourteenth century] to have been almost entirely confined to religious subjects, and these plays were nothing more than an appendage to the specious and mechanical devotion of the times. I do not find expressly, that any play on a profane subject, either tragic or comic, had as yet been exhibited in England. Our very early ancestors scarce knew any other history than that of their religion. Even on such an occasion as the triumphant entry of a king or queen into the city of London, or other places, the pageants were almost entirely scriptural. Yet I must observe, that an article in one of the pipe-rolls, perhaps of the reign of King John, and consequently about the year 1200, seems to place the rudiments of histrionic exhibition, I mean of general subjects, at a much higher period among us than is commonly imagined.

Lorde Dawbeney, &c." That is, *be seate at the head of the table*. Leland Coll. iii. 237. edit. 1770. To begin the *bourd* is to begin the *tournament*. Lydgate, Chron. Troy, B. ii. ch. 14.

The grete justes, *burdes*, or *tourney*.

I will here take occasion to correct Hearne's explanation of the word *Bourder* in Branne's Chron. p. 204.

A knyght a *bourdour* King Richard hade

A douty man in floure his name was Markade

Bourdour, says Hearne, is *boarder*, pensioner. But the true meaning is, a *Wag*, an *arch fellow*, for he is here introduced putting a joke on the King of France. *Bourdour* is *jeff*, *trick*, from the French. See above, p. 70. Chauc. Gam. 1974. and Non. Urr. 2194. Knyghton mentions a favourite in the court of England who could procure any grant from the King *burdando*. Du Cange Not. Joinv. p. 116. Who adds, "De là vient le mot de *Bourdours* qui estoient ces farceurs ou plaisantins qui divertissoient les princes par le recit des fables et des histoires des Romans — Auons estimé que ce mot vient des *bebourds* qui estoit une espèce des *Tournois*." See also Diff. Joinv. p. 174.

^a Cared, valued. Chaucer, Rom. R. 1873.

I ne rougt of deth ne of life.

† Those who believe.

‡ Sign. Q. iii.

It is in these words: "Nicola uxor Gerardi de Canvill, reddit computum de centum marciis pro maritanda Matildi filia sua cuiusque voluerit, exceptis *MIMICIS* regis,"—"Nicola, wife of Gerard of Canville, accounts to the King for one hundred marks for the privilege of marrying his daughter Maud to whatever person she pleases, the King's *MIMICIS* excepted." Whether or no *MIMICI REGIS* are here a sort of players kept in the King's household for diverting the court at stated seasons, at least with performances of mimicry and masquerade, or whether they may not strictly imply *MINSTRELS*, I cannot indeed determine. Yet we may remark that *MIMICUS* is never used for *MIMUS*, that certain theatrical entertainments called mascarades, as we shall see below, were very ancient among the French, and that these *MIMICI* appear, by the context of this article, to have been persons of no very respectable character: I likewise find in the wardrobe-rolls of Edward the Third, in the year 1348, an account of the dresses, *ad faciendum Ludos domini regis ad festum Natalis domini celebratos apud Guildesford*, for furnishing the plays or sports of the King, held in the castle of Guildesford at the feast of Christmas. In these *LUDI*, says my record, were expended eighty tunics of buckram of various colours, forty-two visours of various similitudes, that is, fourteen of the faces of women, fourteen of the faces of men with beards, fourteen of heads of angels, made with silver; twenty-eight crests, fourteen mantles embroidered with heads of dragons; fourteen white tunics wrought with heads and wings of peacocks; fourteen heads of swans with wings; fourteen tunics painted with eyes of peacocks; fourteen tunics of English linen painted, and as many tunics embroidered with stars of gold and silver. In the rolls of the wardrobe of King Richard the Second, in the year 1391, there is also an entry which seems to point out a sport of much the same nature. "Pro xxi. *cois* de tela linea pro hominibus de lege contrasactis pro *LUDO* regis tempore natalis domini anno xii." That is, "for twenty-one linen coifs for counterfeiting men of the law in the King's play at Christmas." It will be sufficient to add here on the last record, that the serjeants at law at their creation, anciently wore a cap of linen, lawn, or silk, tied under the chin: this was to distinguish them from the clergy, who had the tonsure. Whether in both these instances we are to understand a dumb shew, or a dramatic interlude with speeches, I leave to the examination of those who are professedly making enquiries into the history of our stage from its rudest origin. But that plays on general subjects were no uncommon mode of entertainment in the royal palaces of England, at least at the commencement of the fifteenth century, may be collected from an old memoir of shews and ceremonies exhibited at Christmas, in the reign of Henry the Seventh, in the palace of Westminster. It is in the year 1489. "This cristmas I saw no disguyfings, and but *right few* *PLAYS*. But ther was an abbot of Misrule, that made much sport, and did right well his office." And again, "At nyght the kynge, the qweene, and my ladye the kynges moder, cam into the Whitehall, and ther hard a *PLAY*."

As to the religious dramas, it was customary to perform this species of play on holy festivals in or about the churches. In the register

register of William of Wykeham, Bishop of Winchester, under the year 1384, an episcopal injunction is recited, against the exhibition of *SPÆCTACULA* in the cemetery of his cathedral. Whether or no these were dramatic *SPÆCTACLES*, I do not pretend to decide. In several of our old scriptural plays, we see some of the scenes directed to be represented *cum cantu et organis*, a common rubric in the missal. That is, because they were performed in a church where the choir assisted. There is a curious passage in Lambard's Topographical Dictionary, written about the year 1570, much to our purpose, which I am therefore tempted to transcribe. "In the dayes of ceremonial religion, they used at Wytney (in Oxfordshire) to set fourth yearly in maner of a shew, or interlude, the resurrection of our Lord, &c. For the which purposes, and the more lyvely hereby to exhibite to the eye the hole action of the resurrection, the prieftes garnished out certaine small puppettes, representing the persons of Chrifte, the watchmen, Marie, and others; amongst the which, one bare the parte of a wakinge watchman, who espynge Chrifte to arise, made a continual noyce, like to the sound that is caused by the metynge of two flyckes, and was thereof commonly called *Jack Snacker of Wytney*. The like toye I myselfe, beinge then a childe, once sawe in Poule's church at London, at a feast of Whitstuntide; wheare the comynge downe of the Holy Gost was set forth by a white pigion, that was let to fly out of a hole that yet is to be sene in the myddt of the roofof the greate ile, and by a longe censer which descendinge out of the same place almost to the verie grounde, was swynge up and downe at such a lengthe, that it reached with thouse swepe almost to the west-gate of the church, and with the other to the quyre staires of the same; breathinge out over the whole church and companie a most pleasant perfume of such swete thinges as burned therein. With the like doome shewes also, they used everie where to furnishe sondrye parts of their church service, as by their spectacles of the nativite, passion, and ascension, &c."

"This practice of acting plays in churches, was at last grown to such an enormity, and attended with such inconvenient consequences, that in the reign of Henry the Eighth, Bonner, Bishop of London, issued a proclamation to the clergy of his diocese, dated 1542, prohibiting "all manner of common plays, games, or interludes, to be played, set forth, or declared, within their churches, chapels, &c." This fashion seems to have remained even after the Reformation, and when perhaps profane stories had taken place of religious. Archbishop Grindal, in the year 1563, remonstrated against the danger of interludes: complaining that players "did especially on holy days, set up bills inviting to their play." From this ecclesiastical source of the modern drama, plays continued to be acted on Sundays so late as the reign of Elizabeth, and even till that of Charles the First, by the choristers or singing-boys of St. Paul's Cathedral in London, and of the Royal Chapel.

"It is certain, that these *MIRACLE-PLAYS* were the first of our dramatic exhibitions. But as these pieces frequently required the introduction of allegorical characters, such as Charity, Sin, Death, Hope, Faith, or the like, and as the common poetry of the times, especially

especially among the French, began to deal much in allegory, at length plays were formed entirely consisting of such personifications. These were called *MORALITIES*. The miracle plays, or *MYSTERIES*, were totally destitute of invention or plan: they timely represented stories according to the letter of scripture, or the respective legend. But the *MORALITIES* indicate dawning of the dramatic art: they contain some rudiments of a plot, and even attempt to delineate characters, and to paint manners. From hence the gradual transition to real historical personages was natural and obvious. It may also be observed, that many licentious pleasantries were sometimes introduced in these religious representations. This might imperceptibly lead the way to subjects entirely profane, and to comedy, and perhaps earlier than is imagined. In a *Mystery of the Massacre of the Holy Innocents*, part of the subject of a sacred drama given by the English fathers at the famous council of Constance, in the year 1417, a low buffoon of Herod's court is introduced, desiring of his lord to be dubbed a knight, that he might be properly qualified to go on the adventure of killing the mothers of the children of Bethlehem. This tragical business is treated with the most ridiculous levity. The good women of Bethlehem attack our knight-errant with their spinning-wheels, break his head with their distaffs, abuse him as a coward and a disgrace to chivalry, and send him home to Herod as a recreant champion with much ignominy. It is in an enlightened age only that subjects of scripture history would be supported with proper dignity. But then an enlightened age would not have chosen such subjects for theatrical exhibition. It is certain that our ancestors intended no sort of impiety by these monstrous and unnatural mixtures. Neither the writers nor the spectators saw the impropriety, nor paid a separate attention to the comic and the serious part of these motley scenes; at least they were persuaded that the solemnity of the subject covered or excused all incongruities. They had no just idea of decorum, consequently but little sense of the ridiculous: what appears to us to be the highest burlesque, on them would have made no sort of impression. We must not wonder at this, in an age when courage, devotion, and ignorance, composed the character of European manners; when the knight going to a tournament first invoked his God, then his mistress, and afterwards proceeded with a safe conscience and great resolution to engage his antagonist. In these *Mysteries* I have sometimes seen gross and open obscenities. In a play of *the Old and New Testament**, Adam and Eve are both ex-

hibited

* MSS. Harl. 2013, &c. Exhibited at Chester in the year 1387, at the expence of the different trading companies of that city. *The Fall of Lucifer* by the Tanners. *The Creation* by the Drapers. *The Deluge* by the Dyers. *Abraham, Melchisedech, and Lot* by the Barbers. *Moses, Balak, and Balaam* by the Copperers. *The Salvation and Nativity* by the Wrights. *The Shepherds feeding their flocks by night* by the Painters and Glaziers. *The three Kings* by the Vintners. *The Oblation of the three Kings* by the Meagers. *The Killing of the Innocents* by the Goldsmiths. *The Purification* by the Blacksmiths. *The Temptation* by the Butchers. *The last Supper* by the Bakers. *The Blindness and Lazarus* by the Glovers. *Jesus and the Lepers* by the Corvetaries. *Christ's Passion* by the Bowyers, Fletchers, and Ironmongers. *Descent into Hell* by the Cooks and Jankeeters. *The Resurrection* by the Skindiers. *The Ascension* by the Taylors. *The Election of S. Matthias, Sending of the Holy Ghost* &c. by the

hibited on the stage naked, and conversing about their nakedness: this very pertinently introduces the next scene, in which they have coverings of fig-leaves. This extraordinary spectacle was beheld by a numerous assembly of both sexes with great composure: they had the authority of Scripture for such a representation, and they gave matters just as they found them in the third chapter of Genesis. It would have been absolute heresy to have departed from the sacred text in personating the primitive appearance of our first parents, whom the spectators so nearly resembled in simplicity: and if this had not been the case, the dramatists were ignorant what to reject and what to retain.

For a very curious and elaborate account of the famous Chaucer and his poetry, as well as for a very great variety of particulars arising from inquiries that have hitherto been little pursued, the Reader is necessarily referred to the work.

the Fifthmongers. *Antechrist* by the Clothiers. *Day of Judgment* by the Websters. The reader will perhaps smile at some of these COMBINATIONS. This is the substance and order of the former part of the play. God enters creating the world: he breathes life into Adam, leads him into Paradise, and opens his side while sleeping. Adam and Eve appear naked and *not ashamed*, and the old serpent enters lamenting his fall. He converses with Eve. She eats of the forbidden fruit, and gives part to Adam. They propose, according to the stage-direction, to make themselves *subligacula a foliis quibus tegamur Pudenda*. Cover their nakedness with leaves, and converse with God. God's curse. The serpent *exir* hissing. They are driven from Paradise by four angels and the cherubim with a flaming sword. Adam appears digging the ground, and Eve spinning. Their children Cain and Abel enter: the former kills his brother. Adam's lamentation. Cain is banished, &c.

L.

ART. XII. *An Appendix to the "Essays on Public Worship, Patriotism, and Projects of Reformation."* 12mo. 1s. Payne, &c. 1774.

IN our Review for March, 1773, we gave an account of the *Essays*, to the second edition of which the tract now before us is given as a Supplement.

This free-spirited Writer has here offered an apologetical account of himself, his essays, and his zeal for reformation, with respect to certain externals in the religion of his country:

I have been rather uncommonly circumstanced since the publication of these *Essays*: On their first appearance they were so favorably spoken of by some persons of the first understanding and learning of the age, as not only excellent in point of composition, but moral and useful in their tendency, that I had great satisfaction in having published them. They have however been so wretchedly misunderstood, and so wickedly misrepresented by others, that I have sometimes regretted the pains I took to assist in what might be of service to such people.—I have felt the remonstrances of my prudent friends, who wished me to be limited to the common bounds and concerns of the world; and to get as much as I could from its mistakes and prejudices; instead of attempting to rectify or remove them. People would admire if not thank me for over-reaching them; they will not forgive an attempt to make them wiser and better. But I never could

keep myself long in the cultivated vale. My haunts are among the mountains; and I love the terrific and sublime among the works of God. In moral as well as natural scenes, my delight has ever been in climbing rocks and tempting dangers. Fortune has often offered to enrich me; and I am now and probably ever shall be what the world would call poor. Prudence has pointed to me a variety of paths, where I might have gone on to the end of life in great quietness and ease; and I am almost every moment losing myself and perplexing my friends, by roving in unfrequented places; where beasts of prey lay [lie] in wait for me, where invenomed vipers aim at me as I pass, and where every step I take is traced by insidious crocodiles. These places however have some enchantment which fascinate me to them; and I shall probably break my neck at last from some precipice which the whole world will agree I had no business to approach. — This I mean as an answer to those who call my prudence in question in publishing the *Essays*.’

The Author proceeds to animadvert on the objections which have been made to his *Essays*, by a certain species of Critics whom he styles “Saints;” and on whom he recriminates with severity.

He then informs us of the following circumstances:

‘Having, says he, sustained a public character, and continuing to sustain it, I owe to the world some kind of satisfaction on a point where I am daily and maliciously traduced. I had the care of a small congregation in the neighbourhood of London, and was happy in its friendship and kindness. I had however for many years been in habits of sociability and expence which could not have been indulged in that situation, and by means of my clerical income I was not fond of cards, and had no great skill in the management of them. I had no relish for the expedient of tying myself up to a disagreeable woman for the sake of her fortune. I had recourse to my industry, and took a few gentlemen under my care. This employment, which I first undertook as an accessory to the other, I found likely to turn out more advantageous, if it obtained my principal attention. And as it was an employment equally good, and holy, and useful, with my former one, at least in my opinion, I had no conscientious scruples in renouncing the less profitable for that which was more so. This was my only motive for resigning my congregation. And when I gave the people notice, I had no more notion that I was declaring war against Christianity than against Mahometanism.

‘Some good folks have in this case *lied for God*; they have said I preached a farewell sermon, and declared that I quitted my profession, because I had not for some time believed the Gospel. I never preached any thing like a farewell sermon; but there is some ground for this misrepresentation. I prepared a sermon for that purpose, but I was confined to so short a time in composing it, (the interval between the two services) that being called upon by a gentleman, I was obliged to finish it in a hurry, and had no time to look it over. I did not therefore preach it. I have lent it however to several persons, and this I suppose has given rise to the report which I complain of. To put an end to this matter, here follows the Sermon, verbatim *ex litteratim*, as it was intended to be delivered:’

For this sermon we must refer our Readers to the Tract itself; in which, as the Author observes, we believe they will find nothing like a declaration of war against christianity; but they will find in it things which, we are pretty sure, were never before delivered in the ears of a Dissenting, or, perhaps, any other Congregation. It contains, not the sentiments of a little *pettifogging* teacher (as our Author would say), but of a truly independent and philosophical mind; Superior to all prejudices, and regardless of all *prudence*;—that *sneaking* virtue, as some writer has styled it.

The Tract contains also a Letter or two relating to the *Essays*; and concludes with an excellent story of a *derogé*, which the intelligent Reader will be at no loss to apply; but it is too long to be here recited. G.

MONTHLY CATALOGUE, For JULY, 1774.

P O E T I C A L.

Art. 13. *The Cub*; a Satire. Dedicated to Lord Holland. 4to.
1s. 6d. Allen.

IT would have been strange, indeed, if the notorious object of this satire had escaped the rage of authors, when his ill stars had led him to oppose their interest. The Writer belabours him with might and main, and wields his weapons, such as they are, with his utmost spirit and vigour.

A printer's devil is thus represented, alarming the delinquent at a spirit-stirring hour of the night:

The clock struck Twelve—of night the noon,
Thick clouds obscur'd the rolling moon,
Sobriety was gone to bed,
Darkness o'er all her mantle spread,
Save London, that her pow'r denies,
Where blazing lights unnumber'd rise,
That through the gloom of night display
The noon-tide splendor of the day.
It was the time when spirits roam
To seek the guilty villain's home;
Silence prevail'd, and in the hall
No man or maid was heard to bawl;
The taper's light 'gan burning blue,
The portal sudden open flew,
When, unpropitious to his pray'r,
A threat'ning printer's dev'l stood there,
With haggard face he forward prest,
In Chronicles and Ledgers drest,
And on his head a cap he wore
O'th' Evening Post the night before,
And that he might appear the wiser,
'Twas crown'd with th' Public Advertiser;

Rev. July, 1774.

F

Around

Around his neck, with comely tye,
 You might behold the British Spy,
 Whilst Baldwin's Journal, free from dirt,
 Glu'd to the Craftsman, made his shirt;
 Unlike a Scotchman, he could boast
 A breeches made o'th' Morning Post,
 An advertisement for a w—re
 Made up a decent flap before;
 Upon his legs, for hose he drew
 A British Monitor span new,
 The upper covering of his shoes
 Was made of Owen's weekly news,
 And for each sole he had, I ween,
 A Sentimental Magazine,
 His shoes, with medals newly cast,
 Were ornamented and made fast;
 With his left-hand, most solemnly,
 He wav'd a British Mercury,
 A proof-sheet did his right adorn,
 Teeming with lyes from Parson ———,
 His face, with ink and paste made grey,
 Was dread and hideous to survey;
 His baleful eyes around he cast,
 That witness'd the enemy aghast,
 I'th' further corner of the room,
 Trembling and waiting for his doom,
 With hasty stride, fierce Belzebub
 Forward advanc'd to grasp the Cub,
 Who pale as death, began to shew
 The white of's eyes unto the foe.
 Amaz'd, confounded, Satan stopp'd,
 And from his hand the proof-sheet dropp'd;
 Fearing the consequence he run,
 Although he had the laurels won,
 (If laurels may be said to grow
 From such a coward-hearted foe)
 And skelt'ring through the passage feels
 A footman tripping up his heels,
 Another, with an oaken stick,
 Play'd hell with th' bones of master Nick,
 And to the damage of his crown,
 He knock'd the Advertiser down,
 The Craftsman and the Spy he tore,
 And spoil'd the Morning Post before,
 In which, an essay well design'd,
 By a Methodist, t'improve mankind,
 To as many pieces in a trice,
 Was torn, as he had torned vice,
 And look'd as ragged and forlorn,
 As the whore of Babylon or H—ne,
 Something of mongrel rhyme and prose
 Happen'd so jingle in his hose,

At which a blow the footman sped,
Which broke his shins, and Priscian's head.

' So thick their weapons flew about,
They put Belzebub to the rout;
And had his fire himself been there,
They would have serv'd him the same fare.

' And as the man, who with pretence
Of wounds falls down in's own defence,
Soon as the trumpet, with delight,
Proclaims an end to bloody fight,
As well as he who bore the toil
Of battle, looks about for spoil.
So * * *, who lay half dead with fear,
Soon as he guefs'd the field was clear,
With courage look'd round, and mist
His horrible antagonist;

And grateful to his wishes, found
Belzebub's ensign on the ground;
Which did sufficiently declare
His country, and his business there.

' All hail, he cries—the roofs around,
Th' acclamation back resound.

Soon as to-morrow's sun shall rise,
And smile on * Jeremy the wife;
With tenfold weight, destruction shall
Descend on every printer's stall.

With blushes mild the morning rose,
And * * * in haste put on his clothes.
And sallied forth, resolv'd to make
Ev'n Pater-noster-row to quake,
Triumph was his awhile,—but lo;
Belzebub, his unlucky foe,
Riding upon the North wind came,
Once more to make our hero tame,
Who, mindful of dishonours past,
Directed furiously the blast,
Which ruin'd all his hopes so fair,
And wreck'd his castles in the air,
And left him crush'd beneath the fall,
Deserted, and despis'd by all.'

The devil's dress is droll enough, and new, at least, for any thing we know. But the culprit amply deserved flagellation, and the merit of the beadle is not very material.

Art. 14. *The Druid's Monument*; a Tribute to the Memory of Dr. Oliver Goldsmith. By the Author of *The Cave of Morar*. 4to. 6d. Davies. 1774.

As this is probably the sincere tribute of friendship, were criticism to interfere on the occasion, it might be deemed a kind of *sacrilege*.

* Jer——h Dy——n.

F 2

Art.

Art. 15. *Impartial Character of the late Dr. Goldsmith*; with a Word to his Encomiasts. A Poem. 4to. 1s. Kearsly. 1774.

It is curious to observe, how much the dead Bard has been praised by people who seem not to have known the living Man. This Writer has been enabled to come somewhat nearer to the truth, by venturing to step a little out of the beaten high road of panegyric. The following lines are a proof, that he (who is, however, as much the Doctor's encomiast as the warmest of the weepers and wailers that have attended his bier) was not unacquainted with the failings of the singular mortal whom he professes impartially to characterize and celebrate:

‘ So simple from Truth—So ingenuously kind,
So ready to feel for the wants of mankind:
If an author once held but a popular quill,
This flux of philanthropy quickly stood still;
Transform'd from himself, he grew meanly severe,
And rail'd at those talents he ought not to fear.

Goldsmith was undoubtedly a man of parts; but, he was a peculiar character; and his literary painters have not, in any degree, been equally fortunate with Sir Joshua Reynolds in drawing his likeness.

Art. 16. *La Fête Champêtre*. 4to. 1s. Almon. 1774.

A satire on the rural entertainment given in June last, by Lord Stanley, at the Oaks, in honour of his approaching marriage:

———— View yonder motley scene,
Yon *fête champêtre*, odious gleam
Of Folly's idle clasp,
Their vices those of Rome and vice,
In airy dance they usher his,
I'll paint them as they pass.

Perhaps, in the hurry of invitation, the Poet was forgotten.

Art. 17. *The Apostate Ecclesiastic, &c.* 4to. 1s. Bew. 1774.

This abuser of Parson Horne appears to be a violent favourite with that “brave Jersey Mus,” so justly celebrated in the Dunciad. Here are rhimes equal to any of Pryn's;

Then the priest' challeng'd (willing sure to shew his
Hatred still more) the *meek* Sir Watkin Lewis.—

Refus'd; so still survives th' Ecclesiastic,
Shorn of his beams, and grieves this fruitless last trick.

Art. 18. *Theatrical Portraits*, epigrammatically delineated; wherein the Merit and Demerit of most of our Stage Heroes and Heroines are excellently painted, by some of our best Masters. 4to. 1s. Bew. 1774.

Pert and dull.

Art. 19. *Poems by a Youth*. 4to. 2s. Hoggins. 1774.

A forward youth, this, we'll warrant him! but he should, at least, have learnt to rhyme, and scan by his fingers, before he presumed to trouble the Public with his—what-d'ye-call-ems—*verses*; he, no doubt, will style 'em.

Art. 20. *The Coal-Heavers*, a Mock-heroic Poem; in Two Cantos. Inscribed to the Inhabitants of *Dyas-Regis* in Norfolk. Folio. 1 s. Newbery. 1774.

Founded on an insurrection which happened at Lynn, and embellished with a good share of poetry and pleasantry.

Art. 21. *Fredom*; a Poem, inscribed to John Wilkes, Esq; By a Native of the West Indies. 4to. 6d. Plummer, in Bench-church Street. 1774.

The Author pleads for 'the indulgence due to a very juvenile attempt.'

Very juvenile, indeed; and much indulgence requisite.

DRAMATIC.

Art. 22. *Macbeth*; a Tragedy; And *Julius Caesar*; a Tragedy. Both by William Shakespeare; collated with the old and modern Editions. 8vo. 3 s. each. Owen. 1773.

This sedulous Collater goes on, 'with his *fo's* and *qs's*, and handsome frontispieces:—see Review for March, 1774; and May, 1773.'

NAVIGATION.

Art. 23. *The British Mariner's Assistant*; containing Forty Tables adapted to the several Purposes of Trigonometry and Navigation. To which is prefixed, An Essay on Logarithms and Navigation epitomized, &c. By Benjamin Donn, Master of the Academy at Kingston, near Taunton, &c. 8vo. 6 s. Law. 1774.

Navigation is now become a very important and lucrative branch of school education; which will, in some measure, account for the variety of publications on this subject that are frequently issuing from the press. Every teacher finds it most convenient to adopt a method of his own; and we have therefore almost as many different books (if different they may be called) as we have public instructors. Mr. D. however, stands high in his profession; nor do we mean to convey any reflection on the present performance by this general remark. His Essay on Logarithms contains a clear account of their nature, construction, and use; his Compendium of Navigation is reduced within a very narrow compass, on account of a design he had formed of adding a separate volume on that subject. His tables are more numerous than any which have yet been published in a single volume; and no direction is omitted that may serve to render them generally useful.

MATHEMATICAL and PHILOSOPHICAL.

Art. 24. *A Synopsis of all the Data for the Construction of Triangles from which geometrical Solutions have hitherto been in print.* With References to the Authors where those Solutions are to be found. By John Lawson, B. D. Rector of Swanscombe in Kent. 4to. 1 s. Printed at Rochester, and sold in London by Noarfe, &c. 1773.

An useful companion to those who wish to know what has been already done towards the construction and solution of triangles, and where the several constructions and solutions are to be found. This is a work, however, which he can best execute who has leisure and opportunity for consulting the greatest number of mathematical books. After all, a summary of this kind requires so many symbols and contractions, that few will be fond of the labour of deciphering them.

Art. 25. *A Proposal for determining the Longitude at Sea by Observation, independent of any Time-keeper, or, of the Truth of the Magnetic Compass; wherein is demonstrated, that the true Distance of the Meridian at Sea from the Beginning of Aries, and also the true distance of the first Meridian from the Beginning of Aries, can be ascertained when at Sea with ease and certainty.* By Isaac Boyer. 8vo. 6d. Sold at No. 12. Cow Cross, West Smithfield.

Mr. B.'s proposal is sufficiently declared in his title page; and we shall only observe, that the longitude would long ago have been discovered with the utmost accuracy, were it as easy to *execute* as it is to *project*. The *proposal* before us seems to be a visionary scheme, which can answer no good end to the Public, nor, we apprehend, to the Author himself.

A M E R I C A N A F F A I R S.

Art. 26. *A Speech intended to have been spoken on the Bill for altering the Charters of the Colony of Massachusetts Bay.* 8vo. 1s. Cadell. 1774.

This unspoken speech, which is attributed to a right reverend Member of a High Assembly, does equal honour to the understanding and to the heart that dictated it. Why it was not delivered on the occasion for which it was calculated, is not declared; but that it was not, is much to be regretted: for we cannot form so injurious an opinion of the illustrious audience, as to think that a discourse so convincing and so persuasive, could have passed over without producing *some* effect. We are even willing to hope it may have some influence now, in preparing the minds of men for more conciliatory measures, when proper opportunity offers; and such opportunity cannot be wanting whenever we are happily pre-disposed to make use of it. For thus, says this worthy Prelate, as I apprehend, stands the case. They petition for the repeal of an act of parliament, which they complain of as unjust and oppressive. And there is not a man amongst us, not the warmest friend of administration, who does not sincerely wish that act had never been made. In fact; they only ask for what we wish to be rid of. Under such a disposition of mind, one would imagine there could be no occasion for fleets and armies to bring men to a good understanding. But, my Lords, our difficulty lies in the point of honour. We must not let down the dignity of the mother-country; but preserve her sovereignty over all the parts of the British empire. This language has something in it that sounds pleasant to the ears of Englishmen, but is otherwise of little weight. For sure, my Lords, there are methods of making reasonable concessions, and yet without injuring our dignity. Ministers are generally fruitful in expedients to reconcile difficulties of this kind, to escape the embarrassments of forms, the competitions of dignity and precedence; and to let clashing rights sleep, while they transact their business. Now, my Lords, on this occasion can they find no excuse, no pretence, no invention, no happy turn of language, not one colourable argument for doing the greatest service, they can ever render to their country? It must be something more than incapacity that makes men barren of expedients at such a season

as this. Do, but for once, remove this impracticable stateliness and dignity, and treat the matter with a little common sense and a little good humour, and our reconciliation would not be the work of an hour. But after all, my Lords, if there is any thing mortifying in undoing the errors of our ministers, it is a mortification we ought to submit to. If it was unjust to tax them, we ought to repeal it for their sakes; if it was unwise to tax them, we ought to repeal it for our own. A matter so trivial in itself as the three-penny duty upon tea, but which has given cause to so much national hatred and reproach, ought not to be suffered to subsist an unnecessary day. Must the interest, the commerce and the union of this country and her colonies, be all of them sacrificed to save the credit of one imprudent measure of administration? I own I cannot comprehend that there is any dignity either in being in the wrong, or in persisting in it. I have known friendship preserved and affection gained, but I never knew dignity lost, by the candid acknowledgment of an error. And, my Lords, let me appeal to your own experience of a few years backward (I will not mention particulars, because I would pass no censures and revive no unpleasant reflections) but I think every candid minister must own, that administration has suffered in more instances than one, both in interest and credit, by not chusing to give up points, that could not be defended.

How much more safe and profitable, is it for powerful brethren separated by a vast ocean, to maintain a political union founded on natural affection, than to act toward each other according to the dark schemes of Machiavelian craft!

Art. 27. *A True State of the Proceedings in the Parliament of Great Britain*, and in the Province of Massachusetts Bay, relative to the giving and granting the Money of the People of that Province, and of all America, in the House of Commons, in which they are not represented. Folio. 2s. Bingley. 1774.

The nature of this publication is sufficiently evident from the title; it contains a chronological summary of the disputes between our parliament and our colonies, but more especially with that of Massachusetts Bay; and of the events that took place in the course of those disputes: together with such remarks as naturally arose from them, on the part of the Americans.

Art. 28. *The Speech of the Right Honourable the Earl of Chatham in the House of Lords*, upon reading the Amendments in the Quebec Bill, on Friday the 17th of June, 1774. Together with his Lordship's Speech, on the third Reading, in the House of Lords, of the Bill for providing with Quarters, the Officers and Troops in America. Folio. 6d. Johnson.

Less higher expectations should be formed from this title than the publication will answer, it may be proper to hint that these speeches come from no better authority than the common News-papers; being reprinted in the same loose form that the Public have long since read them in, partly extracts, and partly a report of the general heads only, of Lord Chatham's orations.

Art. 29. *Thoughts on the Act for making more effectual Provision for the Government of the Province of Quebec.* 8vo. 1s. Becket. 1774.

Though the Quebec act is here justified on principles that must occur to any man of reflection, who considers the circumstances of that colony with a tolerable degree of attention; yet as the generality of political declaimers in public companies, are not distinguished by the deepest penetration of thought; a clear explanation of matters that become premature subjects of popular outcry, may be of great use in rectifying the apprehensions of those who rave at things before they understand them.

NOVELS.

Art. 30. *The Locket; or, History of Mr. Singleton.* By the Author of *Emily*; or the Natural Daughter. 2 Vols. 6s. Stage. 1774.

One of that numerous cluster of novels which, as the Author of *Julius Graculus* says, rarely seem to have any foundation, but to waste or fill the time of those who are enemies to sentiment and reflection.

Art. 31. *Edward, a Novel*, dedicated, by Permission, to her Majesty. 12mo. 2 Vols. 6s. Davies. 1774.

Another of the cluster; but not destitute of *sentiment*; see the foregoing article.

MISCELLANEOUS.

Art. 32. *The Evidence (as taken down in Court) in the Trial wherein the Rt. Hon. John, Earl of Sandwich, was Plaintiff, and W. J. Miller, Defendant, before William, Lord Mansfield, and a Special Jury, in the Court of King's Bench, July 8, 1773.* 8vo. 1s. Kearsley. 1774.

This trial is very remarkable for the *excessive damages* given against the Printer of the London Evening Post, for libelling Lord Sandwich. It seems, now, to be the general sense of Juries, that the licentious spirit of the news papers *must be quelled*. The papers have, undoubtedly, proceeded to very unwarrantable lengths; but whether the restraint of them, by prosecutions, and heavy fines, will be attended with any benefit to the Public, is a question which merits great consideration. Persons in office, and power, may indeed wish to see the end of the public discussion of all political subjects, or the conduct of public men. Such men, as in the case of Lord S. may, indeed, be unjustly and falsely aspersed; but ought we to hang up every watchful mailiff in the kingdom, because one of them, in the excess of his hurry and vigilance, has happened to mistake an innocent man for a thief?

Art. 33. *The Fugitive Miscellany.* Being a Collection of such Fugitive Pieces, in Prose and Verse, as are not in any other Collection. With many pieces never before published. 8vo. 1s. Almon. 1774.

A literary "hodge-podge," in which all the "tag-rag, rif-raff, scumble scrabble, wily-wally," scraps of prose, and ends of verse, are mingled together, "Higgledy-piggledy, harum-scarum, hubble-bubble, rantum scantum, pell-mell, higger-mugger, hoity-toity, snap-snap,

snip-snap, whilky-frilky, namby-pamby, rigmarole, and riddleme-rec." Vid. Proposal for a new Dictionary, printed in this "Mef-medley," p. 115.

Seriously, the Editor offers this vol. of Fugitives as a continuation and extension of his plan of a *New Foundling Hospital for Wit*; the collection made under that title, being now completed, in six volumes: *The Fugitive Miscellany* to be published annually.

Art. 34. *A Companion for the Summer House*: or, Amusement for the Summer Season. Consisting of select Pieces by several Hands. Translated from the French. With Notes and Observations by the Editor of the Matrimonial Preceptor. 12mo. 2s. Snagg. 1774.

If a person retires to a summer house after dinner in a hot day, the probability is in favour of his falling asleep there; especially if he takes a book in his hand: and it was, possibly, to give such convenient assistance, that this little publication was calculated; the pieces being too short to answer any more serious purpose. They are chiefly of an agreeable sentimental turn, and contain many characteristical remarks on different personages celebrated in ancient and modern history.

Art. 35. *Letters on Usury, and Interest*; shewing the advantage of Loans for the Support of Trade and Commerce. 12mo. 2s. Snagg. 1774.

These letters we are informed are reprinted from an Edinburgh weekly Magazine, where the justifiableness of taking interest for loans of money was discussed by several correspondents. As these fugitive writers have already reviewed each other's letters in a suitable manner, it will be sufficient to add, that those who think it worth while to bring modern usages to the test of the Levitical law, and ancient Jewish principles, may be greatly edified by this hebdomadal altercation.

Art. 36. *Fragments relating to the late Revolutions in India*, the Death of Count Lally, and the Prosecution of Count De Morangies. Translated from the French of Mons. Voltaire. 8vo. 2s. 6d. sewed. Nourse. 1774.

See Appendix to the last vol. of our Review, published this month.

Art. 37. *Le Taurin Blanc*; or, White Bull. From the French. Translated from the Syriac, by M. De Voltaire. 8vo. 1s. 6d. Murray.

See Appendix to the Fiftieth Volume of our Review, published this month.

Art. 38. *The White Bull*; an Oriental History; from an ancient Syrian Manuscript, communicated by Mr. Voltaire. 12mo. 4s. sewed. Bew. 1774.

This Translator has caught much of the manner of Voltaire himself; and falls very naturally into the humour and prophaneness of his original. He has prefixed a long and lively preface; he has added a variety of comical notes; and he will, by some, be praised for his wit; and, by others, be censured for his wickedness.

Art.

Art. 39. *The French Teachers Assistant*; or a new and easy Method to *learn* Children to spell, read, and speak French, with Propriety and Elegance. In two Parts. Part the first, contains an easy Spelling-book, with proper Rules for pronouncing French. Part the second, contains Rudiments of the French Language, in a Number of familiar Lessons, by Question and Answer: In which will be found, not only all the necessary Rules of Grammar, but also those for the Conjugation of every French Verb, both regular and irregular. The whole written from Practice, on a Plan entirely new; and so contrived, as to enable any English Person, who can read his own Language, to teach the other with Facility and Expedition. By Nicholas Salomon, Author of the Rules for the French Genders, and Master of the Academy, Red Lion-street, Clerkenwell. 12mo. 1s. 6d. Riley. 1773.

This little book was published by subscription. The above title gives a sufficient view of its contents. Schoolmasters and Instructors are naturally inclined to think their several methods of education the best, and it is probable that in each there may be somewhat preferable to another; though it is not necessary that therefore all of them should provide us with rudiments and grammars. The performance before us appears, according to the Author's account, to be the effect of long experience: the plan seems to be somewhat new, and the work to be executed with care and attention. On the whole, we apprehend the grammar is very well calculated to assist and perfect the scholar in reading and pronouncing French with propriety.

Art. 40. *The Complete Florist*; or, the Lady and Gentleman's Recreation in the Flower Garden. Being a choice Collection of what hath been worthy Notice for the propagation, raising, planting, encreasing, and preserving the rarest Flowers and Plants, &c. &c. 12mo. 2s. Snagg, &c.

The instructions here given may be useful to those who have every thing to learn, in the art of Gardening. From the Author's antiquated style, his *astrological* rules, and his silence with regard to some modern improvements in the culture of flowers, we conclude that this *Complete Florist* went to sleep with his fathers above half a century ago. What old Gardening Book the Editor may have stumbled upon, is not at present, within the bounds of our recollection.

Art. 41. *An Essay on Blindness, in a Letter to a Person of Distinction*, &c. Translated from the French of M. DIDEROT, Physician to his most Christian Majesty. 12mo. 1s. 6d. Dymot. 1773.

A collection of anecdotes, relating to the blind, interspersed with several curious observations on the use of the other senses, and the progress of the mind in acquiring knowledge under these circumstances of disadvantage. The principal characters are those of the son of an eminent professor of philosophy in the university of Paris, who was born blind, and who, after embarrassing himself by the extravagances of youth, retired to a small town in Provence; and of Dr. Saunderson, the famous Lucasian professor at Cambridge. The particulars that are here collected relating to this prodigy of our own country, are to be found in the introduction to his *Elements of Algebra*, in 2 Vols. 4to. and in a work intitled, *The Life and Character*

Letter of Dr. Nicholas Saunderson, by his discip'e and friend William
 Arkbcliff, Esq. printed at Dublin, in 1747.

R-s.

Art. 42. *The Lives of Sir Matthew Hale, Knt.* Lord Chief Justice of England; *Wilmot, Earl of Rochester,* and *Queen Mary.* Written by Bishop Burnet. To this Edition are added, Richard Baxter's additional Notes to the Life of Sir Matthew Hale: and a Sermon preached at the Funeral of the Earl of Rochester, by the Rev. Mr. Parsons. 8vo. 4s. boards. Davies. 1774.

Mr. Davies has here furnished a neat pocket edition of biographical tracts, with which the Public have been long well acquainted.

Art. 43. *A plain and complete Grammar of the Hebrew Language,* with and without points. By Anselm Bayly, L.L.D. Subdean of his Majesty's Chapels-Royal. 8vo. 2s. Ridley, &c. 1774.

This work is dedicated, with great propriety, to the Bishop of Oxford, who is so justly celebrated for his ingenious and learned treatise *De sacrâ poesi Hebræorum.*

The Author, in his dedication, has carried his encomium upon the excellencies of the Hebrew tongue to the very highest point to which the subject could be raised. The preface contains a number of judicious strictures on the language, and on several writers who have composed grammars of it, both in ancient and modern times.

With regard to the Grammar itself, which is here offered to the Public, we think it one of the best we have seen; though, perhaps, it is not totally exempted from faults. Dr. Bayly's observations on the tenses, and upon the particle *vau*, are entitled to the very particular attention of every one who is desirous of understanding the nature and idiom of the Hebrew tongue. He neither absolutely condemns, nor entirely approves the vowel points; but seems to consider them as a kind of version, equal in authority to any one of the same age; in which opinion we agree with him.

The praise which is justly due to the Author, as a grammarian, can by no means be granted him as a divine. He goes out of his way, for several pages together, to vindicate the doctrine of the Anathasian trinity; and is one of the boldest champions for that doctrine, that we have ever met with, in the course of our reading.

! The Athanasian trinity has been considered by the renowned Waterland, the redoubted Trap, and all its strenuous defenders to the present time, as a great and incomprehensible mystery. It was an honour reserved for the Reverend Anselm Bayly, L.L. D. Sub-dean of his Majesty's chapels-royal, in the year 1774; to affirm, "that it is a truth, the SIMPLEST in nature, and the most interesting to man."

Our Author, both in this and a former publication, directs some ungenerous strokes at Dr. Kennicott. Such strokes are peculiarly improper in a work dedicated to the Bishop of Oxford, the Doctor's great friend and patron. We could wish that the result of Dr. Kennicott's collation might be waited for, with patience and candour. There is a spirit in some of the remarks lately made upon him, whatever force there may be in the remarks themselves, which favours
 more

more of envy and malevolence, than of a true regard for sacred literature.

2- H

RELIGIOUS AND CONTROVERSIAL.

Art. 44. *Catechetical Exercises*. By Charles Bulkley. 12mo. 3s. 6d. Johnson 1774.

Mr. Bulkley has here published fifteen lectures, principally addressed to children and young persons. The subjects are, *first*, of Duty, his being; his attributes; his providence; and, with respect to the last, its reality, its nature as a plan of moral government, its extent, and its views. *Secondly*, MAN, his origin, nature, and duty; his present situation, natural and moral; and his character in general. *Thirdly*, a summary of the hope and expectations of mankind in relation to it. *Fourthly*, the christian religion, its design, evidences, principles, usefulness, and duties. The volume concludes with a brief view of the evidences of christianity, without entering into the account of its design, principles, &c.

The Author at the entrance on his lectures, promises that, in treating on the several topics, as founded in reason and nature, he shall take frequent occasion to illustrate them by the language and maxims of the scriptures, tho' their authority and evidence come not till afterwards to be distinctly considered. In the mean time, adds Mr. Bulkley, by this manner of proceeding we shall have, as we go along, and before we touch directly on that particular, one considerable argument in favour of the scriptures, namely, their harmony and agreement with natural religion.

These discourses on the topics above mentioned, are intermixed with questions addressed to the young persons for whom they are designed, to which are added the answers they are supposed to return. Hence we are to infer the writer's opinion of the best method of conveying instruction to the minds of children and youth: and, certainly, however useful catechisms or other forms used in education, may be, their benefit must greatly depend on the care of others to talk with them familiarly on the subjects to which their attention is directed, and to propose proper and striking questions concerning them, which may lead the growing mind to think and reason for itself.

These exercises appear calculated to answer the best purposes, if young persons will but carefully attend to them.

Art. 45. *A Letter to the Most Reverend the Lord Archbishop of Canterbury, on the present Opposition to any further Reformation*. Octavo. 6d. Johnson.

In this letter, which contains some things that well deserve the Archbishop's serious attention, we find the following passage: "So entirely averse have you, my Lord, declared yourself to all reformation; that you have done all that in you lay, to prevent the least degree of it in future. You are said to have forbidden access to the library at Lambeth to a certain dignity of the church; who only humbly requested admission, in order to examine what materials it might furnish towards a judicious and rational review of our liturgy."

On

On what authority this charge is brought against his Grace, the Letter-writer does not tell us. If there is a just foundation for the charge, his Grace is an object of pity; if the charge is groundless, the Letter-writer is an object of contempt.

Art. 46. *An Answer to a Pamphlet, entitled, "Considerations on the Propriety of requiring a Subscription to Articles of Faith."* Oxford. At the Clarendon Press. 8vo. 1s. Rivington.

The candid and dispassionate reader will find very little edification in this answer, and will only learn that the Author is a zealous advocate for subscriptions to articles of faith, for the doctrine of the trinity, for our present ecclesiastical establishment, &c. Of his candour our readers may form some tolerable judgment from the following specimen: the Author of the *Considerations* observes, and observes justly, that *the judgment of most thinking men will be always in a progressive state.*

So indeed we find, says our answerer. These *thinking men* will one year preach up the divinity of our *blessed Saviour*; the next year they will explain it away; soon after, growing still wiser, they will teach their flock that he is a mere man, and no worship due to him: at last, they will give them to understand that the *apostles creed* is erroneous. I fear that while *the teacher's understanding is in a progressive state*, his congregation will be in a retrograde state, with regard both to faith and morals. And I humbly think that in such cases these *thinking men*, if they choose to retain their preferments, should keep their opinions to themselves. This passage, surely, needs no comment.

I am well persuaded, says this Author, that the generality of the clergy, when they offer themselves for ordination, consider seriously what office they take upon them, and firmly believe what they subscribe to. *Risum teneatis Amici!*

Art. 47. *A Reply to a late Publication of S. Newton of Norwich, intitled An Appendix, &c. In Answer to which it is plainly shewn, that the Quakers are not Calvinists, &c.* By Joseph Phipps. 8vo. 1s. Richardson and Urquhart. 1774.

Mr. Phipps seems desirous of having the last word, and renews several considerations which he had before offered: but it is time to drop the dispute. He and his brethren seem to have formed ideas about the *lights*, the *spirits*, the *word*, &c. but could they properly and clearly explain themselves, it would probably be found that the rational and consistent, on each side, mean nearly the same thing.

Art. 48. *A reply to the Layman's Address to the Baptists: II. Dr. Gill's answer to the Rev. Mr. Addington, respecting the Disturbance in Munster. III. The Doctrine of Baptism, &c.* 8vo. 6d. Lewis, &c. 1774.

Mr. Robert McGregor here tells his friends, the baptists in and about Reading, that "all who have wrote against the baptists have only furnished arguments to confute themselves." After so notable a declaration, it will not be needful for us to take farther notice of his pamphlet: as to Dr. Gill's letter mentioned in the title page, it chiefly relates to the disturbances occasioned at Munster many years ago, by an extravagant set of people, with which it would be as ungenerous, by way of reflection, to upbraid the present race of baptists,

tists, as it is in good Dr. Gill to ask; who supports the temple of paganism, the pantheon, the abominable scene at Cornely's, the coterie, masquerades, &c. &c. and to reply, *the Pædo-baptists*. H.

Art. 49. *Christiani cultis*: or the Ornaments of a Christian: being a Collection of Christian Virtues and Graces: also their opposite Vices, &c. By Hugh Hopley. 12mo. 1s. Lane, in Aldgate High-street. 1774.

An arrangement of a great number of texts of scripture, under various heads, which may be usefully considered for the direction and improvement of life. H.

Art. 50. *Thoughts on the Articles of our Religion*, with respect to their supposed Utility to the State. By Christopher Wyvill, L. L. B. Rector of Black Notley, Essex. The third Edition, corrected. 8vo. 1s. White, &c.

The first edition of this valuable tract was published without the Author's name; and we now insert the title of this new impression, that our readers may know to whom they are obliged for so meritorious a production. See Review, vol. xlv. p. 239.

Art. 51. *Logica Genevensis continued*; or, the First and Second Parts of the 5th Check to Antinomianism: Containing an Answer to "*The Finishing Stroke*" of Richard Hill, Esq. By Mr. Fletcher. 12mo. 1s. Hawes in Lamb Street, near Spital Square.

Will these spiritual gladiators never be weary of cutting and slashing each other, for the diversion of the Public?

Art. 52. *Solitary Walks*: To which are added, the Consolations of Religion in the Views of Death and Loss of Friends; a Funeral Address on the late Rev. Ed. Hitchin, B. D. With poetical Meditations. Written among the Tombs. 12mo. 2s. 6d. bound. Otridge, &c. 1774.

Prose and verse; pious and Calvinistic.

P O L I T I C A L.

Art. 53. *A Review of the present Administration*. 8vo. 1s. Becket. 1774.

This pamphlet is intended to vindicate and extol the measures of the present ministry. The treaty with Spain, the affair of the East India company, and the measures taken with the American colonies, are the principal subjects here considered, and each of them have the writer's great applause.

This disclaimer appears capable of good composition, but through haste and negligence, as we suppose, his expressions are often imperfect or inaccurate: an instance of which the reader may see in the following part of a long sentence, when speaking with relation to the East India company, it is said,—'the honour of the English nation was lost in the rapacity of those invaders of the rights of mankind; whom the farther we look into their transactions, the more we shall be shocked with crimes, that will make us shrink with horror, till the repetition of them, which rise in as constant succession, as the morning sun, will make our feelings as callous as the hearts of the perpetrators, who lured with the glitter of wealth, lost all the feelings of humanity,' &c. &c.

It would be a loss of time to attend much farther to this writer's reflections, but we must take notice of one passage among others, relative

lative to the American colonies. 'The colonists, says he, would evade the authority of the legislature, by saying they would tax themselves; but the sincerity of that profession we have sufficiently experienced.' We wish to be informed whether our colonies have ever refused to raise money when it has been requested by government, by taxing themselves: we have not yet learned any instance of this kind, and therefore conclude the above reflection to be unjust.

Whatever reception this pamphlet may meet with from those who enter but little into the true nature of a subject, it is certain that plausible declamation will have little weight with those who attend to sober and solid reasoning.

MEDICAL.

H.

Art. 54. *The Medical Miscellany, or a Collection of Cases, Tracts, and Commentaries*, exhibiting a View of the Present State of Medical and Chirurgical Practice, and Literature in England. Second Edition. With an Appendix. By T. Tomlinson. 8vo. Baldwin. 1774.

4/6 boards

The medical miscellany first appeared in detached numbers, and the Author proposed to complete a volume every year. This publication has however been dropt for some time; and Mr. Tomlinson does not intend to resume it, as it is an undertaking too comprehensive to be carried on by a single person, and as it is in a great measure superseded, he says, by the Edinburgh medical commentaries, which are conducted upon a similar plan.

The Appendix* to this second edition of the medical miscellany, consists chiefly of cases of wounds and injuries of the head, published from Mr. Tomlinson's notes, which were written while he was a pupil at St. George's Hospital.

D.

ASTROLOGY.

Art. 55. *Arcandam's Astrology, or Book of Destiny: shewing the Method of casting every Person's nativity, &c. &c.* Translated from the French of J. Fr. Neveau, astronomer, many Years confined in the Bastile for foretelling the Death of the Dauphin of France, Father to the present King. 12mo. 1s. Bew. 1774.
Comes about a century too late.

SERMONS.

I. *The established Mode of Subscription vindicated*—At the Archdeacon's Visitation, at Beccles in Suffolk, April 18, 1774. By John Belward, A. B. Rector of Burgh-Castle, Suffolk. 6d. Richardson and Urquhart.

II. Preached in the Chapel of the Hospital for the Maintenance and Education of exposed and deserted young Children, May 1, 1774, for the Benefit of that Charity: By the Rev. Robert Anthony Bromley, Preacher at the above Hospital, and Lecturer at St. John's, Hackney. 4to. 1s. Sold for the Benefit of the Charity.

III. In the Chapel of the Asylum for Female Orphans, at the Anniversary Meeting of the Guardians of that Charity, May 19, 1774. By George Horne, D. D. President of Magdalen College, Oxon. and Chaplain to his Majesty. 1s. Rivington, &c.

* The Appendix is sold separately. Price 1s.

IV.

IV. *Christian Fortitude*. By Angus Bethune, A. M. 6d. Donaldson.

V. At Lambeth Chapel, at the Consecration of the Hon. and Rev. James Lord Bishop of St. David's, June 26, 1774. By Philip Cocks, M. A. Rector of Acton, Middlesex, and Prebendary of Lincoln. 6d. White.

CORRESPONDENCE.

A HINTER OF TRUTH charges us with having "forgot" a work, entitled, *The Philosophy of the Passions*. Our very brief account of that work will be found in the Review for October, 1772, p. 326.

The same Writer queries whether Dr. G.'s "Essays," censured in the Review, be not the same which received, from the same Critic, a competent portion of praise, under the title of "the Bee," some time before? If this Correspondent will do us the favour of more particularly pointing out the "Essays" to which he alludes, with the numbers of the Review in which they were mentioned, we will endeavour to give him a satisfactory answer to his inquiry.

As to *second* or subsequent editions, our plan does not oblige us to notice them; yet they are sometimes mentioned, when they happen to fall in our way, and when the improvements are considerable. We have not yet seen the second edition of the *Dying Negro*, to which our Correspondent says there are some *Additions*, with a prefatory address, &c.

* * We could not purchase a copy of *The Bagatelle*, the impression being called in.

†† A letter is received without any signature; the Writer of which bestows on the Great and Excellent Dr. Samuel Clarke, the epithet of *unhappy*! Such presumption would justly deserve chastisement; but that the Writer appears to be rather the object of pity than of resentment.—He seems, also, to be desirous of drawing us into a revival of the controversy concerning the "Godhead of Christ." As we hope to be more usefully employed, we would recommend him to *George Williams*, the learned *Livery Servant*, of Tewkesbury; who is able to give him full satisfaction on the subject,—provided his mind be honestly and fairly open to conviction.

*† The subject of LITERARY PROPERTY will be taken up in our next Review; and an account will be given of the several publications relating to that important litigation: from Sir James Burrow's tract, to Dr. Enfield's; including also Dr. Kenrick's Address to the Artists, &c.

‡ The Peruvian Letters are left at Mr. Becket's. One of the volumes was imperfect.

ERRATUM in our last, viz.

At the close of the account of *Ennomus*, p. 456, par. 6, l. ult. for 'singular nature,' read 'similar.'

breata in our last
Appendix, viz.
p. 569. l. 17, for 26, 106, 450 twice,
read 25, 106. 450.

the full name. Ibid. l. 24. The same correction, viz.

THE MONTHLY REVIEW,

For AUGUST, 1774.



ART. I. *The Question concerning Literary Property, determined by the Court of King's Bench, on the 25th of April, 1769, in the Cause between Andrew Millar and Robert Taylor; with the separate Opinions of the four Judges, and the Reasons given by each in Support of his Opinion.* By Sir James Burrow. 4to. 127 Pages. Strahan and Woodfall. 1773.

PERHAPS there never was a period which better deserved to be called the Golden Age of Authors than the present. In former times, when the circulation of literary productions was confined, and the number of readers was small, genius often lay buried in obscurity, and merit was not sufficient, without a fortunate coincidence of circumstances, to ensure protection and support. The most successful adventurers could receive no other recompence than the patronage of the great, and at best could only enjoy a precarious and irksome dependence; and many a true son of philosophy or the muses, who deserved a better fate,

Check'd by the scoff of Pride, by Envy's frown,
And Poverty's unconquerable bar;
In life's low vale remote hath pined alone,
Then dropt into the grave unpitied, and unknown.

It is only since the art of printing rendered it easy to multiply copies at pleasure, and the progress of science and letters has introduced a taste for reading among people of all classes, that authors have had it in their power to repay themselves for their labours, without the humiliating idea of receiving a favour, where they had a right to claim a debt. Instead of submitting to practise the arts of adulation in order to obtain an uncertain reward from his patron, an author has now only to offer copies of his production to public sale, and he is in general certain of reaping as much advantage—not, perhaps, as his vanity promised him—but as the real merit of the work gives him a right to expect.

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Nothing

Nothing can prevent this, except the rapaciousness of those whom he employs as his agents, or appoints his assigns, or the knavery of literary pirates, who, by republishing his work without his consent, rob him of the natural fruits of his labour. It is possible for him to arm himself against the former, provided he possesses a larger portion of *worldly wisdom* than commonly falls to the lot of authors; or he may perhaps escape it, by falling into the hands of an honest bookseller, who will not think it quite an equitable distribution to give his author all the fame, and pocket all the profits himself—*Æra Sosis—longum ævum scriptori*. But against piratical invaders of his property he can have no security, excepting what is granted him by the laws of his country.

Whether this security shall be given to authors only for a term of years, or for perpetuity, is a question of importance both to authors and to the public: to authors, because, unless they are to divest themselves entirely of the feelings of humanity, it cannot be indifferent to them whether their labours shall be thrown into the public stock, or shall be beneficial to themselves and their connections; and because the degree in which they are so must depend upon the security and the duration of their literary property: to the public, because literary works, like all others, will be undertaken and pursued with greater spirit, when to the motives of public utility and fame, is added that of private emolument.

This great question, as it is justly styled, has of late been largely discussed in our superior courts of judicature; and though at first given in favour of authors and their assigns, has since been determined against them. The chief grounds of these different determinations are now before the public, in the works which will come under our notice in this and some ensuing articles; and it is in their power, as they have an undoubted right, to judge of the propriety of these decisions. To facilitate this judgment, we propose to bring into a concise view the several arguments urged on each side of the question, as related in the several publications now before us.

In the present work Sir James Burrow recites, with great accuracy and minuteness, the opinions given by the five judges WILLES, BLACKSTONE, ASTON, YATES, and MANSFIELD, on the cause in which Andrew Millar, the plaintiff, charged Robert Taylor, the defendant, with publishing and selling copies of *Thomson's Seasons*, of which Millar was the sole proprietor.

The two chief points discussed on this cause are, Whether the copy-right of a book belongs to the author by the common law; and whether, supposing such a right, it be taken away or restrained by 8 Anne, c. 19?

In support of the common law-right, Mr. Justice Willes urged, that the *copy of a book*, which had been used for ages as a term to signify the sole right of printing and selling, shews this species of property to have been long known; quoted several decrees of the star-chamber, proclamations, &c. to prove that pirating copies was an abuse noticed in general terms; and observed, that no licence could be obtained to print another man's copy, because the thing was immoral and unjust.

Judge Blackstone showed, from many entries in the books of the Stationers Company, from 1558 downwards; and from decrees of the star-chamber, and several ordinances made during the long parliament, that it was continually taken for granted that copy-right existed. The act of 13, 14 Car. 2. prohibits printing without consent of the *owner*. Several cases which arose after this time, in which it was disputed whether particular works belonged to the author or the king, prove that copy-right was then a well known claim.

The Court of Chancery has always proceeded upon the idea of a common law-right; neither requiring, in order to obtain relief, that the book should be entered, nor that the action should be brought within three months after the offence; both which are necessary on the act of Q. Anne. A bill in Chancery is not given as the remedy in the act; the whole jurisdiction exercised by the Court of Chancery against pirates of copies, therefore supposes a precedent property in common law. All the injunctions granted and acquiesced in, prove that this Court has proceeded upon the ground of a common law-right. There are copies of which the king is proprietor, independent of every prerogative idea; these are held by common law-right, on the same footing with private copy-right.—The publishing of an original or transcript, given or lent to a man to read, is a violation of the author's common law-right to the copy, and has often been so determined. There is then a time when, without any positive statute, an author has a legal property in the copy of his own work. The author's sale of copies of his work does not necessarily lay open this copy; if so, crown copies would become open upon publication: the contrary of which is settled.

The act of the eighth of Q. Anne could not be meant to take away copy-right, or declare there was no such property at the common law; because the preamble speaks of detriment to authors by the liberty which had been taken to reprint their works without their consent, which could have been no injury if there had been no prior right in authors; and because it has this proviso to save the ancient common law: "Provided that nothing in this act contained shall extend, or be construed to extend, either to prejudice or confirm *any right* that the said

“universities, or any of them, or *any person* or persons have, or
 “claim to have, to the printing or reprinting any book or
 “copy already printed, or hereafter to be printed.”

Mr. Justice ASTON established the right of copy, on the fundamental principles of property, as laid down by Woolaston in his Religion of Nature. Property includes the sole right of using and disposing of any thing. A partial disposition is not to be carried beyond the intent of the proprietor. The true definition of the object of property is, not that which may be fastened on, but that which is capable of being distinguished. Literary property agrees with this definition.

It is settled and admitted, and is not now controverted, “that literary compositions in their original state, and the incorporeal right of the publication of them, are the exclusive property of the author; that they may ever be retained so, and that if they are ravished from him before publication, trover or trespass lies.” Now, how are the damages in this case to be estimated? by the value of the ink and paper? or by the profits which the work would probably have produced the author by publication? Certainly the latter. But what would be the value of a work to the author, if after publication it is given to the public, and his private property in it no longer exists? Publication is the only means to render this confessed property useful to mankind, and profitable to the owner: now, to construe this necessary act, as destructive at once of the author’s confessed property against his express will, seems harsh and unreasonable. With respect to those things which are the fruits of human industry, it cannot be doubted but that every one must preserve his right to them till he makes an open renunciation. The act of publication is no renunciation. Selling the property in the work, and selling one of the copies, cannot mean the same thing. Can it be conceived that in purchasing a literary composition, the purchaser ever thought he bought the right to be the printer and seller of that specific work? The buyer might as truly claim the merit of the composition by his purchase, as the right of multiplying copies.

The common law is founded on the law of nature and reason. Where any wrong or damage is done to a man it gives him a remedy. The remedy by action upon the case is suited to every wrong and grievance which the subject may suffer from a special invasion of his right. The invasion of literary property is the proper subject of such an action: for no property is more emphatically a man’s own than his literary works, or more incapable of being mistaken.—That the author’s sole right of publishing his work is a known and acknowledged right, appears from the ancient legal use of the technical term, *copy of a book*; from various citations from history, decrees,
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 procla-

proclamations, ordinances, and statutes; from the concurrent sense of judges, to be collected from their expressions in cases at common law; and from the uniform conduct of the Court of Chancery. The statute of Q. Anne treats the printing books without the consent of the author as an *abuse*: it recognizes the common law-right by adopting the technical term, *the copy of a book*; it was obtained at the solicitation of booksellers, &c. not from any doubt of legal copy-right, but because the common law remedy was inadequate, only inflicting penalties on the offender. The proviso (before recited) is general, and seems to be the effect of extraordinary caution, that the rights of authors at common law might not be affected. The Court of Chancery has constantly granted injunctions to protect this right on supposition of its being a legal one. No injunction was ever refused in Chancery, upon the common law-right, till the case of *Tonson v. Collins*, which was dropped from a supposition of collusion.

Mr. Justice YATES gave a different opinion. It is granted that a literary composition is in the sole dominion of the author, while it is in manuscript: the manuscript is the object only of his own labour, and is capable of a sole right of possession; but this is not the case with respect to his ideas. No possession can be taken, or any act of occupancy asserted on mere ideas. If an author has a property in his ideas, it must be from the time they occur to him; therefore if another man should afterwards have the same ideas, he must not presume to publish them; for they were pre occupied, and become private property.

Every man is entitled to the fruits of his own labour; but he must not expect that these fruits shall be eternal; that he is to monopolize them to infinity. An author has certainly a right to a reward; but it doth not from thence follow that this reward is never to have an end. He has little cause to complain of injustice, after he has enjoyed a monopoly for twenty-eight years, and the manuscript still remains his own property. Shall an author's claim continue without limitation, and for ever restrain all the rest of mankind from their natural rights by an endless monopoly?

Whatever is the object of property must be visible; have bounds to define it, and marks to distinguish it. But the property here claimed is all ideal; its existence is in the mind alone; safe and invulnerable from its own immateriality. No right can exist without a substance to retain it, and to which it is confined: it would otherwise be a right without an existence. If it be said that it is not the ideas, but the composition which is the principal object of property; this cannot continue the author's after publication. Nothing can be an object of property, which is not capable of a sole and exclusive enjoyment.

But how can an author, after publishing his work confine it to himself? The sentiments, the composition are made public, and every purchaser becomes as fully possessed of them as the author himself ever was. The act of publication is therefore virtually and necessarily a gift to the public. The author foresees this consequence, and therefore must be deemed to intend it. The purchaser becomes possessed of the full property of the work; he enters into no stipulations to limit the use of it; the publisher required none: he may therefore make what use he pleases of it: without this he would neither be at liberty to lend, nor to transcribe, the book he has purchased. A man cannot retain what he parts with. If the author will voluntarily let the bird fly, his property is gone; and it will be in vain for him to say he meant to retain what is absolutely flown and gone. Ideas are incapable of any *indicia*, or distinguishing marks, by which the proprietor may indicate them to be his own: they admit of no actual or visible possession, and consequently are capable of no signs or tokens of abandonment. This claim is then by no means warranted by the general principles of property.

With respect to the second general ground, the *supposed usage and law of this kingdom*: the usage of purchasing from authors perpetual copy-right is not such as can constitute a legal custom, because it is not general, but appears only in a few private acts of individuals; and because it hath not existed immemorially. The bye-laws of the Stationers Company are certainly no evidence at all of common law-right, for they are confined to the members of that Company: they are nothing more than a corporate regulation to secure rights subsisting by the mere usage of the Company. No usage of law can be inferred from particular grants made to the Stationers Company. The proceedings in the tyrannical and illegal court of Star-chamber cannot be adduced as authorities in the present question. Their decrees did not serve for the protection of any original independent right of authors, but of the rights of the Stationers Company, and of such as had patents from the crown. The ordinances made by the Houses of Parliament, except so far as relates to the Stationers Company, were calculated for political ends, and do not state or protect the copy-right of authors. The clauses in the statute of 13, 14 Car. 2. c. 33. which has been represented as containing a recognition of copy-right, are only designed to save the privileges of the universities, the Stationers Company, and such as had grants from the crown; and the whole was intended to restrain improper political publications. The injunctions of the Court of Chancery are not conclusive upon a court of common law. The courts of law never apply to a court of equity for their decision in a common law question.

question. Their decision in such questions as these is only a temporary suspension till the right shall be determined.

The right of the crown in copy is not prerogative, but arises from the necessity there is that government should superintend such publications as immediately respect the established religion or political constitution. There is no instance of the crown's pretending to any right in private compositions. The king's property in copies will not therefore apply to the case of an author.

Ideas are not capable of being seized, or forfeited, which must always be the case with property. The right in question cannot be a special right to a particular interest or privilege; for by the law there can be no special right of perpetual duration but such as respect some kind of inheritance. The whole of this right is a mere right of action: but it is a maxim in common law, that things in action are not assignable.

In the statute of Q. Anne, the saving clause seems to have no view to any general claim, but is only pointed at the printing and reprinting particular books; it relates to the university privileges, and other patent rights. The title, which declares that the act vests the copy in the author for a certain time, plainly implies that before the act he had no such right. If authors had a common law-right this act would have been an abridgment of their rights, not an encouragement.

It is not to be supposed that authors are so avaricious and mercenary, that nothing but an absolute perpetual monopoly will justify them. Such a monopoly would be injurious to literature, by putting it in the power of a writer totally to suppress his work, or to fix an exorbitant price upon his books: it would lay unreasonable restraints upon the lawful employments of printing and bookselling: it would open the door for perpetual litigations.

Lord MANSFIELD, after adopting the two first arguments, observed that from premises either expressly admitted, or which cannot be denied, conclusions followed in his opinion decisive upon all the objections raised to the property of an author in the copy of his own work. It is admitted that by the common law an author is entitled to the copy of his own work, until it has been published. Now this property, thus abridged, is equally an incorporeal right to print a set of ideas, communicated in a set of words and sentences; it is equally detached from the manuscript, or any other physical existence: it is equally incapable of being violated by a crime *indictable*, or of being the subject of an action of detinue, trover, or trespass; no transfer of the manuscript, though it gives a power to print and publish, can be construed into a conveyance of the copy, without the author's express consent. The property of the copy

before publication may descend, even though neither the author nor his representatives should have any manuscript of the work. All the metaphysical subtleties from the nature of this property, may be equally objected to the right of copy before publication as afterwards. Whatever difficulty attends the proof of copy-right at common law in the one case, occurs equally in the other. It may be objected to both that the usage is not immemorial, for printing was not introduced till about 1479. The true ground on which the protection of the copy rests before publication is this, that it is agreeable to the principles of right and wrong, convenience and policy, and therefore to the common law.

But the same reasons hold after publication : protection is necessary to give an author the profit of his work ; without this, he cannot be master of the use of his own name ; he has no controul over the correctness of his own work : he cannot prevent additions, retract errors, or cancel a faulty edition. There is no peculiar objection to the property after publication, except that this necessarily makes the work common ; but a transfer of the printed book does not more necessarily imply a transfer of the copy, than a transfer of the manuscript before printing. The whole then must finally resolve into this question, whether it is agreeable to natural principles, moral justice, and fitness, to allow the author the copy after publication as well as before. The general consent of this kingdom for ages is on the affirmative side. The legislative authority has taken it for granted. The injunctions in Chancery have always supposed the legal property to be clear. Crown copies are civil property, arising from the king's right of original publication ; What other right can he have to the copy of the Latin Grammar ? Whatever the common law says of property in the king's case, must therefore hold conclusively with regard to authors. The act of Q. Anne proceeds upon the ground of the right of property having been violated. The proviso is general, and there is not a word about patents in the whole act.

On these grounds Lord MANSFIELD gave his opinion that judgment be for the plaintiff.

Concerning the argument against perpetual literary property taken from the resemblance between this kind of property and that in useful mechanical inventions, Mr. Justice BLACKSTONE observed, that the resemblance only holds in this, that the knowledge which is acquired from a book is free, as that from the sale of any machine ; but that the literary composition is in itself a distinct object of property, which is not conveyed by the sale of the book.—Mr. Justice ASTRON remarked, that the difference in the two cases lies here, that the machine made in imitation or resemblance of another was a different work in substance,

substance, materials, labour, and expence, in which the maker of the original machine cannot claim any property; whereas the reprinted book is the very same substance, the thoughts and language being the essential part, and the paper, ink, and type only the means of making the work public: the imitated machine is a different work; the literary composition the same. On the other hand, Mr. Justice YATES observed, that examples might be mentioned of as great exertion, and as meritorious labour, in mechanical inventions as in literary productions, and that the inventor might as justly complain of iniquitous treatment, if another person appropriated the profits of his invention, as the author.

We have been the more particular in our account of the several arguments urged in this question, because the work before us bears greater marks of exactness and fidelity than most publications of this kind, and because we shall hereby the more easily distinguish what is new and forcible from what is merely repetition or declamation in the ensuing articles. We shall dwell no longer on the present work than just to suggest a few hints relative to Judge Yates's laboured attack upon copy-right.

Almost all his reasonings proceed upon the supposition, that property and of copy-right which will not be allowed. If the maxim be just, that nothing can be an object of property which has not a corporeal substance, then no man can truly say his *soul is his own*: he has no property in the knowledge he has gained, the title he inherits from his ancestors, or the good name he has acquired: slander only robs him of a non-entity, and therefore ought not to be punished by law. Every man's ideas are doubtless his own, and not the less so because another person may have happened to fall into the same train of thinking with himself. But this is not the property which an author claims; it is a property in his literary composition, the identity of which consists in the same thoughts ranged in the same order, and expressed in the same words. This object of property is not indeed visible or tangible, but it is not therefore the less real. A man who has composed a poem, though he has never committed it to writing, has a clear idea of the identity of the work, and justly calls it his own. If property can arise from labour, the poem is his, and the copy-right really exists, though it is not visible, nor has any substance to retain it. When he sells copies of his work, he does not necessarily part with his original right of multiplying copies: this being a thing entirely distinct from a printed copy, cannot be given up without his consent; and this consent ought not to be taken for granted without some explicit declaration. When an author sends his work into the world, he gives the purchaser a *natural power* to reprint it, and in this sense suffers the bird to escape; but

but this cannot imply a right of reprinting, unless such a premium is given him, as he shall acknowledge to be a sufficient compensation for the profits arising from the exclusive sale of his work.—All that is advanced concerning an author's claim to an adequate recompence is trifling, till it be made apparent that he has no property in his works after publication. If he has a right of sale arising from property, why should he ask a reward; or why should the use of this right be branded with the opprobrious appellation of a monopoly? What is urged against the right at common law, is sufficiently refuted in the arguments of the other judges, and particularly Lord Mansfield.

On the whole, as far as we can judge from what has already been suggested, there is sufficient ground to conclude with Judge ASTON, that "upon every principle of reason, natural justice, morality, and common law; upon the evidence of the long received opinion of this property, appearing in ancient proceedings and law cases; upon the clear sense of the legislature, and the opinions of the greatest lawyers of their time in the Court of Chancery since the statute of Q. Anne, the right of an author to the copy of his works appears to be well founded."

Inf. 2. First part.

ART. II. *The Decision of the Court of Session upon the Question of Literary Property, in the Cause of John Hinton of London, Bookseller, Pursuer; against Alexander Donaldson and John Wood, Booksellers in Edinburgh, and James Meuros, Bookseller in Kilmarnock, Defendants. Published by James Boswell, Esq; Advocate, one of the Counsel in the Cause. 4to. 2s. Edinburgh printed. Sold in London by Donaldson, &c. 1774.*

THE arguments against perpetual copy-right are exhibited with peculiar advantage in this publication, not only as they are displayed with all the ability of the Lords of Session, but as they are presented to the reader in one continued train, without any disagreeable interruptions from opposite reasonings or objections, excepting a single instance, in which one of their Lordships steps forth as champion for the rights of authors. It will not be difficult to bring within a moderate compass the substance of the several arguments urged on this cause, as far as they are at all distinct from those of Judge Yates in the preceding Article, or of any importance in deciding the general question.

Lord KAMES and Lord COALSTON object against any literary property, on the ground of the general idea of property adopted by Judge YATES, that it necessarily supposes corporeal substance. The former says, copy-right is not a right to any *corpus*: *ergo* it is not property, but a privilege or monopoly enjoyed by grant. The arguments from this source have been already noticed in the preceding Article; and they are fully refuted in this debate, by

by Lord MONBODDO, who expresses himself with great perspicuity on the nature of literary property.

‘A great deal of argument, says he, has been used to prove that such a property is a mere chimera, incapable of being defined or ascertained. This part of the argument, I own, surprised me a good deal: for it must be allowed that such property is given by the statute, at least for a time; and if it be given by the statute for a time, there is nothing in its nature to hinder it from being given by common law for a perpetuity. And the nature of it is sufficiently defined by the statute; for it is there defined, “the sole liberty of printing or reprinting the book.” It is therefore what every right of property is, the right of using a thing exclusive of others. And the use of the thing in this case ascertained by the statute is the printing or reprinting of the book: for there may be sundry uses of the same thing; and as many uses as there are, so many different rights or interests there may be in it. If I purchase a book, I may use it for my instruction or amusement; or I may employ the paper or binding of it as I think proper; and so far I may be said to have the property of it. But I cannot reprint it, because that use belongs to the author or his assignee, and so far he is a proprietor. Here is nothing obscure or unintelligible; but it is what every man, even though he be no philosopher, can readily conceive. All therefore that we have heard about the absurdity of a property in ideas appears to me to be nothing to the purpose.’

The argument from the nature of publication, as necessarily implying a renunciation of property, though so material in the question, is here little insisted on by the opponents of literary property; and nothing new is offered on this side of the debate relative to this point. On the opposite side Lord MONBODDO has cast new light upon the subject in the following paragraph:

‘That every author has a property in his own manuscript has not been denied; and it has been admitted that in consequence of this property he may, as the law now stands, print it if he pleases, and so far reap the fruits of his property.—Let us then suppose that the author, instead of multiplying copies by the press, makes several in writing; and that he gives the use of one of these copies to a friend. This happened in the case of Lord Clarendon’s History; and it was there adjudged, that the person who got the use of the copy, had not a right to print it, though it did not appear that, when he got it, he was laid under any restraint or limitation as to the use of it. It is true, indeed, that the person in that case got the use of the MS. for nothing. But would it have altered the case if Lord Clarendon’s heir, in consideration of the expence or trouble of transcribing the MS. had made him pay something for the use of it?

Or

Or suppose that, instead of transcribing it, he had taken the more expeditious way of taking copies of it by the press? It appears, therefore, that by giving the use either of MS. or book, for hire or without hire, I do not give the liberty of printing or reprinting it, even though no such condition was mentioned. And so it was adjudged by my Lord Hardwicke, in the case of a *letter*, of which the man to whom it was written and sent appears to be as much the proprietor, as any man of any book or MS. and yet he is not entitled to print it. I hold it to be part of the contract of emption, when a book is sold, that it shall not be multiplied.—In the case of a printed book, it is not only *understood*, that the purchaser shall not reprint it; but it is *expressed*. For the title-page bears, that it is *printed* either *for* the author, or *for* some bookseller to whom he has assigned the copy: the meaning of which cannot be that the author or the bookseller has a right to the copies already printed (for as they are in his possession, such advertisement is altogether unnecessary) but to intimate that he has the sole right of printing: so that the selling a book with such a title is in effect covenanting that the purchaser shall not reprint it.

All the remaining arguments introduced in this cause may be reduced to these two general heads; That it is difficult to ascertain the boundaries of literary property; and that it would be inexpedient to render it perpetual. To the former of these heads may be referred all that Lord AUCHINLECK hath said to shew, that if an author hath a copy-right in his printed works, any man has a similar right in the *bon mots* which he utters in conversation, or in the poem or sermon which is delivered *viva voce*, and not committed to writing: and what Lord HAILES says concerning the liberties which the London booksellers take of *limiting* their common law-right to suit their conveniency, by retailing, abridging, compiling, and publishing with notes; or of *enlarging* it, by *appropriating* copy thrown into the public stock, and conferring the name of original author on every tasteless compiler.—Whatever a man utters in conversation or set discourse is certainly his own, and ought not to be employed by another for any purposes which he may not be fairly supposed to allow, or which he expressly or by clear implication forbids. A lecturer, for instance, delivers his lectures, perhaps *memoriter* or *extempore*, for the instruction of his pupils, and his own emolument: would it be equitable for any person, who takes copies of his lectures in short hand, to deliver or publish them for his own benefit? The truth of the case is, words or discourses, of which the speaker does not plainly intend to make advantage, does not apply to the present question; those of which he does, may properly come under the restrictions of literary property. With respect to the London booksellers, the
present

present subject neither requires that we should justify, *ridicule*, or condemn them : and the difficulties which arise concerning abridgments, extracts, translations, compilations, &c. ought not to be brought in to embarrass the question, till it be determined whether an author ought to have the perpetual copy-right of his own identical literary composition. How far this right shall extend, and how it shall be guarded against fraudulent invasions, should be considered afterwards.

Against the *expediency* of allowing perpetual literary property Lord KAMES says :

‘ This perpetual monopoly will unavoidably raise the price of good books beyond the reach of ordinary readers ; they will be sold like so many valuable pictures. The sale will be confined to a few learned men who have money to spare, and to a few rich men, who buy out of vanity, as they buy a diamond or a fine coat. The commerce of books will be in a worse state than before printing was invented ; for even manuscript copies would be unlawful. Fashions at the same time are variable ; and books, even the most splendid, would wear out of fashion with men of opulence, and be despised as antiquated furniture. The commerce of books would, of course, be at an end ; for even with respect to men of taste, their number is so small as of themselves not to afford encouragement for the most frugal edition. Thus booksellers, by grasping at too much, would lose their trade altogether ; and men of genius would be quite discouraged from writing, as no price can be afforded for an unfashionable commodity. In a word, I have no difficulty to maintain, that a perpetual monopoly of books would prove more destructive to learning, and even to authors, than a second irruption of Goths and Vandals.’

The picture is bold ; the colouring is lively ; but it is obvious to remark that it is a *fancy-piece*. And, if we allow of suppositions, we may suppose, on the other hand, that booksellers will always have sense enough to perceive the truth of the homely proverb, *Many littles make a mickle*, and will not neglect to provide cheap editions for their numerous customers, who cannot afford to purchase dear ones : and that authors would be at least as much discouraged by losing their property in their works, as by seeing the copies of them selling at an advanced price.

Lord COALSTON pleads that perpetuity in copy-right would establish a perpetual monopoly in the hands of the London booksellers. But it is to be considered that booksellers are not principals in the present question : they are only the agents or assigns of authors. If authors have a right to perpetuity in their copy, the use of this right is no monopoly, whether it be exercised by themselves or their representatives. And if the London

don bookfellers, from their situation and connections, are able to transact the business of authors more advantageously than those in the country, they have a right to employ them; and no inconvenience which may arise from hence to individuals, in a trade which owes its existence to authors, ought to be construed into a reason for depriving them of this right.

Lastly, the LORD PRESIDENT suggests (and it has of late often been insinuated) that the present question is of no importance to authors:

'I am no author, says he, and hope in God never shall be. I say this not out of any disrespect to any of those gentlemen: but I think authors are not much concerned in this question. I could set a jury of authors, with the greatest historian of this place, at their head, and call for their verdict, whether this perpetual right of literary property would be to their advantage or not; and I could venture to say, they would agree in thinking it of no moment.'

In what light some authors may view their own interest we cannot tell; but to us it appears exceedingly plain that works which bear the stamp of immortality on their front, must be worth more to a bookseller, if he can have a perpetual property in them, than if his property is to expire at the end of fourteen or even twenty-eight years. And we cannot account for the prevalence of the contrary opinion, but upon the supposition that our authors (and among the rest our great historians) are become such zealous republicans, that they wish to abolish all honorary and lucrative distinctions in the republic of letters, and to bring the most gigantic sons of genius to the same standard with the pigmy race of scribblers,

—— who peep about

To find themselves dishonourable graves.

R—A.

ART. III. *Poems, chiefly rural.* 8vo. 2s. 6d. Boards. Glasgow printed, and sold in London by Murray. 1774.

WE are very sorry that it is not in our power to continue the strain of commendation with which we have lately spoken of the very ingenious Author of these *Poems* *. As a critic, and as a man of taste, we think he has few rivals; and we sincerely wish that his claims were equally good as a poet, and a man of genius. His poems are replete with knowledge, and useful observations; but they have almost all of them the fault which, in his analysis, he maintains it is the character of genius to avoid, viz. describing a passion which the poet does not feel.

* Vid. *Analysis of Shakespeare's principal Characters*, Review for last Month.

These poems consist,

I. Of Odes, Idyllions, and Anacreontics.

II. Rural Tales.

III. Runnymede.

IV. Corfica.

V. Elegy on the Death of a Lady.

VI. Miscellaneous Verses.

VII. The Progress of Melancholy.

What we should not have expected is however the fact, that the Idyllions and Anacreontics of this critical philosopher are by far the best of his poems :

To a L A D Y. An ANACREONTIC.

Awake my muse ! awake my lyre !

" In Delia's praise : and may the lay,

" Glowing with pure poetic fire,

" Flow copious, elegant, and gay.

" Her virtues and her charms proclaim,

" Proclaim her innocent of guile,

" And gentle ; and transmit to fame

" The power of her subduing smile."

'Twas thus, reclin'd in yonder shade,

I oft invoc'd the Muse's aid :

At length she came : but vanish'd fast,

And smiling archly as she past,

She said, " 'Twere better had you chose

" To tell your tale in honest prose ;

" And therefore, when you call me next,

" Take my advice, and change the text ;

" Invoke me when you deal in fiction,

" Plain truth needs no poetic diction."

To a L A D Y. An IDYLLION.

To thee, sweet smiling maid, I bring

The beauteous progeny of spring :

In every breathing bloom I find

Some pleasing emblem of thy mind.

The blushes of that opening rose

Thy tender modesty disclose.

These snow-white lilies of the vale,

Diffusing fragrance to the gale,

No ostentatious tints assume,

Vain of their exquisite perfume ;

Careless, and sweet, and mild, we see

In these a lovely type of thee.

In yonder gay enamell'd field

Seerne that azure blossom smil'd :

Not changing with the changeful sky,

Its faithless tints inconstant fly,

For unimpair'd by winds and rain

I saw the unalter'd hue remain.

So, were thy mild affections prov'd,
 Thy heart by fortune's frowns unmov'd,
 Pleas'd to administer relief,
 In troublous times would solace grief.
 These flowers with genuine beauty glow :
 The tints from Nature's pencil flow :
 What artist could improve their bloom ?
 Or meliorate their sweet perfume ?
 Fruitless the vain attempt, like these,
 Thy native truth, thine artless ease,
 Fair, unaffected maid, can never fail to please.

This Idyllion is one of the prettiest, if not the prettiest poem in the collection. The whole, however, may be read with pleasure and advantage, though they contain nothing equal to what we expected from Mr. Richardson : whose genius will entitle him to rank with Parnel and Goldsmith, in the middle region of Parnassus ; without ever qualifying him to sit down on the summit, with Dryden and Pope.

ART. IV. *Virtue in humble Life* : Containing Reflections on the reciprocal Duties of the Wealthy and Indigent, the Master and the Servant : Thoughts on the various Situations, Passions, Prejudices, and Virtues of Mankind : Fables applicable to the Subjects : Anecdotes of the Living and the Dead : The Result of long Experience and Observation. In a Dialogue between a Father and his Daughter, &c. By Jonas Hanway, Esq. 8vo. 2 Vols. 12 s. Boards. Doddsley, &c. 1774.

MR. Hanway is entitled to the acknowledgments of the public for the uncommon application with which he has endeavoured to render them service in a variety of respects. The pamphlets, and larger works, which he has published, amount to a considerable number ; and it must afford him great satisfaction to be able to say, as he does in the introduction to the present performance, ' All the tracts which I have introduced into the world, my travels not excepted, have been designed for purposes which I apprehended might be for the public welfare, or for the benefit of public charities, or to be given to the individual. These offerings were made with a view to promote a sense of religion and morality, in which many of our fellow-subjects seemed very deficient.'

This work is founded on another, published by Mr. H. in 1770, in three pocket volumes, viz. *Advice from a Farmer to his Daughter* * : that performance is here very considerably enlarged, and the whole cast into the form of a dialogue on the probable supposition that in this form it might be more useful than in most others.

* For our account of this work, see Review, vol. xliii. p. 463.

Mr. Hanway appears to be aware, that his writings may, by some readers, be deemed "too diffuse and prolix;" and thus he answers the objection:

'It is the property of fancy, says he, to enlarge, and the office of judgment to contract: but amidst such a diversity of subjects calculated to entertain and instruct, I found it difficult to say less, and at the same time familiarize my thoughts to my unlettered readers. As this book is branched out luxuriantly, and will probably be the close of my labours of this kind, I hope it will be generally useful, and serve as a library to such, whose reading is within a small compass.—In every view, this book is the best legacy which I shall be in a capacity of leaving, either to those who want, or to them that abound; and if they think it good they will seek it.'

The following paragraph is intended as an answer to a farther objection to this publication; 'I am sensible, observes our Author, how subject a work of this kind is to be treated as an ebullition of pious zeal; nor should I be surprized to hear it said by a female acquaintance, perhaps in most respects highly valuable, "Lord! what *good* will you do, by taking so much pains to build this *monstrous pile* of piety?" My answer is, "Your *ladyship* will be best able to determine this question, if you should condescend to read what I have written; otherwise I can possibly do you no good: your women servants may perhaps become the better for it, and *you* may reap some benefit from their virtues. If any one proves an example of piety, you will secretly blush and amend your ways.—You will not be surprized that I should *preach*: I am descending into the vale of years; *you* are going up the hill, to take a view of what I have often seen. Many a long day have I beheld the vanities of the world! Many of the faults of others are obvious to me;—and so are some of my own. Things wear a different aspect in your eyes:—If I now officiously intrude on your gayer hours, I remind you that it is not always *spring* nor *summer*. You wish in due time to reach the *winter* of your days; and what do you imagine will *then* contribute most to your comfort, and brighten your prospect beyond the grave?—You have my sincerest wishes that your hopes may always blossom in the fullest charms of vernal beauty, till in the great progress of human wisdom, your passions being lulled to rest, your enjoyments may become pure as the limpid stream, bright as the meridian sun, and calm as a summer sea. Some degree of sorrow is the lot of every mortal; but I trust that *your prosperity* will never be impaired by the want of virtue, nor your *adversity* be devoid of consolation. Ere long you must deliver up your *material* part to be the sport of elements; but as Nature, in her yearly course, restores the

beauty of the *fairest flowers*, though appearing irrevocably lost, your frame being dissolved will again unite with your angelic spirit: and may you *now* look up to heaven in such humble purity and elevation of heart, as will render you acceptable to the great Lord of all, without whose favour there can be no happiness in either world."

Although the worthy Writer seems to consider this work as not properly a subject for criticism, we may venture to point out a mistake or two which we think we have observed in these dialogues, and which it may be proper to correct should the volumes reach a future edition. When the honest farmer relates to his daughter instances of some persons who have yielded to death with great composure, it was natural to insert among others the famous and well-known story of our countryman Sir Thomas More. Trueman is here made to say of him, 'he was brought to the scaffold for adhering to his opinion in religion *against* the Pope;' whereas persons who are not greatly versed in history may easily be assured that Sir Thomas suffered on account of his cleaving so firmly to the Pope, whom, from the early bias and prejudice of his mind, he could not but consider as head of the church. In another place, when the religious establishment in our country is spoken of, Trueman also tells his daughter, that 'the church of England never persecuted;' now though we would speak respectfully of our national church, and freely acknowledge the catholicism and humanity which we hope generally prevails among its members, yet we think the above too bold and hasty an assertion. Different parties and churches, as they had opportunity, have discovered too much tendency to a persecuting spirit, and among other instances which have somewhat of this aspect, what shall we say to the treatment which Leighton, a Scotch divine, and father of the Archbishop of Glasgow of that name, received from the star-chamber under the direction of Archbishop Laud, for his writings against episcopacy? It may be said, perhaps, that this is to be regarded as an act of the state; yet since the church has no power to persecute but as it can engage the state in its cause, this is justly considered as her act. Thorough high-church principles, as well as *political* religion, must always verge towards oppression and persecution. We therefore apprehend the above expression is too precipitate, and, in some measure, calculated to convey a false idea.

The dialogues contained in these two volumes turn upon a great variety of important subjects, on which we find many useful reflections and admonitions, enlivened by a number of characters, stories, fables, &c. adapted to interest the Reader in the different topics offered to his consideration. Although

It is a kind of work which does not well admit of extracts, we shall present our Readers with one short passage, and two of the fables.

The passage we shall insert is in the seventh conversation of the first volume, where the daughter converses with her father about opinions in religion: it is as follows:

'D. How comes it, my father, that *wise men* puzzle their brains so much about *religious* doctrines and opinions? I have heard that there are millions of books written on such subjects, and that some are on points which the authors themselves never comprehended.

'F. I cannot tell thee much about persons whom thou callest *wise men*; or, as I suppose thou meanest, *learned men*; only that I think, thou art happier than those who take pains to perplex themselves. Do thou endeavour to please God in that which thou perceivest to be right; and whenever thy *conscience* even whispers thee that any thing is wrong; whenever there is ~~thy~~ ^{my} doubt, which affords a presumption, that what thou art about to say, or do, will be displeasing to God, forbear and avoid it.—I am under no anxiety on thy account, but that thy life be *virtuous*; the rest will follow: for whilst thou art good, thou never wilt be forsaken of God, or totally rejected by thy fellow-creatures: but if thou shouldst become *wicked*, even though the world should smile on thee with all its blandishments; though all things should wear a pleasing aspect, yet in the end, as surely as the wicked will be punished, thou wouldst be miserable.'

One of the fables is against the unwarrantable pursuit of pleasure: 'Two bees went in quest of honey: one was an epicure, the other temperate; or we may call him a philosopher.—At length they found a wide-mouthed phial, hanging beneath the bough of a peach tree. It was enchanting to the eye and to the smell, for it was filled with *honey* ready tempered. The *epicure*, in spite of the remonstrances of his friend, ventured in to indulge himself. The philosopher, suspicious of the danger, flew off to fruits and flowers, where the moderation of his meals improved his relish of the true enjoyment of them. In the evening, returning that way home to his hive, he found his friend surfeited with sweets, as unable to *leave* the honey as to *fast* on it; his wings were clogged; his feet enfeebled; his whole frame was enervated and unhinged; he was only able to bid his friend a last farewell, lamenting that he was too late sensible of the good advice which had been given him; acknowledging that unrestrained indulgence in *false pleasure*, is unavoidable destruction.'

The other fable is *The Farmer and the Lawyer*: 'A farmer came to a neighbouring lawyer, expressing great concern for

an accident, which he said had just happened; "One of *your oxen*, continued he, has been gored by an unlucky *bull of mine*, and I should be glad to know how I am to make you reparation." "Thou art a very honest fellow," replied the *lawyer*, and *will* not think it unreasonable, that I expect one of thy oxen in return." "It is no more than justice, quoth the farmer, to be sure. But what did I say? I mistake: it is *your bull* that has killed one of my oxen." "Indeed! says the *lawyer*, *that* alters the case, I must enquire into the affair, and if—" "And if! said the farmer,—the business, I find, would have been concluded without an *if*, had *you* been as ready to do justice to *others*, as to exact it from them."—If our Author's fables have not the merit of new invention, they have indisputably that of being well chosen.

The latter part of the second volume is called a manual of devotion, consisting of prayers, extracts from scripture, pieces of poetry, &c. Some of the poetry is borrowed from the volume published by Miss Aikin, now Mrs. Barbauld.

H.

ART. V. *The Regal and Ecclesiastical Antiquities of England*: Containing, in a complete Series, the Representations of all the English Monarchs, from Edward the Confessor to Henry the Eighth. Together with many of the great Persons that were eminent, under their several Reigns. The Figures are principally introduced in ancient Delineations of the most remarkable Passages of History; and are correctly copied from the Originals, which particularly express the Dress and Customs of the Time to which each Piece respectively relates. The Whole carefully collected from ancient illuminated Manuscripts. By Joseph Strutt. 4to. Four Numbers, 2 l. 2 s. sewed. Thane. 1773.

ALTHOUGH this work is not wholly designed for the connoisseur in painting, it may, as the Author hopes, prove in some measure useful to the artist, as well as pleasing to the curious:—useful, because those that have occasion to represent scenes from the ancient English history, may find the dress and character;—and pleasing to the curious, because they are the most likely to be the exact representation of the customs and manners of our ancestors.

‘Hitherto, continues Mr. Strutt, our artists have been extremely deficient in their delineations of the early history.—The Saxons are drawn in the habit of the figures on the Trajan and Antonine columns; and the Normans are put into the dresses and armour worn in Edward the Fourth’s time, and, indeed, are often made still more modern.

‘It may be said, perhaps, in their defence, that models, sufficiently authentic for their purpose, are very much wanted.—Our monuments, and statues, are exceedingly difficult to ascertain;

tain and, even of these, there are few of any note of earlier date than Henry the Seventh.—And our coins are still of less use; being so miserably executed, as scarce to bear the resemblance of any thing.—From these imperfect lights, it was not possible for artists to come at the truth of antiquity; so that they were obliged to supply from their own fancy whatever they thought deficient, by which means errors were frequently made, even when corrections were intended.

‘ By the statues of Greece, and the bas-reliefs of the Romans, the character, dress, and customs of those nations, are become perfectly clear and intelligible to us; but with respect to the antiquities of this country the case is very different, for there is scarcely any one able to determine the sort of habit worn in the time of Edward the First.

‘ Nevertheless, though we cannot come at such compleat and excellent remains of our earlier time as are left by the Greeks and Romans, yet I hope that the following work (which contains the most ancient national materials that remain) will be thought capable of removing, in a considerable degree, the former obscurity, with respect to such circumstances as the dress, and personal appearance of our monarchs.

‘ From Edward the Confessor, the series is perfectly compleat, and interspersed with various passages of history; so that it is not only a view of the kings of England, but a representation of part of their transactions, and the portraits of many of the great and remarkable personages living under their reign.—And the authority is undoubted, since the illuminations were made in, or soon after, the reign of each particular monarch.

‘ As no work of this kind (viz. in a regular series) has been yet attempted in this kingdom, the Editor humbly hopes that the indulgent Public will excuse whatever they may find amiss or defective; and he, on his part, begs leave to assure them, that he has done, and will always do, the utmost in his power to render the work a perfect copy of the valuable originals, and the more so, as many of the figures are undoubtedly actual portraits of the kings, &c. represented.’

While the historian and the antiquary will be gratified by this publication, the admirer of the fine arts will be struck with the observation *how narrow the province of taste must have been, in the times commemorated in this book*; of which we may fairly judge from the numerous and egregious specimens here exhibited: and which, we doubt not, are very faithfully and accurately copied. Many of these pictures appear to have been only head-pieces to books; and these books nothing but translations. And when we consider the subjects of such productions, it seems plain that wanting original genius, the translator, in those days, was considered as a man of such ingenuity and importance, that his la-

hours were to be oblations offered only at the shrines of princes ; and at once to compliment his royal patron, and celebrate himself, the momentous event of presenting his borrowed plumes, is (most barbarously) delineated. In the explanations which the Editor has given us, of these hieroglyphical dedications, we find that the greatest attention was paid to the liveliest hues : which will always be the case, when the mind is not sufficiently enlightened to entertain ideas of *proportion, grace, and harmony*. This is illustrated by a common observation. The greatest coxcombs, in every age, are the weakest men ; and the poverty of the head, is ever displayed in the richness of the dress. *Salvator Rosa*, one of the most sensible artists that ever handled the pencil, always disdained the glare of colouring. He painted Nature, in her simplest attire, but he did justice to her perfections in the elegance of his forms, and the sublimity of his tints.

Notwithstanding, however, the rudeness of these specimens of ancient erudition (for painting may be considered as a species of literature) the Reader who has a taste for antiquities, may find ample amusement in this curious publication ; and the Editor deserves our most grateful acknowledgments for setting us off to such advantage : for the present age must certainly appear with redoubled lustre, when compared with the gloom which hath been spread by ignorance over some particular epochs in the past history of this country.

First vol.

Do. 2.

ART. VI. *Popda Angel-cynnan : or, a complete View of the Manners, Customs, Arms, Habits, &c. of the Inhabitants of England, from the Arrival of the Saxons, till the Reign of Henry the Eighth ; with a short Account of the Britons, during the Government of the Romans.* By Joseph Strutt. Vol. I. 4to. 11. 11s. 6d. sewed. Thane. 1774.

MEN of inquisitive minds, and indolent dispositions (for such characters are not uncommon) are much indebted to the antiquary for the difficulties he encounters in exploring the dark recesses of ancient learning ; for the toil and trouble he must undergo in removing the piles of rubbish to come at the literary treasure. Such men, whose genius is not formed of those patient materials, which are so necessary in the pursuit of mural and manuscript knowledge, must consider themselves as obliged to Mr. Strutt for the information he has given them in his first volume now under review.

Mr. Strutt introduces his work with a preface, wherein we think he recommends rather too much, in supposing the figures which he has delineated would be of considerable importance to the arts. Perhaps this arose from his being too little acquainted with the temper and genius of artists, From the first rudiments of

of the arts, when the imagination conceived only the human figure in embryo, progressively to the present hour, when portrait and historical painting are matured to great perfection, artists could never be satisfied with imitation; they seldom adhered slavishly to the fashion of the times in which they lived, but dressed and diversified their figures with fancies of their own. Let us look into plate XI. of this work, representing the month of May, and see what a variety of dresses make up the exhibition: particularly a shepherd with his crook, in the true Arcadian soppery. The illuminators of those times, who were hired to decorate a literary work, were little better than the wood-cutters of those figures which stand at the head of our halfpenny ballads, and almost as inattentive to the subject they were to exhibit. Mr. Strutt inclines to this opinion in his note (page 44) where he acknowledges they have betrayed some ignorance in misplacing the months; but if Mr. Strutt had spoke out, he would have said those pictures were so little like what they were to represent, that those who drew them were puzzled to settle the characters of them; or they were so disgusted at their own productions, that they scattered the unnatural monsters abroad, and left the world to baptize them.—An artist may pick up some hints, but he should be wary how he trusts to the correct propriety of dress in such rude representations, lest he should fall into those chronological mistakes which Mr. Strutt wishes to warn him against.

Mr. Strutt begins, very methodically, with the ancient Britons; and to finish his picture of our venerable ancestors he has selected a variety of passages from the best authors, who have described the customs and manners of those early days: and he has connected them with ingenuity and judgment. If the Reader will pay him that compliment to which the work has a claim, he may, by attention, so possess himself of the subject, as to furnish a fund of contemplative amusement for his hours of leisure.

As Englishmen we are naturally interested in the ancient reputation of our country, and we acquiesce in Mr. Strutt's opinion, that the Britons, before the Roman invasion, were a brave people: his words are, "However barbarous we may suppose the ancient Britons to have been, they certainly were not unused to war, for long before the coming of the Romans, they were continually making inroads into each other's provinces, with constant disturbances and civil broils, that were generally decided by the sword. But here we should observe, this war was only amongst themselves; their manners of making war, and their offensive weapons were known to each other, the chance then depended much more on the courage, experience, and number of either army. But now 'tis not the naked Briton fighting against his fellow, but against a man cased up in strong armour, and trained by long practice and experience, under the

greatest generals, in the knowledge of every requisite to make a good soldier. Neither courage nor number could much avail the Britons, for from their want of military order and discipline, *joined with their own private controversies* (each scattered about and fighting after his own fashion) they were soon made the victorious triumph of the more experienced Romans."

Our Author's remarks are very significant: 'Again we find them under the tuition of Agricola, building temples, houses, and places of assembly; the sons of the chief Britons were instructed in the liberal sciences;' and after telling us from Tacitus, that "already, even in this early dawn of knowledge, the natural capacity of the Britons was preferable to the studied acquirements of the Gauls;" that they began to honour the Roman apparel; that the use of the gown became frequent amongst them; that they were proud of the arts, and learned the Roman tongue, which hitherto was not only hated but despised; that they erected galleries and sumptuous baths, and were fond of grandeur and elegance in their banquetings;" he concludes his remark, 'Thus we see them advancing with hasty strides to sloth and luxury.—The crafty Romans meanwhile, as much as possible, encouraged them in these pursuits, well knowing that by such means they should not only correct the natural ferocity of the Britons, but that in proportion as they gave way to luxury, the use of arms and military arts would gradually lose ground.'

How must the modern navigator exult when he sees explained, from Lucan, that the vessels in the dawn of commerce "were made of osiers twisted and interwoven with each other, which were covered over with strong hides." And yet in these vessels the bold Britons ventured to sea, sailing from hence to Ireland, notwithstanding that the passage is so very rough and boistrous.

Whenever Mr. Strutt ventures to protest against the decision of classical authority, he enters his dissent with a becoming diffidence; and explains his disagreeing sentiments with that candour, which does him honour as a man; and as an author will serve as a letter of credit to every liberal and ingenuous mind. Our Readers shall judge for themselves: 'I here take the liberty, says he, of offering some few words concerning those venerable remains of antiquity, Stonehenge, Aubury, &c. Dr. Stukely and Mr. Borlase have, between them, given a complete account of the ancient Druids; and Dr. Stukely has taken infinite pains to prove Stonehenge, and Aubury, to be not only of Druid construction, but that they were also the temples of worship of the Druids. Mr. Borlase has partly agreed with the Doctor in their being temples of worship, but imagines, that they may also have been made use of as courts of judicature.

My thoughts are, that they are beyond a doubt the rude structures of the Britons, but I think they were intended as courts of judicature only.

All ancient authors have told us, that the temples of the Druids were neither more or less than a thick grove of oaks; or at least, if there should have been a rude temple, it was on a hill surrounded with oaken trees. Indeed Mr. Borlase has advanced an assertion, that would entirely confirm the Doctor's opinion; when he says, *that Salisbury plain, however it is now a wild and barren plain, was anciently a thick wood*; and in the middle of which wood, he supposes Stonehenge to have been built. But I am afraid Mr. Borlase has gone a little too far in his assertion, to be able to keep pace with proofs.

Dr. Stukely himself did not start such a conjecture, but thought Cæsar (or rather the transcribers of Cæsar) had mistakenly placed *lucus*, *pro loco*,—a grove for a place. In short with all submission) the Doctor's account is most undoubtedly very learned and ingenious, but to me it does not seem conclusive, since he is obliged to gainsay the very authority that his strongest arguments are founded upon.

Cæsar tells us, that the Druids of Gaul met once a year at Chartres, to determine such difficult matters in public assembly, as each Druid, or private meeting of the Druids of each province; had not been able to settle. Certainly those of England also, had their annual meetings; for the same author informs us, that the Gaulish Druids in all respects resembled those of Britain. Allowing this, where can we suppose a better place for such a public assembly, than a large extensive plain? where all business might be transacted *in the fair face of day*. Neither does the supposed altar, or the burnt bones of animals, &c. found near it, in the least disprove this conjecture; for it is very clear that the Druids never began any important business, without first sacrificing to the gods. Nor is the form, and construction, in the least unfit for such a purpose—And for those of more common structure, as Aubury, Roll-Rech, &c. they may have been the courts of judicature, for such particular provinces or kingdoms, where the Druids of such provinces might meet at certain stated times, to determine publicly all such matters as might not require the decision of the whole assembly of Druids, &c. I hope the candid Reader will (if this opinion should seem vague, and unlikely to him) recollect that I mean it only as a conjecture of my own, and as such have given it in as few words as possible; and, however slight or trifling it may appear, it has cost me an infinite deal of pains in searching and comparing the different authors that have written on this subject; and to get good reasons (or at least such as seemed to me conclusive) to establish this conjecture in my own mind,
without

without which I should have never presumed to present it to the Public.¹

He next gives a short sketch of the ancient national Saxons, before he introduces the Anglo-Saxons; which, like the foregoing account of the Britons, is a compilation from the best authorities: it is extremely entertaining to look back upon the manners, we may even say sentiments, of our progenitors, and by comparing their actions and thoughts with our own, see in what articles of use or refinement we may boast an advantage. We are aware that every lady will decide against us in point of address, and most ardently wish we had preserved the old gallantry, when she is told that those venerable husbands would never go to battle, or undertake any enterprize of moment, without first consulting their wives, to whose advice they paid the greatest regard. And those few austere matrons who would rather hear their virtues extolled, than their beauties admired, may perhaps, in vindication of their sex's honour, suspend for a while their natural softness, and in part approve the sentence executed upon those who took liberties, scarcely discountenanced in our happier days of freedom. 'The adulteress had first her hair cut off, and then she was turned forth stark naked (or at least with her cloaths cut off to her girdle stead) from her husband's house, in the presence of all her kindred, and was whipped from town to town till she died, without the least regard being paid either to her sex, wealth, or beauty. Her seducer was generally hanged on a tree. Those that were unnaturally lewd were stifled in filthy mud, and covered with hurdles.'—There is no doubt but the women of those days assented to this severe judgment for *voluntary* shame, when they had fortitude to execute a more cruel punishment upon themselves to secure their virtue against the brutish violence of the Danes. The singular instance of modesty and virtue shewn by the chaste 'Ebba, abbess of Coddington, and the virtuous nuns, ought, to the eternal honour of the Saxon ladies, to stand upon record. The abbey being hard beset by the inhuman Danes, the abbess took a knife and slit her nose, and cut off her lips; by her persuasion causing all the beautiful young damsels to do the same, and so disguising themselves in the most frightful manner, waited the coming of the lascivious conquerors, who, in revenge of their disappointed lusts, set fire to the abbey, and every soul therein perished in the flames.' The authenticity of the fact is, however, doubtful.

If time has impaired the gallantry of men, it has done very little in favour of the domestic accomplishments of women; the feminine amusements of the Anglo-Saxons were simple and heroic; they gave ardour to one sex, and were honourable to the other; instead of tambouring waistcoats, they embroidered standards for their heroes; the spinning-wheel was preferred to the

the pillow and bobbins ; and it was more respectable to be associated with the maidens in the culinary duties of the house, than shut up in their chamber, manufacturing of knotted fringes and sprigged aprons. ‘ The four daughters of King Edward the Elder, were highly praised and distinguished, on account of their great assiduity and skill in spinning, weaving, and needlework. And Edelseda, widow of Brithned, Duke of Northumberland, presented to the church of Ely a curtain, in which was pictured the history of the great actions of her deceased Jord, in order to preserve the memory of his great valour, and other virtues.’

It reflects shame on our boasted modern civility when we read that the ancients were particularly attentive to preserve the chastity of their young maidens ; no illiberal jests were suffered to give a shock to the grace of modesty ; the nuptial benediction was received by the bride under a veil, to conceal her virgin blushes : this kind of respect to maiden delicacy is particularly marked, where we find the ceremony of the veil is dispensed with, when a widow is impatiently waiting for a second blessing.

Mothers yielded to the tender instructions of Nature in the nutrification of their children; the Saxon matron, a stranger to the false delicacies of later times, nursed and suckled her own young, “ unless sickness or some similar accident prevented it, they holding it (says Verstegan) among them for a general rule, that the child by sucking a strange nurse, would rather incline unto the nature of her, than unto the nature of its own father or mother.”

To give some idea of the ancient simplicity and plainness of Saxon manners, our Author quotes this instance from Ingulphus : “ I have often seen, says Ingulphus, Queen Edgetha, while I was yet a boy, when my father was at the King’s palace, and as I came from school, when I have met her, she would examine me in my learning, and from grammar she would proceed to logic (which she also understood) concluding with me in the most subtle argument, then causing one of her attendant maids to present me with three or four pieces of money I was dismissed, being sent to the larder, where I was sure to get some eatables :” Mr. S. closes with this reflection of his own ; ‘ which plainness would but ill suit the refinement of this more polished age ; this honest national simplicity has been with scorn put forth, to make room for the insincere compliments, and foolish soporiferous of a giddy rival people.’

The origin of drinking healths is placed in the time of the Anglo-Saxons, as appears from Verstegan : ‘ The old health by historians reported to have been drank by Rowena (the daughter or niece of Hengest) to Vortergren King of the Britons,

tons, was after this fashion : she came into the room where the King and his guests were sitting ; making a low obedience to him, she said, *Be of good health Lord King* ; then having drank, she presented it on her knees to the King, who (being told the meaning of what she had said, together with the custom) took the cup, saying, *I drink your health*, and drank also.'

This original flourish of Saxon politeness in the ceremony of drinking, had by no means any share in promoting that intemperance which has disgraced the character of the English nation ; for drunkenness was brought into Britain by the Danes, who were such immoderate toppers in the reign of Edgar, 'and so much did their bad examples prevail with the English, that he, by the advice of Dunstan, Archbishop of Canterbury, put down many alehouses, suffering only one to be in a village or small town ; and he also further ordained, that pins or nails should be fastened into the drinking cups and horns, at stated distances, and whosoever should drink beyond those marks at one draught, should be obnoxious to a severe punishment.'

In the ancient history of burials, Mr. Strutt gives a very copious detail of sepulchral customs, from the earliest times ; in which he shews his reading, taste, and judgment.

He now proceeds to give a brief account of the Danes, whom he introduces with the following remark : 'The Saxons now settled in the kingdom, shook off by degrees their natural ferocity, becoming much more civilized and polished ; but as it often happens, that the minds of men run from one extreme to another, so our ancestors banishing the plain and homely habits of their forefathers, adopted in their stead a sumptuous expensiveness in their dress, as well as luxury and profuseness in their entertainments. The love of the most effeminate amusements took the place late occupied in their souls by manly valour, and desire of glory. This material change from their ancient manhood fore-ran their destruction, and hastened on the advancement of the Danes.'

The Danes, we are told, entertained a most barbarous idea of their God ; it was a common practice with them to sacrifice kings upon the altar of superstition ; kings their subjects ; and what is most horrid, fathers their children, to appease his wrath, or obtain his divine assistance !—What must the God of Mercy think of such inhumanity !

Moral instruction had little effect upon these savages ; the present hour of brutish enjoyment obliterated every sentiment of terror from future punishments ; they were vicious in despite of those frightful scenes of misery so pathetically displayed by the Edda, as the portion of the wicked. "There is an abode remote from the sun, the gates of which face the North ; poison rains there through a thousand openings : this place is all com-

posed

posed of the carcases of serpents ; there run certain torrents, in which are plunged the perjurers, assassins, and those who seduce married women. A black-winged dragon flies incessantly around, and devours the bodies of the wretched who are there imprisoned."

The establishment of juries took its rise from the religion of the Danes, as explained in the ancient Edda. " He (the universal father Odin) in the beginning established governors, and ordered them to decide whatever differences should arise amongst men, and to regulate the government of the celestial city. The assembly of these judges was held in the plain called Ida, which is in the middle of the divine abode. Their first work was to build a hall, wherein are twelve seats for themselves, besides the throne, which is occupied by the Universal Father, &c." From hence ' came the senate of twelve among the northern nations : the vestiges of this ancient custom may be discovered in the fable of the twelve peers of France, and in the establishment of the twelve jurymen in England *, who are the proper judges according to the ancient laws of the country.'

These flagitious Danes were likewise voluptuous and effeminate ; their beds were constructed for indulgence, and their beautiful locks that twisted round the hearts of the British females seemed to be their peculiar care.—' A young warrior going to be beheaded, begged of his executioner that his hair might not be touched by a slave, or stained with his blood : and Harald Harfragre (viz. Fair Locks) made a vow to his mistress to neglect his *fine hair* till he had completed the conquest of Norway, to gain her love.'

Their heroism was sullied with vanity, and their dissipations were inactive ; the Danish kings and heroes always carried a poet with them to battle, to immortalize their prowess ; and they filled up their leisure hours with chess, dice, and backgammon ; ' the last game was invented about this period in Wales, and derives its name from back (little) and cammon (battle.)'

From reviewing the different nations of which the English are compounded, it appears to us that manly fortitude and valour are truly British ; the Saxons budded upon the original stock the gentler virtues ; and the Danes engrafted cruelty, intemperance, and all the boisterous passions which agitate the most violent tempers ; so that we derive intrepidity from the Britons, politeness from the Saxons, and barbarity from the Danes.

The Normans, of whom Mr. Strutt says little, were shoots from the Saxon and Danish plants, and their properties so blended that they partook of both.

* See what is said on this subject in our Review for March, p. 196 ; where the origin of our juries is referred to the Saxons.

This discourse on the manners and customs of our British, Saxon, Danish, and Norman ancestors, which consists of 104 pages, is followed by the Author's description of the numerous engravings: for there are no fewer than 67 quarto plates. The figures exhibited on these plates are, for the most part, similar to those of which we have given some account in the preceding article. They may be curious as specimens of the ancient state of painting and sculpture in this country; but they do no honour to the *taste* of our ancestors.

ART. VII. *The Political Survey of Great Britain*, concluded.

DR. Campbell, in the second volume, enlarges on those principles and facts which he had laid down in the first. He gives Malines's geometrical description of the world; the extent of England by Dr. Halley; and the superficies of Britain and Ireland by Mr. Templeman. He then considers the contents of the soil of Great Britain. His general principle here is very just, that our real affluence arises from the improvement of our native commodities by industry. He begins with fossils, earths, and clays; but we think he mentions too slightly our great improvements in pottery. Messrs. Wedgwood and Bentley deserved a very respectable place in this part of the survey.

Our Author proceeds to treat of ochre, allum, copperas, stone, lime, marble, alabaster, and granite; the methods of making salt; the manufacture of glass; and the great advantages of our collieries. He then gives an account of antimony, lapis calaminaris, and cobalt; what he says of black lead, may be curious to many of our Readers:

Black lead is what some have supposed with very little reason to be the molybdena, or galena of Pliny; others style it plumbago. Our judicious Camden, in whose days it was a new thing, would not venture to give it a Latin name, but calls it a metallic earth, or hard shining stony substance; which whether it was the pnigitis, or melanteria of Dioscorides, or an ochre burned to blackness in the earth, and so unknown to the ancients, he left others to enquire. Dr. Merret, from the use to which it was first applied, named it *nigrica fabrilis*. The learned Boyle is of opinion, that it has not any thing metallic in its nature; relying upon which, we have ventured to give it a place here. It is indeed a very singular substance, but being very common, and consequently very well known, it would be needless to describe it. It is found, but in very trivial quantities, in several mines here, and it may be also in other countries. But the sole mine in which it is found by itself, is on Barrowdale, about six miles from Kewick, in the county of Cumberland.

land. It is there called wadd, and those who are best acquainted with it, style it a black, pinguid, shining earth, which they suppose to be impregnated with lead and antimony. When it was first discovered, the people used it to mark their sheep. It was afterwards introduced into medicine, and taken in powder, for the cure of the cholic and gravel; but it has been since applied to many other purposes. It serves to scour, to clean, and to give a lustre to wrought iron, and to defend it from rust; it is applied in the varnishing crucibles, and other earthen vessels that are to be exposed to the fiercest fire, which end it answers effectually. But after all, the great consumption of it is in two articles, in dyeing, to fix blues so as that they may never change their colour, and in pencils; and the being confined to this country is so well known, and so universally allowed, that they are from thence styled abroad, crayons d'Angleterre. It arises from hence, that the nature of this substance is little known to foreigners, the most learned of whom speak of it very confusedly, and with much uncertainty. These farther particulars we may venture to affirm concerning it, without any danger of misleading our Readers, that the mine before-mentioned is private property, is opened but once in seven years, and the quantity known to be equal to the consumption in that space sold at once; and as it is used without any preparation, it is more valuable than the ore of any metal found in this island. But there is nothing improbable, and much less impossible, in supposing that other, and it may be many other uses will be discovered in medicine, painting, dyeing, varnishing, or pottery, which would certainly contribute to raise the value of a mineral peculiar to this country, and with the nature of which, though so long in our possession, we are still so imperfectly acquainted.

His accounts of tin, iron, copper, lead, &c. are very concise and pertinent. In the succeeding chapter he treats on the productions of Great Britain arising out of the soil. The natural and artificial causes of fertility, and the several hints for improvements in these articles render this chapter very important and entertaining. It is followed by one of equal consequence, on the animals in the British dominions. Sheep, and the woollen manufacture depending on them; cattle, as they are useful in the dairy, and in the leather trade; swine, horses, asses, bees, &c. &c. are curious subjects of disquisition. Dr. C. concludes this part of the work in the following words:

“We have now concluded a short and very imperfect inventory of the fossil, vegetable, and animal riches of these islands, with some observations intended to illustrate their nature and importance: a task so difficult, and yet so necessary, that an attempt to execute it, if it does not amount to a degree of merit, affords at least a claim to indulgence.

“Such

Such as it is, it most certainly proves, that our commodities and manufactures are very numerous, substantial, and of great value, equally necessary to other countries, and permanent as well as apparent sources of industry in our own. So that we may with great justice assume, even in our present state, a claim to national independency, as having all things requisite, not only to ease and convenience, but also to strength, to wealth, and to power, either immediately within our reach, or which furnish us amply with the means of obtaining them. A very great part of this, though always through the bounty of Providence, in our own hands, hath been, as is likewise fully shewn, by a gradual exercise of skill and labour, brought into our actual possession, and very much still left to be as certainly acquired by the same methods. For after all our numberless discoveries and improvements, we have no just grounds to affirm, that any one of our many national advantages hath been absolutely exhausted, or carried to the utmost point of perfection of which it is capable. On the contrary, it very visibly appears, that our posterity, by their industry and application, assisted by the lights received from us, and which from the future progress of science, they may strike out for themselves, may be very well able to leave us as far behind as we have done our ancestors. It is admitted, that if we look back on past times, the progress made seems to be prodigious, but if we carry our views forward, the prospect becomes boundless, and we see plainly an infinity of materials that may in time be converted to use and profit.

We have drawn the far greatest part of our instances from South Britain, not only because therein they are most conspicuous, but as there and there alone they have been properly recorded. But North Britain and Ireland are likewise improved, very considerably improved, to what they formerly were, and are possibly at this day not in a worse state than England was in a century past, and both countries may very probably be raised to a situation not inferior to that in which she now stands, and even when that shall happen, find themselves as far behind her as they are at present. The numerous natural advantages, which from the bounty of nature she possesses, as well as her being the seat of government, will ever preserve the superiority to South Britain, not barely without prejudice, but with eminent benefit to them. In some respects there may be a signal facility of improving visible in one or other of them, and then it ought to be cherished and supported for the common good. This was clearly the case in reference to England's encouraging the linen manufacture in Ireland, that industry might flourish there. North Britain very prudently desisted from the woollen manufacture, in which she

the had made some progress, on the union of the two kingdoms, from a conviction that it might be better, cheaper, and more for the general advantage carried on here. The parliament of Great Britain have assisted the linen manufactory and the fisheries in that country, and will no doubt continue to aid, to regulate, and to protect them.

'Agriculture in its utmost extent is the common interest of both islands, and must contribute to their common felicity, by securing plenty, and augmenting the number of their inhabitants. Manufactures and commerce rest safely, and can only rest safely upon this basis, and must be always extensive and advantageous, when provisions of all kinds, and in all places, are cheap. The efforts of industry must be regulated for the common profit by the public policy. The natural disposition of our commodities being the surest rule; the rewarding knowledge and labour, the stigmatizing ignorance and idleness, the most effectual means; and so directing these as to make the welfare of the Empire the continual object of our combined endeavours.

'By this method the noble spirit of improvement proceeding from its proper center, and diffusing itself on every side, industry finding, through all the wide extent of the British territories, perpetual materials for its operations, must by degrees act upon the whole, and being directed by this excellent principle, all the efforts of individuals, will, by the wise conduct of government, terminate in the general happiness of its subjects. For Mr. Houghton's maxim will for ever hold true, that a triple league amongst our three kingdoms, is the only one of which we stand in need, the security, stability, and prosperity of this great state requiring, under the protection of Divine Providence, no other support than a firm junction of its parts; and when thoroughly understood, it will be found, that their separate interests afford the strongest motives to this union.'

Dr. Campbell then proceeds to consider the establishment of property, the source of public credit, and the nature of banking and circulation; together with the improvements made by bridges, public posts for literary correspondence, canals, &c. The following observations on bounties, we think, deserve attention:

'All undertakings, in respect either to mercantile enterprizes, or in the establishment of manufactures, are weak and feeble in their beginnings, and, if unsuccessful, either sink entirely, or at least are seldom revived in the same age. Accidents of this nature are not only destructive to private persons, but exceedingly detrimental to the public interest. On this principle, more especially since trade, for which Providence designed us, hath been attended to, such attempts have been thought deserving, and have been frequently favoured with public support. This in former times

usually flowed from the crown, in the form of letters patent, charters, or other grants of privileges, which, however requisite they might be, were notwithstanding very frequently objects of censure. If such as obtained them failed in their endeavours, they were reputed projectors. If, on the other hand, they succeeded, they were considered as monopolizers. In later times, and in concerns of moment, a much better method hath been adopted, as often as it has been found practicable, by rejecting private or particular interest, and proposing the designed advantages to such as should perform the stipulations on which they are granted. These bounties, as they are paid by the public, so they are solely calculated for the benefit of the public. They are sometimes given to encourage industry and application in raising a necessary commodity, which was intended by the bounty on exporting corn. Sometimes for promoting manufactures, as in the case of those made of silk. Sometimes to support a new manufacture against foreigners already in possession of it, as in making linen and sail-cloth. Such assistances, however, are never bestowed but upon mature deliberation, in virtue of strong proofs, and with a moral certainty of national benefit. The great intention of bounties is, to place the British trader on such ground, as to render his commerce beneficial to his country. In order to this, some profit must accrue to himself, otherwise he would not embark therein; but this, whatever it be, must prove inconsiderable in comparison of what results to the public. For if, by the help of such a bounty, one or many traders export to the value of a thousand, ten thousand, or a hundred thousand pounds worth of commodities or manufactures, whatever his or their profit or loss (for the latter, through avidity and over-loading the market, sometimes happens) may be, the nation gains the thousand, ten thousand, or hundred thousand pounds, which was the object of the Legislature in granting the bounty. It is indeed true, that on whatever account, or to whatever amount, this reward is given, the public seem to pay, and private persons seem to receive. But these private persons receive it as the hire from the public, for performing a service which otherwise they would not perform, the benefit of which accrues to the public; that can therefore very well afford to pay that reward in reality, which, as we have stated it, she only seems to do. For, looking a little closer, we cannot help discerning, that the bounty is paid to individuals, who, as such, make a part of the public. But the commodities or manufactures exported, are sold to foreigners, and the whole produce of them, be it what it will, comes into the purse of the public, in one corner of which, the original bounty was left, and in another will lie the merchant's profit.

It was necessary to state this point at large, because many mistakes have been made about it; to obviate which for the future, let these three circumstances be continually borne in mind, in respect to this mode of assisting agriculture, manufactures, and commerce. First, that no bounty can be desired, but on the plea of national utility, which always deserves notice, and cannot easily be mistaken. It must be likewise alleged and proved, that this is the only means by which the national benefit can be obtained. In the second place, the sums issued on this account, not only shew the clear expence of the bounty, but also indicate the profit gained by the public; for, as the one cannot exist without the other, that amount must be the incontestible index of both. Lastly, let it be remembered (and of this too some instances might be given) if bounties should be improperly bestowed, they will of course prove ineffectual, and, after a few fruitless trials, will remain unclaimed, consequently produce no expence. To these remarks we may add, that bounties are usually granted but for a limited time, and then expire, are always liable to be suspended, and of course can never be the cause of any great national loss.

The third book contains an history of Britain, to the time of Henry the Seventh; the Author's view in this detail, is thus explained: 'The proper object of this work was not by any means to add to the number either of the descriptions or histories of the British dominions, but to apply such materials as could be found in them, or in our laws, to explain what hath been already, or what hereafter may be done, for the improvement of these isles, and the emolument of their inhabitants. In prosecution of this undertaking, we have had frequent occasions of mentioning the very different circumstances in which they have been in different periods of time, and sometimes to mention the causes; but this hath been done as briefly as might be, intending to give in this book, as succinctly as possible, an account of the several nations that have borne rule in this country, and the policies they introduced. This seemed to be indispensably necessary, to obviate what might otherwise be taken for inconsistencies, to vindicate some assertions that may appear but slightly grounded, and more especially to do that justice it certainly merits, to our excellent constitution, to which our past and present happiness hath been owing, and upon which it must always depend. This, it is conceived, can never be so perspicuously performed, as by such a regular deduction, from which the spirit, genius, and manners of our respective ancestors will be best discerned, the influence of government on the temper and condition of the people rendered evident, and from thence the various vicissitudes these countries have undergone, from better to worse, and from worse to better again,

may be so clearly accounted for, and so fully explained, as to give the candid Reader that satisfaction which he must naturally wish to have in respect to so interesting and so important a subject.'

The fourth book contains an account of the revenues among the most antient inhabitants of Britain; of the revenues raised by the Romans while they were masters of Britain, of those of the Saxon monarchs; of the revenue, from the coming in of the Normans to the restoration; and from the restoration to the late peace.

In book V. the Author treats on the curious and important subject of colonies. Dr. Campbell concludes his account of our settlements in the East Indies, in the following manner :

' This very succinct description and detail of our possessions in the East, and of the advantages arising from them, demonstrates clearly of how great consequence they are to Great Britain. The manner in which they have been attained, hath been also plainly stated; but without descanting upon that, it is a point of much more importance to consider how they may be retained; for this, beyond all doubt, is become a very important national object. Their distance, and their extent, may seem to render this exceedingly difficult, but if requisite to national safety and prosperity, it ought by no means to be looked on as impossible. The first step seems to be so to connect the several presidencies, as that by a concurrence of councils and of forces when necessary, they may reciprocally assist each other, for then all their separate and distinct interests would in every instance receive the support of the whole. A mild, uniform, and permanent government should be established in every presidency, allowing the natives to live according to their own manners and customs, which are suited to the soil and climate to which they are enured by habit, and the altering of which in the end, might prove as contrary to our interests, as in the beginning it would be to their inclinations. The laws of this country steadily and strictly enforced by respectable courts of judicature, would controul the conduct of Europeans. The absolute protection from every species of oppression in either their persons or properties, would restore industry and manufactures amongst the inhabitants, as well as conciliate their affections, increase their numbers, and induce them, from a sense of their being perfectly secure, to bring to light their hidden, and now useless treasures. Foreign commerce properly encouraged would soon return, and extending through new channels augment the consumption of our commodities, enlarge the circle of correspondence through the Indies, furnish new articles for our sales, and bring many of the old ones hither on easier terms. The whole of this arrangement, once thoroughly digested, and fully carried

ried into execution, would, under the constant inspection and protection of the Legislature, preserve in perfect harmony every branch of this political and commercial system.'

Dr. C. then proceeds to treat of our settlements in Africa, and afterwards to consider those very important and flourishing ones, the American Colonies, and the Leeward Islands. He finishes his accounts in these words: 'This arduous task is at length accomplished, and it may be permitted to say, that even this very succinct inventory of our different possessions, for such it is, and is given for no more, sufficiently shews the extent of the British Empire, and the grandeur to which it is arrived. This, to a candid and considerate Reader, will appear the clearest demonstration of the excellence of that constitution, by which such amazing effects have been manifestly produced. By this, as it was acquired, it hath been also hitherto upheld, and as far as human foresight can discern, will continue to subsist so long as that constitution shall retain its vigour. An argument surely, of all others, the strongest, for our warm and steady adherence thereto, as that upon which our all, and how great an all this is, this book hath in some degrees explained, must ever depend. It is true, the foundation is wonderfully wide, and the superstructure raised thereon is as wonderfully superb, but the same power that with the assistance of Providence raised, will be undoubtedly able, through the same assistance, to support it, if we are not wanting to that and to ourselves, in the exertion of unanimity and public spirit, which, having such encouragement to perseverance, we cannot from so brave, so generous, and so enlightened a nation as this, have any occasion to suspect.'

The sixth book is entitled, *The Commercial Interests of Great Britain*; and contains a comprehensive view of our trade with Russia, Sweden, Norway, Denmark, the free cities of Germany, the Austrian Netherlands, the United Provinces, France, Spain, Portugal, Italy, Turkey, &c. the coasting trade between Great Britain and Ireland, and its connection with foreign commerce, the nature of our inland trade, and the rise of markets, marts, and fairs, the establishment of towns and cities, and the probable advantages of canals.

The last chapter, is entitled, *Farther Improvements still necessary*. Here Dr. Campbell mentions our defects and resources. He proposes several improvements in agriculture, manufactures, and commerce, and concludes in the following manner: 'These instances, to which if it had appeared necessary, very many more might have been added, shew plainly that in the most capital points we have very pregnant resources, and are in no danger of declining through want of means to proceed. We may likewise, on the just grounds of experience, in respect to cultivation, manufactures, and commerce, expect that our re-

curing to these will produce fresh resources not yet perhaps in any man's contemplation. At all events there are two points, which, maturely considered, are sufficient to excite our endeavours, and to support us in the pursuit of them. The first is that visible spirit of enterprize which distinguishes the present age, and is the strongest proof of national vigour. The second is that readiness which the legislature almost annually expresses, to countenance, assist, and cherish every undertaking in respect to which there is a probable prospect of success. While therefore we are actuated by this spirit, and our constitution retains its force, there can be no doubt of our prosecuting whatever plans may be formed for the embellishment of that structure of public oeconomy, which, though in some parts so highly finished, is yet in others visibly incomplete. It is necessary to mention that the propositions offered in this chapter, and indeed through the whole work, are offered by a person who has the greatest diffidence of his own judgment, and the greatest deference for the sentiments of those who have superior talents and better lights, and to their correction he shall always cheerfully and willingly submit. His thinking much and long upon these subjects, making many enquiries, and receiving which, he gratefully acknowledges, a variety of informations, induced him to give them place. If, as is very possible, some of them should seem impracticable, or even chimerical, it will not afford him any sensible mortification. If he had seen them in that light, he would certainly not have produced them to public view, neither did this proceed from any presumption of his own abilities, but from observing that many things which had been treated with contempt, and even with ridicule, at their first appearance, have notwithstanding, in succeeding times, been adopted and brought to bear; and he hath, upon this head, always thought, that the credit of a private and obscure individual, was a very trivial sacrifice to make, in any case where public utility was in view.'

He concludes this work with recommending a short remark to the Reader's contemplation, *viz.* 'that notwithstanding the general opinion that in every political system the seeds of its dissolution are contained, yet such is the excellent frame of our constitution, that if we examine it with candour, no such seeds will be perceived therein; and that therefore we may reasonably hope the great extent of dominion and power which, in this last century, we have, under the influence of that constitution, so wonderfully attained, may be looked upon as such an indication of a robust state of health, as may preserve the empire of Britain many ages from decay. At least this ought to be the wish of every true friend to his country, and who hath a just sense of its present happy state.'

After

After so modest an account of himself, from a man of Dr. Campbell's known abilities and literary reputation, and indeed after having been considerably improved and entertained by an attentive perusal of this large and comprehensive performance, we should be highly blamable if we indulged what, by little wits, and unsuccessful scribblers we are supposed to possess, a disposition to cavil. Many, no doubt, are the errors and defects of this great undertaking; a few have occurred to our observation, but we confess ourselves unable to point them all out; and to mention trifles would seem invidious, as well as ungrateful to this public-spirited Writer. His Political Survey of the British Empire consists of articles too numerous to have been severally the subjects of long attention to any single man. We can give our opinion only of the general plan of the work, and of the execution of those parts of it in which we think ourselves well informed. Here we bear our testimony much in commendation of Dr. Campbell. We suppose he will keep his eye attentively on this his favourite production; that he will receive the informations and corrections which may be sent him by persons better acquainted with particular subjects than he can possibly be; and that he will neglect no means of rendering the Political Survey of Great Britain more and more useful, as well as entertaining to the Public.

ART. VIII. *M. Berthoud's Treatise on Marine Clocks* concluded: See our Appendix to the 50th Vol. of the Review, published last Month.

THE second part of Mr. Berthoud's treatise of marine clocks, contains a description of several marine time-pieces, with a preface, giving a summary account of the principles on which astronomical clocks ought to be constructed; intended to show how far those principles can be applied in the construction of marine clocks. His preface, of course, is in a great measure a recapitulation of the foregoing part, with some additions, such as recommending an heavy ball, and a very firm suspension of the pendulum, and just mentioning the importance of there being a great difference between what we before called the original, and auxiliary forces. This preface is a transcript of the 41st chapter of the 2d part of Mr. B.'s essay on clock-work; and the description of the marine clock, No. 1, is a transcript of the 42d chapter*. This is a spring clock, with two ba-

* We must take notice of a mistake in the engraving of plate II. The transverse piece of the *compensation frame* marked No. 10, in plate II. is drawn as passing between the arm of the balance and its rim, which would stop the balance; it should be drawn (or rather shaded) as lying underneath the balance.

balances moving in an horizontal plane. Each of these balances is suspended by a flat spring, and the arbor of the balance moves between friction wheels. This being the construction of the balance, in all the other machines, we shall not mention it again. Every one of these machines has likewise a frame of compensation, (of the grid-iron form) which moves the piece, through whose notch the balance spring passes, (*le pince-spiral*) and so lengthens or shortens the spring, to compensate for the effects of cold and heat. This clock is in an open frame, not enclosed; it is suspended in Cardan's manner, together with a ball and socket, and spiral spring, to prevent the shocks upwards. It has never been tried at sea. Mr. B. then describes two other pieces, both moved by a weight; one with a single horizontal balance, the other with a single vertical balance; neither of which, he himself says, were ever executed.

In the marine clock No. 2. Mr. B. has in a great measure imitated Mr. Harrison's third machine. There is the same method of escapement, the same sort of remontoir; each has two balances moving in contrary directions, and vibrating seconds; each a grid-iron frame of compensation, with round rods. It differs from Mr. Harrison's, in that the balances move in an horizontal, not vertical plane, and also in the way in which it is ~~set~~ in going while wound up. This is done by a detent acted upon by a spring, whose force supplies that of the main spring, while the clock is winding up. The detent is to be raised every time the clock is to be wound up, and having a *nag's-head* at the end of it, gives way to the teeth of the minute wheel when raised, and presses upon them in its return, and so keeps the clock in going†. This clock was in a square metal case, and suspended in a way not unlike Mr. Harrison's. But though Mr. B. has aped Harrison, yet not knowing the grounds on which Mr. H. proceeded, he has neglected several circumstances small in appearance, but of great importance to the going of the clock. Accordingly he makes bitter complaints how ill this clock went; disapproves of the escapement as affected by the least inequality of the moving power; abuses the

† The *nag's head* is a short piece at the end of the detent, making an obtuse angle with it. This piece turns on a center in the angular point, one way only, viz. so as to lessen the angle; it is kept in its proper position (that is so as to make the angle the greatest) by a spring. The French use *pied de biche* (that is hart's foot) for this kind of joint, though this metaphor would be better suited to that construction where the short piece (when in its proper position) makes one strait line with the detent. Such a piece of mechanism might be called a *deer's foot joint*, the other a *nag's head joint*.

remontoir as defective, useless, and even mischievous. This clock never went to sea †.

The machine No. 3, was made to be carried in a chaise. It is in the form of a watch, the pillar plate $4\frac{1}{2}$ inches diameter. Both the escapement and the weight of the balance were several times altered, the result of all which changes are very circumstantially related. The *Abbé Chappe* carried this watch to California, and afterwards M. *de Chabert* took it with him in his survey of the Mediterranean. In the appendix there is a register of the going of this watch in 1764, from Oct. 7, to Oct. 24, partly in the marine observatory, and partly in the road of Brest. There is also in the account of the voyage of the late *Abbé Chappe* to California, a comparison of some longitudes found by this watch, with the same as laid down in the best charts.

No. 4. had a single balance vibrating 4 times in a second; No. 5. though designed for sea, is made with a pendulum vibrating 3 times in a second, and goes by a weight. This piece is unfinished. There is no drawing either of No. 4, or No. 5.

No. 6. is the first of the two marine clocks made by order of the king. The frame plate is round, about 6 inches diameter. It has a single balance vibrating 4 times in a second. The balance wheel is of steel hardened, the palets are rubies, and it has

† The method of two balances moving in contrary directions prevents the irregularities arising from a circular motion of the whole machine round the axis of the balance, and will keep the balance from *banking*. Mr. H. thought this necessary in his three great machines, where the vibrations were slow, viz. once in a second; not in his time-piece, which beats five times in a second. The communication of the balances by toothed work, as proposed by Mr. B. is very improper, on account of the *lash* or *play* (*le balotage*) of the teeth. Mr. H.'s method is by two fine wires in the nature of a band. — There is no doubt but this was the principal of those secrets Hooke refused to disclose, after the quarrel about the patent he solicited for his inventions in watch work. He tells us he was under a necessity of discovering some part of his inventions, that he might not pass for one of the *herd of pretenders*, and therefore showed the way of applying a spiral spring to the balance; but says this is only part of his invention; that watches without the other part will be subject to inequalities of motion and carriage, and always persisted in it, that his invention, when perfected, would infallibly discover the longitude. The general grounds of both parts of this invention he has given in the postscript to his lecture on helioscopes, concealed in Wilkins's universal character. In the latter part of this curious piece (if we rightly decypher it) the invention is said to be effected by "*librating juguments moving contrarily, and by springs*." This we suppose to be an obscure description of the double balance and spiral spring.

a dead

a dead escapement. It goes by a weight, which is guided between three pillars: a rack and click keeping the weight from rising up, by sudden lifts of the ship, in a short sea. This rack is drawn away from the click at the time of winding.

The method of keeping the clock in going while wound up, is precisely that of Mr. Harrison, by what he calls a *secondary* main spring, and which he applied in every one of his time pieces §. This clock was tried at sea, and the journal of its going published by order of the king, from which our Author gives some extracts. The clock was afterwards sent with the *Abbé de Rochon* to the East-Indies.

No. 7. resembles in its principal parts No. 6; only the distribution of the wheel work is more simple, especially the dial work. In No. 6, the three hands showing hours, minutes, and seconds, are all on one center; in No. 7, they are placed on different centers, and have each their own separate circles ||. Mr. B. seems to be more particular in the description of this piece, than of any other. The drawings of this piece only, take up six copper-plates. It does not appear that it was ever tried at sea. No. 8. was made by order of the king, as well as No. 6. and is somewhat simpler in its construction, but differs very little in general from 6 and 7. It was tried at sea along with No. 6, and our Author gives some extracts, relating to its going, from the journal before-mentioned.

No. 9, was the first piece made with the escapement of free vibrations before-mentioned. Three different ways in which this escapement was executed, are particularly described. It does not appear that this piece has been at sea.—Our Author then gives an account of a new clock not yet finished; there are no drawings of it.

§ This method is simple and easy to execute. It has this good property, that the force on the regulator is nearly the same both in the winding and afterwards. In the other method, before described, the spring which presses on the detent continues to act (along with the main spring) for some time after the winding is finished. This method requires nothing to be touched or set, no preparation, but acts of itself immediately as soon as the winding commences. It begins now to be generally known, and to be put in execution in astronomical clocks. It is largely described by our Author afterwards, No. 811, with drawings of all the parts in every point of view, and is the method adopted in the rest of our Author's marine clocks.

|| In a common watch the dial-plate is so small there is rather a necessity for making all the hands concentric; but when the dial-plate is four inches over (as in Mr. H.'s) there is room enough for two excentric circles for the hours and minutes. Placing the hands on separate centers, greatly lessens the work, and is rather an advantage than otherwise in the point of keeping time.

The

The frame plate of No. 10, is 7 inches diameter; it has the escapement of free vibrations, in other respects it agrees very much with 6, 7, and 8. In this, the inner end of the spiral spring is fixed to the collet of the balance by screws, not pinned as in common watches. For a large and strong spiral spring, a pin is by no means sufficient. In Mr. H.'s third machine, which had a very strong balance spring of the common spiral form, great pains were taken to strengthen the inner end, just where it was fixed, and to make it firm.

No. 11, is intended to be less expensive than those made for the king, for the sake of merchants and others, to whom marine clocks are equally useful*. The diameter of the frame plate is $5\frac{1}{2}$ inches. It goes with a spring, and has the escapement of free vibrations. The mechanism of compensation exactly resembles that of Mr. Harrison's in his last time-piece. There is a contrivance to support the weight of the balance, (which as we have said, hangs upon a flat spring) when the clock is carried from place to place; there is also a contrivance to stop the balance in carriage, and to set it a-going again.

To the description of these machines, is added that of a portable piece for carrying *the time* on board a ship, or keeping time a little while at sea. It is contained in a cylindric box $3\frac{1}{4}$ inches diameter. It has nearly the construction of a common watch, but without a fusee. It has a dead escapement, of a singular make, somewhat like Graham's, but the balance wheel has fine pins at right angles to its plane, which serve as teeth. Cheapness seems to be chiefly consulted in this machine.

The third part contains first of all, an account of some tools particularly useful in making marine clocks. The first of these is an instrument for equalling and rounding off the teeth of wheels and pinions. It is done by a file of a proper shape in a frame, drawn backwards and forwards, and guided in its mo-

* All arts, especially those subservient to science, must, at the beginning, be carried on by men of first-rate abilities. None but those who comprehend the whole design, can tell how to make the parts. The art of printing was, in its infancy, carried on by the first-rate scholars of their time. The necessity of employing such persons, who must execute the greater part with their own hands, will make these time-keepers at present expensive. In a while, inferior workmen will be instructed how to make the separate parts; and it will be the business of one intelligent person to examine those parts, correct their faults, put them together, adjust and prove the whole. When the making of longitude time pieces becomes a business of itself, and some judicious artist ventures to open a shop under the effigies of *the celebrated improver of time-pieces*; then, and not till then, will the public begin to reap the benefit of those improvements, the price of which they have already paid down.

tion by rollers. There is also a tool for shaping and cutting the file used in this instrument. The shape is given by a round cutter, the file being drawn lengthwise underneath the cutter. The same cutter forced down, indents teeth upon the file. There is also a tool for making these round cutters. The next is an instrument for *pitching* wheels and pinions to their proper depth of toothing, and for marking off the distance of their centers (when pitched) upon the frame-plate. A tool of this kind is very useful; but it is difficult to make such a one as our Author describes, so true as to answer its purpose. We have then a tool for finishing the inclined plane of the teeth of the balance wheel in the cylinder escapement. A tool to temper balance wheels of steel, and spiral springs: this is only an iron box, to heat them in more uniformly than in the naked fire. A tool to *let down* such balance wheels when hardened: it is to screen the teeth from the flame of the lamp, while the middle part is let down by a *blow-pipe*. An instrument for making experiments on the strength of spiral springs. A tool to wind up the main spring of a watch, used here for coiling up balance springs: this is common in England. A pyrometer made of two plates of brass and steel in Mr. Harrison's manner. A drill-guide, for drilling the holes in the balance wheel before-mentioned, which had pins instead of teeth. Plyars for correcting the inequalities in the bending of spiral springs; adapted to lay hold on the spring readily.

Then follow directions to workmen for making the uncommon parts of the several marine clocks before described, the most material of which is what relates to the making balance springs. These are to be thickest at the inner end, and tapering to the outer end like a whip (*en fouet*).

Mr. B. gives a long account of the way of coiling them up, fixing their figure and tempering them †. If we understand our Author right, he first tried to coil up these springs after they were tempered, but afterwards chose to coil them up, and give them their proper figure first, and then hardened and tempered them. We are often at a loss to know what he did

† If we are rightly informed Mr. H. coiled his balance springs upon a tool resembling the fusee of a watch, only very flat, the height of each turn being no more than the breadth of the balance spring. The exact form of the spring was then traced upon a thin plate of brass, and the plate cut almost through in this line: the spring being confined in this cut, was heated and quenched; and afterward tempered in a mixture of metals, just beginning to melt. Mr. H. and Mr. B. seem to agree on the whole, that the balance spring should be hardened and tempered after it has been coiled up in its proper form, not tempered first and coiled up afterwards, as is the practice in making the main spring.

or did not finally approve : when he relates what he had tried, or when he means only to recommend some process to be tried hereafter †.

The last part contains the method of examining marine clocks ; and first their going by astronomical instruments. Here our Author describes the manner of making a portable equal

† The art of hardening and tempering steel has been held among workmen as a mystery. It has fared with this curious art as with medicine. There is nothing so nasty or so absurd, but has one time or other been advised as an infallible remedy. So it is in this secret of hardening steel. It has been recommended to quench the red hot steel in vinegar, may-dew, turnip-juice, urine, and every kind of nastiness. Quenching in the strong acids, whether vitriolic or nitrous, will be found to have no advantage, notwithstanding *Reaumur* recommends *aqua fortis* on his own experience. (See *L'art de convertir le fer en acier*. Par M. *Reaumur*, p. 359.) Nothing increases the hardness of the steel but increasing the coldness of the water, and by it the sudden cooling of the steel. The coldness of the water may be increased by dissolving salts in it : water is always colder while the salts continue dissolving. The steel will cool sooner by being stirred about, or placed in a stream, so as to come into contact with water not already made warm. With regard to tempering, there is a particular degree of heat necessary to give the steel a spring temper after it has been hardened ; this lies within narrow limits : the difficulty is to give this precise degree of heat, and no more, to every part of the spring, especially when it is of an unequal thickness. Immersing in a fluid that has the precise degree of heat seems the best ; it will, in time, communicate its heat to every part of the spring, and can give it no more than what it has itself. To this purpose Mr. *Harrison* used mixtures of divers metals, heated so as just to melt, and among these pewter ; but pewter being an artificial compound, and the composition kept a secret, is not always alike. It is better to use a composition of known metals, which the table in the *Philos. Trans.* No: 270, or *Cotes's Hydrostatics*, page 213, will abundantly supply. Mr. B. in another part of this work, recommends hardening steel balance wheels in a lump, (*en paquet*). The method is this : the wheel to be hardened is to be daubed over with soot moistened with urine, then put into a small box of thin iron plate, and covered over with the same composition. This box, with its contents, is to be heated to a blood-red, then the wheel taken out suddenly and quenched. It must be observed that by *soot*, the French writers mean the *soot of wood*, not the soot of coals. This process is a weak case-hardening. Steel hardened by the common process by which iron is strongly case-hardened, will not scale, and will also be the harder for it ; but it will also be the more brittle, even when *let down*. Daubing the steel over with soft soap, and then rolling it in salt, will also prevent it from scaling, and make it harder. The salt fluxes to a glass which covers the metal, and prevents the air from carrying off the

altitude

altitude instrument, and a transit telescope to be fixed occasionally on the cill of a window; also a *time-teller*, or assistant clock, (*le compteur ou valet*) which may be carried about and placed near the telescope, while the astronomical clock or *regulator* is fixed in another place. This has a bell, on which the hammer strikes every second; but it is more usual, and more useful, to make it strike only once in a minute. By this blow once a minute, it may be set to correspond with the regulator a short time before the expected transit; when that is over, the valet has done its office. Our Author also gives the manner of making observations, and computing from thence the errors of the clock.

We have then the method of examining the principal parts of a marine clock; of proving the spiral spring, that is, trying whether it gives isochronous vibrations to the balance: the method of adjusting and fixing the weights: of trying the continuance of the vibrations when the regulator is discharged from the wheels: of trying the effect of heat and cold, with and without the frame of compensation; our Author here describes a stove for this purpose: of trying marine clocks in inclined positions: to find the allowance to be made when the frame of compensation does not perfectly take away the effect of heat and cold. To this is added some calculations founded upon our Author's theory.

However Mr. B. may have failed as a theorist, he has very great merit as a practical writer §. His descriptions are every where clear and circumstantial; the drawings exquisitely fine, far beyond any thing hitherto published, except his own essay on clock-work. They contain not only what is called the *calibre*, that is the ichnography, but also perspective views of every machine, both of the whole when set together, and of the parts when separated. No one who reads our Author, can be ignorant of the construction of his machines, or of the office of each part. Far from that jealousy which attends narrow minds, he has communicated freely the result of twenty years experience, and is ingenuous enough every where to confess whatever failed of his expectations: which is almost as useful a piece of knowledge, as the account of what succeeded. His mechanical contrivances show great ingenuity; his experiments, and the number of machines he has made, indefatigable industry,—prompted by no motive but reputation and the honour of his country. The distribution of his work is judicious,

§ Perhaps what Mr. B. calls *Principles*, ought rather to be considered as *Maxims*, either founded directly on experience, or deduced analogically from experiments. As such, Mr. B.'s propositions require no mathematical demonstration—it should not be attempted.

but

but he does not keep to his plan: we find manual operations in the theory, and speculative dissertations in the practical part. This occasions the same things to be often repeated in different parts of the work.

We cannot but here express our regret that no care has been taken to preserve the vast number of ingenious contrivances in Mr. Harrison's three great machines ||; nor indeed has any tolerable account been given either of the principles or construction of his last time-piece, by which he is said to have discovered the longitude, and for which the parliament has given above 20,000 l. All that the Public hath for this money, is a very short and obscure paper called, the *Principles of Mr. Harrison's Time-keeper*, but which in fact does not contain all the principles; a very material one being not so much as hinted at in his dark enigmatical way *. The drawings are all sections, mere lines, nothing shewn in perspective; so that we may defy the most subtle genius to find out the construction of this time-keeper if he has not seen the parts. Nor can it be a doubt but Mr. H. made many interesting experiments in *the space of forty-eight years, during which* (in the words of the act of parliament) *he applied himself with unremitting industry to the making of instruments for ascertaining the longitude at sea* †.

An account of these experiments, and even of several attempts that did not succeed, with the reason of their failure, would have been highly useful to the Public: nor had Mr. H. (as we are informed) any reluctance to the mentioning such attempts at the time of the public discovery of his principles in 1765. Mr. H. shewed full as much readiness in relating every thing he had tried, as his audience did patience in sitting to hear him. We have before mentioned the double balance as being one of Hooke's contrivances, and we think it probable the rest of those improvements Hooke so much boasted of, and so obstinately concealed, are to be found in these machines of Harrison's. These two admirable mechanics seem to have been *parallels*. They both grumbled for want of encouragement, when both got fortunes out of the Public. They had the same reluctance to the imparting what they knew, and affected the same obscure way of talking and writing. They were equally jealous of all the world; equally morose to those who *could* not understand their merit ‡, or *would* not take their

|| We are told the machines themselves are going fast to decay.

* Viz. That the longer vibrations of a balance moved by the same spring are performed in less time.

† 13 G. III. chap. 77, page 1473.

‡ See Hooke's Animadversions on Hevelius. See also Remarks on a pamphlet of Mr. Maskelyne's, by John Harrison.

part §. In fertility of invention and soundness of judgment, they were equalled by few, exceeded by none. In one point they differed; our modern genius, more modest, pretended only to mechanics and music †, while Hooke laid claim to every invention he heard of, even to the sublime discoveries of Newton ¶.—But to return to our Author.

Besides this treatise on marine clocks, Mr. B. has published also *An Essay on Clock-work, as it relates to the Purposes of common Life, to Astronomy, and to Navigation, &c.* in 2 vols. 4to. with 38 fine copper plates, printed at Paris in 1763. This contains both the theory and practice of clock-work, a description of a vast variety of clocks, and occasionally of several curious and uncommon tools. Our Author has transcribed into the present work much of that part of the essay which relates to marine clocks, and refers to the other parts of it frequently. Mr. B. has also published, very lately, a tract serving to illustrate and explain several matters relating to the theory, the construction, and the trial of such new machines as have been offered in France as time-keepers for discovering the longitude at sea.

§ See the Minutes of the Royal Society. See also the Minutes of the Board of Longitude, and the Minutes of the Proceedings of the Commissioners appointed by an Act passed 3 G. III. chap. 14. p. 359.

† See the preface to Smith's Harmonics.

¶ The following extract from the Minutes of the Royal Society, will furnish us with one instance of this, out of many that might be produced:

“ August 16, 1699. Mr. Newton shewed a new instrument contrived by him for observing the moon, stars, the longitude at sea; being the old instrument mended of some faults, with which, notwithstanding, Mr. Halley had found the longitude better than the seamen by other methods.

“ October 25, 1699. Dr. Hooke said the instrument mentioned last meeting was of his invention before the year 1665, and the use and fabric of it was declared in the history of the Royal Society.”

In Sprat's History of the Royal Society 1667, page 246, brief mention is made of an instrument for taking angles, in which both objects are seen at once by reflection: in the animadversions on Hevelius, page 55, this instrument is particularly described; but it differs materially from Newton's, in which one object only is seen by reflection. Hooke's design was to enable one observer only, to take distances of the stars; the instruments of Tycho and Hevelius requiring two: Newton's design was to obviate the difficulties, from the motion of the ship, in taking distances between the moon and stars at sea. Hooke, we see, eagerly laid claim to this invention of Newton's, though he understood neither the construction nor design of the instrument then produced before the Society.—This instrument of Newton's is the very same with the quadrant re-invented by Hadley, and now in constant use. *Phil. Trans.* No. 465.

^AThis is intended as an answer to a piece by M. *Le Roy*, charging our Author with purloining the inventions of Mr. *Le Roy* and Mr. *Harrison*. Mr. B. is very copious in his own vindication; and, in some points, he retorts the charge of plagiarism on his adversary.

We ought to apologize for detaining our readers so long on this article; but in considering this account of the attempts of a foreigner to discover the longitude by a time-keeper, we could not pass over, unnoticed, the labours of our countrymen *Hooke* and *Harrison*.

E R R A T U M.

In our Appendix published last month, page 564, line 12, for *in*, read *it*.

ART. IX. *The History of Jamaica: or, general Survey of the Ancient and Modern State of that Island.* Illustrated with Copper-plates. 4to. 3 Vols. 3l. 3s. Lowndes. 1774.

IT is a very discouraging attempt to engage in a work that wants the striking incidents of ancient history, to give it a popular reputation: the road to fame seems narrowed against such adventurers, and the shrine of avarice forbids their approach. These mortifying interdictions are no doubt the cause that we have hitherto had no precise description of Jamaica; those few who have ventured upon the unpromising subject were medical gentlemen, who humoured their own turn of mind in botanical researches; and gave very little attention to the more interesting parts of the history. Our present Author, as if inspired by some local deity, enters boldly into the inmost recesses of the civil polity; describes the refinements of government in the different departments of the state; marks out those enormities in the publick offices, from which commerce is oppressed, and the planter exposed to irreparable injuries; dwells with an honest delight upon those characters who have stood forth the champions of their country, from our first settling there, to the present time; discriminates the true interest of the island, and proposes many salutary measures for improving it; enters upon a description of that part of the vegetable creation, which nature has entrusted to the protection of those friendly climates; and points out their relative advantages, as well with regard to trade, as to endemial diseases. Climate, soil, and medicinal springs fall within his notice and description; their nature and properties; their uses and effects are explained and exemplified. The Author has indeed presented us with a more finished picture of that country than has hitherto been exhibited; and we hope his labour will be recompensed in the consummation of his wish; for by transporting Jamaica to England, he has brought the strangers together, in the generous

REV. Aug. 1774.

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hope that an intimacy may unite them in the same affections, and the mother country feel a natural kindness for an adopted child, who contributes so largely to her defence and support. This seems to be the only end our Author aims at; and as we are assured that he is a native of the island, and of considerable landed property there, we are the more inclined to believe it. A liberal and independent spirit also breathes through the whole work, that vindicates and justifies our credulity. As we cannot enter on a regular analysis of so large a work as the present, we shall content ourselves, and, we hope, our readers, with a few detached extracts from different parts of this history; subjoining such occasional observations as may naturally flow from the passages selected.

Speaking, in his introductory discourse, upon colony administration, our Author remarks that there hath been scarcely a writer upon the subject, who hath not produced instances of consummate tyranny and injustice; and he declares that 'It is not an easy matter to discredit what so many evidences have concurred in asserting: but he adds, it is very natural to suppose, that the lust of unlimited power, inherent to mankind, will always ravage most licentiously in those sequestered places, where the hand which should restrain its career is too distant, and the reins are too much slackened by their immoderate length. Men entrusted with publick offices so far from the mother state, require a chain, instead of a thread to hold them within bounds. It was for this reason, that the Romans, the most generous of all conquerors, instituted a means for punishing extortion committed by their prætors, or other officers, in their several provinces. The impeaching before the senate, and bringing to justice, such offenders, was thought highly honourable; and was anxiously coveted and undertaken, by advocates most distinguished in the city, for their virtues, rank and ability. We have seen (unhappily) the reverse of this in our system; and tyranny has not only been defended, but even caressed and rewarded, in proportion as it has been uncommonly daring and enormous.

'The tyrant had only to call the struggles of the oppressed by the name of *faction*; and under the shadow of this word, he could conceal *their* wounds, and *his own* guilt.

'A faithful description of our provincial governors, and men in power, would be little better than a portrait of artifice, duplicity, haughtiness, violence, rapine, avarice, meanness, rancour and dishonesty ranged in succession; with a very small portion of honour, justice, and magnanimity, here and there intermixed, to lessen the disgust, which, otherwise, the eye must feel in the contemplation of so horrid a group.

'How unpleasing then would be the task of such a biography, which is to exhibit the deformities of human nature, unenlivened with any, or but too few, of its graces! Yet, I confess, that if a writer could suppress the aversion which naturally rises at the sight of loathsome objects, it would be no small relief now and then to paint those brighter tints of character, whose radiance glistens through the

the dismal scene, and receives a heightening from the shades and darkness that surround it.*

General reflection is a frailty in us all; when we engage in a favourite topick, the imagination is warmed, we forward it with a zeal that will not allow us leisure to discriminate characters, and in that hurry of mind, we are content to form our ideas of men, from the manners of those we are most intimate with: our Author, we suppose, has been an eye witness of those tyrannies he describes. A rapacious or arbitrary governor is a very reprehensible character, more particularly as his title of *excellency* should be an excitement to deserve that high and amiable note of distinction. That there are many weak and wicked men which Influence recommends to the highest appointments, we readily admit; but we are bound in honour to rescue from the general censure two or three who have fallen within our knowledge and remembrance.

Governor Trelawney was, to use an honest, home-spun expression, a downright worthy man; he had plain-sense, unadorned with those lively colourings of the mind which lead so many into irretrievable error. In his military character he was brave and enterprising; gentleness and simplicity marked his civil capacity; and an uncorruptible integrity gave dignity to both; he lived many years in harmony with the people of Jamaica, and he left them infinitely regretted.

The late Sir Henry Moore entered upon the government when the country was rent to pieces by the storms of faction; those gentlemen who had upheld the opposition against his predecessor* were violent, but faithful and disinterested; the ministry complimented their spirit by taking part in their resentments. Sir Henry Moore was fashioned to the times; he had wisdom, temper, and affability. He executed his instructions in the sense in which they were given to him; and thus by being dutiful to the sovereign, he gained the affections of the subject. The spirit of discord subsided; the name of Kingston or Spanishtown was no longer the opprobrium to distinguish a party; and the planting and commercial interest were comprehended in the same idea. But, to the honour of Jamaica be it observed, when a governor possesses wisdom and integrity, the people are ever guided by his counsels. When Sir Henry was preparing to leave the island, the assembly testified their gratitude in a very unusual manner; in their *flattering* address to the new governor, they did not forget their obligations to their old one: and on his return to England, his present majesty manifested an approbation of his conduct, by conferring on him the honour of a baronet, and presenting him

* Knowles.

with a sum of money to defray the customary charges of the patent. The late Sir William Trelawney moved in the same tract which his ancestor had marked out, and died much lamented by the whole island.

That the reader may judge of our Author's talents in portraying the most agreeable parts of human nature, we will present him with the pictures of Colonel D'Oyley and Sir Henry Morgan, from the Author's collection.

Under the auspices of Colonel D'Oyley, Jamaica was preserved from foreign as well as intestine enemies, and advanced very far in civilization. By his personal bravery, and wise conduct in defeating every attempt of the Spaniards to retake the island, as well as by the spirit of industry he excited among the troops and other inhabitants, without relaxing their military discipline too much, he gained more honour than either Penn or Venables by their invasion of it. If to this we add, that he appears not to have sought advantage to himself by the monopoly of land, which undoubtedly was within his power, or by practising any extortion or oppression on the subjects abandoned to his entire command; but, on the contrary, manifested a firm and persevering zeal in maintaining good order among men disheartened and averse to settlement; in improving and establishing it by humane, vigorous and prudent measures, while in its infancy; and finally, delivering it out of his hands to the nation a well-peopled and thriving colony; we shall see cause to applaud him as an excellent officer, disinterested patriot, a wise governor, a brave and upright man; and must lament, that, although it is to his good conduct alone we owe the possession of Jamaica, he received no other reward for his many eminent services than the approbation of his own heart. He was of a good family, educated to the law, and held some civil employments in Ireland: but conformable to the usage of the times during the civil war, he quitted his profession for the camp, and first served among the royalists. He was, early in the war, taken prisoner by the forces of the parliament; and afterwards entered into the service of the victorious party. He engaged in the expedition against the Spanish West-Indies for one year only; but by various occurrences, continued in the service till after the restoration. He had strongly solicited Cromwell to confirm him in the government of Jamaica; and was constantly refused, from a distrust perhaps of his political principles. So that, although he enjoyed the supreme command here for a longer space than any of his predecessors, it was only by the accident of survivorship upon the deaths of Sedgewicke and Brayne. It is a memorable circumstance attending his life, that the very man to whom the protector had manifested so inflexible an aversion or jealousy, seemed the most capable of any commander employed, that he held the government, which had been denied to his solicitations, much longer, and succeeded in the administration of it much better, than any other.—

Sir Henry Morgan, whose achievements are well known, was equal to any the most renowned warriors of historical fame, in valour, conduct and success: but this gentleman has been unhappily confounded with the piratical herd; although it is certain, that he

constantly

constantly failed under a regular commission, was equipped for his expedition against Maracaibo by the governor of Jamaica, and was applauded and rewarded for his conquests by the ruling powers both in that island and in England. When the Spaniards in those seas were so distressed in their settlements and navigation, that they were almost humbled into despair, and their ambassador at our court having presented several memorials, it was thought advisable by government to put a stop to this West-Indian war by a treaty of peace, and rigorous orders. Sir Henry immediately desisted; and after the reduction of Panama in February 1571, (the treaty not having then reached America) he undertook no further enterprise.

This gallant man, having sheathed his victorious sword, retired into the peaceable walk of civil life; in which he was equally eminent for his good sense and noble deportment. But after being raised, on the sole recommendation of his many great qualities, to the honour of knighthood, and to the highest station in the island, he fell a sacrifice at length to the vengeful intrigues of the Spanish court, and the pusillanimity of English government, as Sir Walter Raleigh had done before him. He was, upon a letter from the secretary of state, sent into England as a prisoner; and without being charged with any crime, or ever brought to hearing, forcibly kept there three years, at his own great expence, to the ruin of his fortune and his health, wasted under the oppression of a court faction, and a lingering consumption, caused by the troubles insisted on him, and the coldness of the climate.

Our Author enters very seriously upon the many grievances arising from neglect, or extortion in those people who are sent over to execute offices of the greatest trust, and of the utmost importance to the credit of the island. These appointments are let out to men (we speak with authority) not distinguishable for their talents or their virtues, but like lots at a public sale, they are transferred to the highest bidder. The Author dwells particularly on the provost-marshal's office, which he significantly calls the "*Imperial Grievance*." He discovers the most generous feelings when he describes the many inventions which are fabricated in this protestant inquisition to torture the unhappy. He instances the following transaction.

It appears from the assembly Minutes 1766, that one Moses Buzaglo was indebted to Rachael Azavedo, upon judgment in the sum of 50*l*. 6*s*. 2*d*.; that a writ of venditioni had been issued against him for this debt, returnable of August court 1765, and that being unable to pay the money, he obtained from the lenity of the plaintiff, a further time for payment, and likewise a written order to the officer to make no levy, but to return a *nulla bona* upon the writ. This order the officer complied with, as is usual, but demanded 15*l*. 15*s*. being the whole fees which would have been due to him if the plaintiff had insisted upon execution of the writ; and the debtor accordingly paid him that sum, through fear perhaps of the consequence, if he had refused. Another writ was issued upon this demand, the following year, and apparently for form sake only, as the

debtor obtained a like order from his merciful creditor to the deputy marshal; this was a new deputy, (for they are frequently changed) and he insisted in his turn upon payment of 16 l. for his fees; and although the former deputy's receipt was produced to him, he threatened to carry Buzaglo to gaol, unless he was likewise gratified; and the body of the debtor would have been actually imprisoned for this iniquitous demand, if he had not redeemed himself by delivering a negro to the deputy, to be sold for payment of these pretended fees. Thus the forbearing disposition of a creditor is rendered unbeneficial to his debtor, &c. &c.—A poor honest debtor therefore who is justly an object of his creditors compassion, and obtains his indulgence for five or six years, may thus be forced to pay for it near half the amount of the debt; and to one who is no way entitled to demand or receive a single shilling; nay, the very property, which the creditor through motives of humanity or friendship forbears to seize, is unjustly attached and dissipated by one, who is no creditor, nor has any foundation for his claim, except that of fraud, rapine, and the insolence of office. Is such a wretch less deserving of capital punishment than a common house-breaker? He is a robber of the vilest species, who degrades humanity, and dishonours the dignity and equity of executive justice in a free government, by a conduct so lawless and barbarous; who thus shuts up the avenues of lenity, and steals from the poor settler in the colony, the hard earned fruits of industry.

Our Author's investigations seem the effect of a benevolent mind. By exploring the recesses of this infernal office, he saw the mischiefs that were lurking there, and his elaborate researches are available to his fellow-creatures! in so much that the distressed, by knowing their danger, may shun it, and men independent of the law, may improve the hints he has given to shield the unhappy from the destructive practices of these flagitious temporizers. We applaud his philanthropy when he retains himself the advocate for that part of the human species, which Commerce has proscribed. 'I do not know (says he) any thing in the colony-system of slavery so oppressive and detrimental to the negroes, as the practice of levying upon them, and selling them at vendue; it is by far the highest degree of cruelty annexed to their condition; it cannot be imagined, but that they have a powerful attachment to the spot where they were born; to the place which holds the remains of their deceased friends and kindred; to the little grounds they have cultivated, and the trees they have reared with their own hands; to the peaceful cottage of their own building, where they were wont to enjoy many little domestic comforts, and participate refreshments with their friends and families, after the toils of the day. Now what severer hardships can befall these poor creatures, than to be suddenly dispossessed of all these comforts and enjoyments, divided from each other, sold into the power of new masters, and carried into distant parts of the country, to settle themselves anew in a situation less agreeable, and less propitious to their health? Numbers doubtless have perished by these arbitrary

arbitrary removals; for a negro, who has been used to a dry warm air in one part of the island, will soon grow sickly, when removed to the damp and chilly atmosphere of another part: this evil among others, will be prevented by the scheme I have proposed for putting debtors estates in trust; and it seems therefore to have humanity as well as policy for its recommendation.

That the many tenants and under-tenants of this particular office may not think themselves hardly treated, we will state the present condition of it, that the reader may judge for himself. Mr. N. the patentee grants a deputation to Mr. H. at a ~~rent~~ *salary* exceeding 1000 l. sterling a year.—Mr. H. executes the office three or four years himself; reaps so plentiful a harvest, that he returns to England, and purchases an estate in Gloucestershire with the fruits of it: substituting Mr. G. in his absence, who is to pay to the patentee, and allow Mr. H. annually, 1000 l. sterling clear of all deductions.—Notwithstanding this double tax, Mr. G. in a few years, purchases estates in Jamaica, to a very considerable value; then sells an appointment of the office to Mr. M. who with every incumbrance is left to squeeze another fortune from the afflictions of mankind.—Thus the patentee from an incautious delegation has exposed that office to the abuses of a deputy,—a deputy's deputy,—and a deputy's deputy's deputy.—As we spare no pains to obtain information, we have inserted the above facts to illustrate our Author's remarks, and to satisfy our readers.

As the colonies have no other representatives in England than an agent commissioned from each province, our Author making himself a party in their interest, has with perspicuity and judgment described the many accomplishments necessary to be united in one man to qualify him for an office of such weight and importance. His own idea of an American resident will best explain his political talents.

He ought to be a man of respectable character, of polite and engaging address; the duties of his office frequently obliging him to attend the levees of the great, and at the council board: he ought to possess a facility of speaking, as well as writing in a correct and nervous style: he should enjoy a retentive memory, in order to recollect and methodize the complicated matters entrusted to his negotiation; and joined to these such presence of mind, and confidence of deportment, as might enable him to be ready in reply to sudden objections or interrogations, and not liable to be discomposd, confounded or awed into a dastardly silence. With all these requisites, he should, moreover, possess a competent knowledge of the state of the colony he represents; of the laws and customs by which it is governed; its judicatures civil and military; its revenue and taxes; produce and manufactures; articles of import and export; its population, and quantity of waste and cultivated lands; the nature of its trade and navigation; their relation to the emoluments of the mother country, and the means by which they may be ex-

tended and improved; the general system of its policy internal and external; the state of its circulating coin, and credit; and any other circumstances which may lead to discover wherein it is oppressed and aggrieved, or that have a tendency to support its dependance upon Great Britain, to relieve or encourage its planting and commercial interests, to render it opulent and flourishing, and the people industrious and happy.

This outline should in our opinion be impressed upon the mind of every American, to instruct him in the election of a representative.

(To be resumed in a subsequent Review.) **Do...n.**

ART. X. *Experiments and Observations on different Kinds of Air.*
By Joseph Priestley, LL. D. F. R. S. 8vo. 5 s. unbound. Johnson. 1774.

IT is scarce possible for a cultivated mind, acquainted with the history and present state of philosophy, and endowed with a proper degree of sensibility, to view without a mixture of astonishment and exultation the rapid advances that have been made in our own times, in every branch of natural and experimental knowledge, and among others, in that particularly which forms the subject of the present performance. Our surprize however will be somewhat diminished, when we reflect that though many other branches of human study, or literature, have probably attained, and some perhaps have even passed, their *acme*; yet the immense number and variety of natural bodies, and of their properties and relations to each other, must necessarily furnish continual matter for improvement and discovery. On this account alone, the prosecution of philosophical inquiries, considered independently of the advantages to be derived from them, may properly be recommended, as affording an inexhaustible fund of amusement, to those who complain, not without justice, of the sameness of other studies or literary pursuits. In many of these last, we moderns find ourselves anticipated by our predecessors; and, in some instances, enter on a limited field, improved to the utmost, or utterly exhausted, by former cultivators. But in the regions of experimental philosophy, the former occupants, instead of impoverishing, enrich the soil; and point out and leave to their successors a fresh and continually increasing extent of territory. In short, the experimental philosopher, and more particularly the chemical enquirer, has no occasion to exclaim with the ROYAL philosopher that there is *nothing new under the sun*, or to sigh, like Alexander, for more worlds. The very spot under his feet, the air he breathes, in fine, every object around him, is qualified continually to afford him fresh matter for the exercise of his faculties; by decomposing it, or by combining it, in a scientific manner, with other bodies.

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The many discoveries made by the Author, on a subject that might before seem to a superficial observer, to have been exhausted by preceding inquirers, sufficiently exemplify and shew the justice of the foregoing observations. Before we give a sketch of these discoveries, we shall observe that Dr. Priestley is entitled to the thanks of philosophers for his early communication of them; though fully sensible that by a hasty publication, and from the very number and recency of his discoveries, many parts of his work must necessarily carry marks of imperfection. In most cases of literary composition, the *nonum prematur in annum* of Horace is a precept, the strict observance of which would, in general, greatly contribute to the emolument of the reader: but the discoveries, or hints, and even the mistakes, of a judicious experimental philosopher cannot be too soon communicated to the world; especially when, as in the present instance, the liberal investigator points out and lays open several new and rich veins in the mine of natural knowledge; and thereby gives numerous adventurers an early opportunity of carrying on to advantage the extensive works which he has begun upon them.

Of the contents of a work so replete with new and interesting facts and observations, generally delivered in the most compendious manner, it is impossible for us to give a regular, or at least a circumstantial analysis; would our limits even permit us to extend the consideration of it through a series of articles. We shall however furnish our readers with a summary view of its contents, by enumerating the different subjects of each section; occasionally selecting some of the curious observations and experiments contained in it, for more particular consideration.

It is divided into two parts, the first of which improved, and somewhat enlarged, was originally published as an article in the 62d volume of the Philosophical Transactions; and as such was noticed by us in our Review for April last, page 280. The second part, which exceeds the former in bulk, and is now first published, contains the Author's observations and discoveries made since the publication of the former part. An introduction is prefixed to the work, in which the Author briefly recites some of the preceding discoveries made by others, relating to the chemical history of the air; a previous knowledge of which is necessary to enable the reader to comprehend what follows: and he afterwards gives a general view of the instruments or apparatus used in his experiments, and of his method of employing them, illustrated by two plates.

In the first section, the Author treats of that particular and now well known species of elastic fluid, denominated *fixed air*. Referring the reader to the work at large for the Author's experiments

periments upon it, we shall confine ourselves to an observation of our own relating to it, which tends to ascertain one of the chemical qualities of this substance. That it, at least, *contains* an acid (if that acid is not a *necessarily constituent* part of it) was rendered probable by an experiment which we mentioned in a former volume of our work. [M. R. vol. 44. April 1778. page 325.] On the other hand, however, Mr. Hey, an ingenious correspondent of the Author's, in an appendix annexed to the present volume, relates some experiments tending to shew, that water impregnated with fixed air, does *not* exhibit signs of its containing an acid, on applying to it some of the usual tests of acidity. As some objections may be made to the contrary consequence, which we drew from our experiment above-mentioned, particularly, as it was made while the acid and alkali were in a state of violent effervescence, during which it might be supposed that the vitriolic acid might be raised in a humid form, so as to spot or tinge the blue paper; we shall here add the following more decisive proof of the existence of an acid in this fluid.

Some fixed air, procured from salt of tartar by means of the vitriolic acid, having been received into a bladder, a part of it was, afterwards, thrown up, through a bent glass tube fixed into the further end of the bladder, into an inverted four ounce vial filled with an infusion of litmus made in distilled water. Before two ounces of fixed air had passed through the infusion, the colour of it was sensibly changed, and in half a minute the whole liquor became of a bright red. The experiment frequently repeated and diversified, was constantly attended with the same event. On fully saturating the tinged water with fixed air, the quantity of acid received into it appeared to be not inconsiderable: for the addition of 6 or 7 drops of a saturated alkaline solution was generally found necessary to restore to 3 or 4 ounces of the infusion its original blue colour. Nor did the acid appear to be totally expelled, till nearly a boiling heat had been applied to the liquor for a considerable time. Whether this acid be that of the spirit of vitriol employed in the process; or whether it be a peculiar and constituent principle of fixed air, may easily be ascertained by further experiments. We should add that the Author himself considers fixed air, 'as of the nature of an acid;' and his solutions of several of the phenomena, in his experiments, imply its possessing that quality*.

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* We have since observed, at page 31 of this performance, that Mr. Bergman of Upsal had, in a letter to the Author, mentioned his having changed the blue juice of tounesole into red, by fixed air,

In the second and fourth sections, the Author relates the interesting observations and experiments which he has made on common air, in which a candle or other inflammable substance has burned till it became extinct; and on air infected with animal respiration, or putrefaction. We class the matter of these two sections together; as one of the Author's most striking discoveries equally relates to the subject of both of them.

It has been long known that flame can subsist only a certain time in a given quantity of air; and it has, in particular, been estimated that an ordinary candle *consumes*, as it is called, about a gallon of that fluid in a minute. A continued succession of fresh air is likewise equally necessary to the support of animal life. The peculiar nature however of the injury which the air receives in these cases, has never yet been ascertained; nor, as the Author observes, have any methods been discovered of restoring the air, thus rendered noxious, to a state fit for the support of life or of flame †.

When we reflect on the immense *consumption* of air, produced by culinary and other fires; by the breath of the numerous animals that cover the earth's surface; as well as by the various putrefactive processes that are continually carrying on upon it,—it becomes an interesting object of inquiry to ascertain what change is made in the constitution of the air by these causes. The Author's experiments throw considerable light on this subject, and render it probable that the air is, in all these cases, overloaded with the *phlogiston* emitted from burning bodies, and breathing animals; which must therefore cease to burn and breathe, because there is not a medium at hand, that is qualified to carry it off. In other words, flame and respiration are extinguished or stopped, in a confined space, because the surrounding air, the proper menstruum of their *phlogiston*, becomes completely saturated with that principle, by the retention of which, both life and flame are extinguished.

air, and that Mr. Hey had verified the experiment. The foregoing observations however more fully ascertain this matter, and naturally lead to a method of discovering the nature of this acid. We shall only add that if the experiment abovementioned be so conducted, that the particles of the tinged fluid are perfectly at rest when the fixed air is admitted to it, the observer may have the pleasure of seeing the entrance of the fixed air into the liquor, by the progressive change of its colour, from the surface downwards, in proportion as the fixed air gradually descends into it.

† Dr. Hales appears to have succeeded in diminishing the noxious quality communicated to the air, in consequence of breathing the same portion repeatedly, by dipping the diaphragms fixed to an instrument through which he breathed, in vinegar, and afterwards in a solution of salt of tartar. See *Vegetable Statics*, vol. I. page 264. Experiment 116.

As the causes abovementioned appear sufficient to have corrupted the whole mass of the atmosphere long ago; and as there is no reason to suspect that it is at present less fit for respiration, &c. than it has formerly been; the discovery of the provision in nature for restoring the air, thus contaminated, to a wholesome state, had long justly appeared to the Author to be one of the most important problems in natural philosophy. After many unsuccessful trials and fruitless speculations on this subject, he was at length so happy as to discover two of the means which nature most probably employs for this great purpose. We shall confine our account to the principal of these, or *vegetation*:

The Author was led to this discovery, in consequence of an unsuccessful experiment; we mean, of an experiment the result of which was contrary to the expectation he had formed in making it. The event at the same time verifies, and illustrates, Lord Bacon's observation: *Experimentum etenim quod succedit, magis complaceat; at quod non succedit, sæpenumero non minus informat.* De Augm. Scient. lib. 5.—It might from analogy be supposed that vegetables should, by their perspiration, injure or infect the air in which they were confined, in the same manner as animals are known to do; and the Author accordingly entertained that expectation. On finding however that air, in which a plant was suffered to grow some months, neither extinguished a candle, or proved inconvenient to a mouse put into it, he began to suspect that there might be some circumstance attending vegetation, that might produce even a contrary effect, or cause a salutary change in air already noxious; and he was soon assured of the justice of this suspicion, by bringing the matter to the test of experiment.

From numerous trials made in the year 1771 and 1772, it appears that air which had been rendered incapable of supporting flame, in consequence of a candle having burned in it till it went out, was restored to a pure state, so that a candle would burn perfectly well in it, merely by putting a sprig of growing mint into it, and suffering it to remain there five or six days. In the same manner, a quantity of air, made thoroughly poisonous, by mice breathing and dying in it, has been rendered wholesome, by a sprig of mint growing eight or nine days in the jar: while another portion of the same air, set apart in another jar, as a standard, without any plant inclosed in it, killed a mouse the moment it was put into it. Various other experiments of a similar kind, made with some variations in the circumstances, were attended with similar events.

From all these experiments the Author appears fully justified in concluding, that the continual depravation of the air, by the causes abovementioned, is, in part at least, corrected by the vegetable

vegetable creation; and that, notwithstanding the prodigious quantity of this fluid that is thus daily contaminated, yet, if we consider the immense profusion of vegetables that cover the face of the earth, it can hardly be doubted that they are qualified to counteract and correct this corruption; and that, in fine, the remedy may be thought to be nearly adequate to the evil. He supposes likewise that the restoration of the air, thus vitiated, is effected by plants imbibing the *phlogistic matter*, with which it is overloaded by the causes abovementioned.

This salutary effect appears evidently to be the result, not of mere vegetable matter, or of the principles of which it consists, considered in a chemical view; but of the vital economy or agency of the plant, considered as an organized body, or of the powers which it possesses in consequence of its being in a state of growth, or *life*. For vitiated air was in no respect meliorated, though the Author frequently, and for a long time, introduced to it a great number of the fresh leaves of mint. On the contrary, a fresh cabbage leaf produced an opposite effect. On being put into a jar, containing common air, for the space of one night only, it so affected it that a candle would not burn in it the next morning; though it had not acquired any smell of putrefaction. That the restoration of the infected air did not depend on the aromatic effluvia of the mint, which was the plant usually employed by the Author in his experiments, was evident; as it was rendered equally salubrious by introducing groundsel, and still more readily by inclosing spinach, a vegetable of quick growth; by which a jar of burned air was perfectly restored in four days, and another in two.

Passing over with reluctance the many other curious facts and ingenious reflections contained in these two sections, as well as in the third and fifth, where the Author treats of *Inflammable Air*, and of air rendered noxious, or diminished, by means of a paste made of brimstone, iron filings, and water, standing in it; we are induced to dwell more particularly on the subject of the sixth section, in which the Author treats of a very singular elastic fluid, to which, on account of its properties, and the substance by means of which it is procured, he has given the name of *Nitrous Air*. An experiment related by Dr. Hales* gave the Author the first hint of this subject, which has proved so fruitful in his hands, and still promises abundant matter for future investigation.

This peculiar species of air is readily procured from iron, copper, brass, tin, silver, quicksilver, bismuth, and nickel; on adding to them the nitrous acid only; and from gold and the regulus of antimony, by the combination of the same acid with

* See *Statical Essays*, vol. I. page 224. and vol. II. page 283.

sea salt, or *aqua regia*. It is procurable likewise from a mixture of the nitrous acid with inflammable spirits, in the process for making nitrous æther without distillation; and possibly from most substances containing phlogiston, on which the nitrous acid acts so as to produce heat and effervescence.

One of the most conspicuous properties of this kind of air is, that though it is perfectly transparent and colourless, yet, on being added to common air, the mixture becomes opaque, of a turbid red or deep orange colour; and a considerable diminution of the bulk of the united fluids is produced, attended with effervescence and heat. If one measure of nitrous air be put to two measures of common air, in the space of a few minutes (by which time the effervescence will be over, and the mixture will have recovered its transparency) there will want about one-ninth of the original two measures of common air;—and ‘in a day or two, there will remain only one fifth less than the original quantity of common air.’—

‘I hardly know any experiment,’ says the Author, ‘that is more adapted to amaze and surprize than this is, which exhibits a quantity of air, which, as it were, devours a quantity of another kind of air half as large as itself, and yet is so far from gaining any addition to its bulk, that it is considerably diminished by it. If, after this full saturation of common air with nitrous air, more nitrous air be put to it, it makes an addition equal to its own bulk, without producing the least redness, or any other visible effect.’

The effervescence and diminution thus produced is attended with this remarkable and convenient circumstance, of which the Author soon availed himself, that it is peculiar to the admixture of nitrous air with common air, or with air in some degree fit for respiration. For no effervescence or diminution attends the mixture of *nitrous* with *fixed*, or *inflammable*, or any other air unfit for respiration. Happily too, the quantity of the diminution, on the admixture of nitrous with atmospherical air, appears to be very nearly, if not exactly, in proportion to the purity or salubrity of the latter. This discovery was highly agreeable to the Author, as he was hereby furnished with a test of the purity of air, much more accurate, and which he could certainly employ with much more satisfaction, than his former method of trying the salubrity or noxious qualities of different airs, on mice or other innocent animals. And as the degree of diminution proceeds from 0, (in the case of the admixture of nitrous with *thoroughly noxious* air) to more than one-third of the whole of any given quantity of air (in the case where the atmospherical air is *perfectly pure*) the Author became thus possessed of a prodigiously large *scale*; by which he could distinguish very minute differences, in the goodness of air; and measure

sure those differences, or the respective degrees of purity, as indicated by the quantity of the diminution, with great exactness.

To give an instance of the accuracy, or *sensibility*, of this test:—the Author observes that, if he did not deceive himself, he has by its means perceived a real difference between the air without doors, and that of his study after a few persons had been with him in it. And further, a vial of air having been sent him from the neighbourhood of York, it appeared not to be so good as the air near Leeds; that is, the diminution, on the addition of an equal quantity of nitrous air, was not so great in the former case as in the latter. He even thinks it possible, by means of this test, to distinguish some of the different winds, or the quality of the air in different seasons of the year.

As the nature of our work will not permit us to enter into the more complicated experiments relating to nitrous air, we shall confine ourselves to an enquiry into the chemical nature, or composition, of this singular fluid, as collected from this section, and from the observations contained in the second part of this work, where the Author resumes the consideration of this subject, and recites the many additional discoveries relating to it, made by him since the publication of the first part.

Nitrous air on being agitated with water, after the same manner in which the Author had formerly impregnated water with fixed air, appeared to him to communicate a very acid taste to the water; and thence he was led to suspect that the nitrous acid was contained in it. It appears, however, from a letter of Mr. Bewly's, a correspondent of the Author, printed in an Appendix to this work, that by agitating water with nitrous air *alone*, the latter will not be decomposed, or communicate to the water any sensibly acid impregnation; but that the presence of *common air* is absolutely necessary to produce these effects: and he accounts for the deception which may naturally be occasioned, on the tasting of the water after such agitation, by attributing it to the admixture or commensuration of the *common* with the *nitrous* air, in the neck of the vial, and at the very instant of applying the latter to the mouth. The justice of the Author's suspicion, that the nitrous acid is contained in water impregnated with nitrous air, is confirmed by the same correspondent; who observes that nitrous air, thus decomposed by atmospherical air, and afterwards neutralised by the addition of a fixed vegetable alkali, furnished him with real crystals of nitre.

In the prosecution of his numerous and curious experiments on this subject, related in the second part of this work, the Author discovered that nitrous air was decomposed, or resolved

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solved into its constituent principles, by an admixture of common air, which lets loose the acid contained in it, and separates it from the *phlogiston*, which he supposes to be its other constituent principle. At the same time, the *phlogiston*, entering into and combining itself with the common air, produces a diminution of it, in the same manner as that principle was found to do, in a variety of other processes. There is reason however to suspect that the greatest part of the very considerable diminution, observable on the mixture of nitrous with common air, proceeds from the great change produced in the nitrous vapour; which from a state of considerable expansion, in the form of an elastic fluid, is thus reduced into its smallest possible dimensions, and condensed into the size of a small drop or two of nitrous acid.

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The union of the nitrous acid with the *phlogiston*, or other principle with which it is combined in nitrous air, is indeed so strict, or their affinity to each other is so strong, that this acid, as we have found, will not leave the *phlogiston*, although a fixed alkali, or even a caustic calcareous earth, dissolved in water, be presented to and agitated with it, unless common air be admitted. The nitrous acid, contained in nitrous air, will, for instance, pass through a solution of salt of tartar, or through lime water, and will bear being long agitated with these fluids, without being neutralised, or sensibly condensed. But on inverting the vial, and suffering common air to enter through the liquor, it immediately and visibly dissolves the union between the acid and the other principle; and leaves the former at liberty to combine itself with the alkali, or caustic earth of the lime, *into a neutral salt*.

It appears however, from some of the Author's experiments, that nitrous air alone is capable of being absorbed by, or dissolved in water, by long agitation. In some of these cases we should apprehend either that it is decomposed by the air which, as M. de Luc has lately shewn, is obstinately retained by all water; or probably that water is capable of receiving a small portion of it in an undecomposed state; in the same manner as vitriolic ether, which is usually considered as insoluble in water, may be totally dissolved in it by adding fresh parcels of that fluid to it.

enable him

Out of the many experiments relating to this fluid we shall select one, which presents a very amusing phenomenon, that first casually occurred to the Author, and for some time exercised his sagacity; not only in endeavouring to account for the cause of it, but likewise in discovering the essential circumstances on which the appearance depended, so as to be enabled to repeat the experiment at his pleasure. He at length succeeded in both these

these particulars, and thereby procured a more intimate knowledge of the constitution of nitrous air than he had been able to acquire before.

On mixing nitrous with common air in an inverted jar placed in a trough of water, when the diminution of the air was nearly completed the jar began to be filled with the most beautiful *white fumes*, resembling the falling of a very fine *snow*. On endeavouring however to repeat the experiment, he was frequently unsuccessful, and sustained the mortification of baulking the expectations of his friends, to whom he meant to exhibit it. After many trials and reflections on the subject, he at length discovered the essential circumstances on which the appearance depended; and particularly that it was produced by the *volatile alkali* emitted from the water, which was in a slight degree putrid. The experiment made in the following manner exhibits this curious appearance to the best advantage.

The smallest drop of any volatile alkaline liquor, such as spirit of hartshorn, or sal ammoniac, or a small piece of the solid volatile salt, is put into a tall glass jar containing common air, the mouth of which is stopped with a cork. This jar is introduced within a larger jar inverted, and containing nitrous air. The moment the cork is removed, by means of a particular contrivance for that purpose, 'the white clouds abovementioned begin to be formed at the mouth of the jar, and presently descend to the bottom, so as to fill the whole, were it ever so large, as with fine snow.'—Or a piece of volatile salt, inclosed in a bit of gauze, muslin, or a small net of wire, is suspended in a jar of common air. Soon after the admission of a quantity of nitrous air to it, and when the redness produced by the mixture begins to go off, 'the white cloud, like snow, begins to descend from the salt, as if a white powder was shaken out of the bag that contains it;' and this appearance will last about five minutes.

This white powder, and the white clouds attending this mixture, are nothing more, as the Author justly concludes, than a *nitrous sal ammoniac*, extemporaneously formed; in consequence of the decomposition of the nitrous air effected by the common air, which receives the phlogiston of the former, and at the same time lets loose its acid, which is now at liberty to unite with the fumes of the volatile alkali, and produce the neutral or ammoniacal salt under the form of a white cloud, or of a powder resembling snow.

In the seventh and eighth sections, the Author investigates the nature and cause of the injury done to the air by the *fumes of burning charcoal*; and of the similarly and equally noxious impregnation which it receives from the *calcination of metals*. In

both these cases, as well as in all others in which the air is rendered incapable of supporting life and flame, it suffers a *diminution*; the cause of which we shall have occasion to speak of hereafter. In the eighth section we meet with a singular observation of the very considerable and noxious diminution of common air, effected solely by the *effluvia of paint*, made with white lead and oil. Several pieces of paper daubed with this paint, being put into an inverted jar standing in water, greatly diminished the air contained in it; as was evident from the rising of the water between one-fifth and one-fourth of the whole space. The remaining air was hereby rendered incapable of effervescing with nitrous air, and was in the highest degree noxious. This air, like other diminished airs, was made wholesome by agitating it in water deprived of air:—an observation which, as Dr. Percival has lately remarked, shews the utility of the practice of placing vessels of water in rooms lately painted.

The *air** which is the subject of the next section, possesses, like the rest, many remarkable properties, and is distinguished from them by the Author, by the appellation of *Acid Air*. The honourable Mr. Cavendish first observed it; having procured it from a dissolution of copper in the marine acid†. Dr. Priestley however, in the prosecution of his experiments on this subject, discovered that the metal was not requisite to the production of this remarkable fluid; that it is furnished by the spirit of salt alone, and is nothing more than the fume or vapour of that acid; which being once raised from it by means of heat, is not liable to be condensed by cold; like the vapour of water and other fluids, but becomes a permanently elastic substance, which extinguishes flame, and is heavier than common air. When all this *air* has been expelled from a given quantity of the marine acid, what arises afterwards is a *real vapour* condensable, like that of water, by cold. The remaining liquor is found to be a weak acid, barely capable of dissolving iron.

* This term the Author has chosen to apply to all these elastic fluids indiscriminately, as a less exceptionable appellation than that of *vapour*. Substances that possess a permanent degree of elasticity, and that have in common so many of the other properties of the air we breathe, ought rather, he thinks, to be distinguished by the title of *air*, than by that of *vapour*; as this last term has hitherto constantly conveyed with it the idea of an elastic matter readily condensable in the common temperature of the atmosphere.

† See his ingenious paper on *Falitious Air*, in the 56th volume of the Phil Trans. and our Review, vol. xxxvii, Dec. 1767, p. 440, where some mention is made of this singular fluid.

The most observable property of this air or vapour is, that while it is contained in an inverted glass vessel standing in quick-silver, it preserves its aerial or elastic form; but on presenting water to it, the greatest part of it vanishes, and is found to be condensed into a strong acid spirit. Two grains and a half of rain water will absorb no less than three ounce measures of this air. The water thus saturated now weighs twice as much as it did before, and is converted into a concentrated spirit of salt, stronger, the Author observes, than any he ever met with.

In the course of his experiments on this new subject of inquiry, with a view to discover its properties, and its chemical relations to other bodies, the Author soon discovered that it had a strong affinity to phlogiston, so as to extract it from numerous bodies abounding in that principle; particularly from inflammable spirits, expressed oils, oil of turpentine, charcoal, phosphorus, bees wax, and, which is singular, even from sulphur forming, in this last instance, a strong exception to the common table of affinities; as here this vapour of the weakest of the three mineral acids breaks the union of the vitriolic, or the most potent, with phlogiston, dislodging the former, and uniting with the latter. It is not one of the least observable results of these various combinations, that this acid air, which before extinguished flame, is now converted into an inflammable compound, in all its sensible qualities resembling inflammable air.

Some miscellaneous experiments form the subject of the tenth and last section of the first part.—But we now find it impossible even to skim over this truly ingenious performance in the compass of one article. We shall therefore resume the consideration of it in our next or a future number.

The attention which we have deservedly bestowed on this work has enabled us to detect a few *Errata* that have escaped the Author's correction, some of which materially affect the sense. We suffer so much ourselves by unavoidable inaccuracies of the press, that we readily lay hold of the present opportunity of gratifying the Author, his readers, and ourselves, by marking the following:—Page 123, line 3 of the note, for *acid*, read *air*. Page 260, line 7, dele *with*. Page 306, line 2, for *necet*, read *recent*. Page 311, line 25, for *healed*, read *treated*; and page 324, line 15, for *it*, read *iron*.

B...y.

MONTHLY CATALOGUE, For AUGUST, 1774.

POLITICAL.

Art. 11. *Observations on the Act of Parliament commonly called the Boston Port Bill; with Thoughts on Civil Society, and Standing Armies.* By Josiah Quincy, junior, Counsellor at Law in Boston. Boston printed, London reprinted. 8vo. 1s. 6d. Dilly. 1774.

ONE peculiarly unlucky circumstance attending our American disputes, may be added to the rest, viz. that our fellow-subjects there are as well read in the nature and grounds of civil and religious liberty, as ourselves; as appears by many of their late publications, in which they oppose British pretensions on British principles; and this shrewd commentary on the Boston Port Bill, will incline us to entertain a respectable opinion of their law pleaders. Were the cause to be decided by pleading, it is not difficult to say what the issue would be; what it may be according to the actual mode of prosecution, is too disagreeable a prospect on either side to anticipate: the result must be waited with a painful anxiety, by every true friend of liberty, and of his country.

The encroachments of power are very naturally represented; but ably as this ingenious Barrister pleads the American cause, it is, it seems, in vain to urge it any more. Why reason is no longer the rule in political management, appears fully from what he says on a subject that intimately affects the whole empire, viz. that of a **STANDING ARMY!** This was once an alarming object of senatorial complaint; but so it is, subjects complain till they are wearied, ministers of a tame majority, laugh at such ineffectual representations, outnumber the talkers, and thus, which is the most mortifying circumstance of all, employ the forms of the constitution to poison it!

A parent first cherishes and instructs his infant offspring; but the vigour of the one declining, perhaps the sooner for intemperance, while that of the other increases, their circumstances are at last inverted. Hence the parent grows indolent, careless, and peevish; the young ones, vigilant, prudent, and assuming: therefore among other remonstrances from the American shores, we are not to wonder at being reminded of an impending danger that we have too long forgot. Whether the remembrance may not come a day too late, and only to add to our sorrow, is a question well worth the attention of those who are qualified for the investigation, and empowered to act upon it.

Art. 12. *An Argument in Defence of the exclusive Right claimed by the Colonies to tax themselves.* With a Review of the Laws of England, relative to Representation and Taxation. To which is added, an Account of the Rise of the Colonies, and the Manner in which the Rights of the Subjects within the Realm were communicated to those that went to America, with the Exercise of those Rights from their first Settlement to the present Time. 8vo. 2s. 6d. Brotherton, &c. 1774.

Another solid and judicious advocate for the colonies has employed his pen to no farther purpose, than to render the contrast between equity and power more glaring.

Art. 13. *The Justice and Policy of the late Act of Parliament for making more effectual Provision for the Government of the Province of Quebec, asserted and proved; and the Conduct of Administration respecting that Province, stated and vindicated.* 8vo. 1 s. 6 d. Wilkie. 1774.

We have in this pamphlet a full and explicit discussion of the several objections raised against the Act for regulating the Government of the Province of Quebec. The particulars we apprehend it is needless to enter into; since no one who considers the circumstances of that province, and reads the act with due attention, will esteem the popular cavils worth reasoning upon, unless out of tenderness to weak minds, to prevent their becoming the dupes of designing men. Such men, if they really mean any thing more than exalting themselves as bell-wethers of the populace here*, must wish to establish oppression and slavery under the mark of civil and religious liberty. Because the fortune of war has subjected a great number of inoffensive French Catholics, in a remote part of the world, to our power, are we to shock all their feelings and prejudices, destroy their private peace, and distract the government of the colony, to make them Englishmen and Protestants *vi et armis*? We have done far wiser, in adopting the conduct of the apostle Paul, who tells the Corinthians, *I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal*†.

Art. 14. *A Letter to the Earl of Chatham, on the Quebec Bill.* 8vo. 1 s. Cadell. 1774.

This excellent letter has been ascribed to a young Lord, whose character *out of the house* is as well known as his abilities *in it*: but it is now asserted that a worthy Baronet is the real father of this political bantling.

Lord C. had thought proper severely to arraign the Quebec bill. For this he is now as severely called to account; not indeed in harsh terms, calculated to catch the ear by humouring popular prepossessions, but with masterly arguments, directed to the understanding of mankind.

If ever, says the very sensible Writer, there was an event on which the Public might demand an opinion, it had a right to yours on the settlement of Canada. From your rank and experience in the state, your importance in your country, and, above all, as the achievement was yours, the manner of maintaining it should have been yours also. You was the minister, the uncontrolled and uncontrollable minister, when Canada was conquered. When you returned to power a second time, you proposed no legislative act for its regulation and government; must I then say to you my Lord, "*Vincere scis, victoria uti nescis.*"—If your abilities are confessed, who can excuse your neglect? Or if, in this business, either inaccuracy of head, inattention of mind, incorrectness of judgment, or insufficiency of reason, may be imputed to any man, on whom can that charge

* For which we refer to the harangues and hand-bills of two late unsuccessful candidates for public offices in the metropolis.

† 1 Corinthians iii. 2, 3.

fall more justly than upon your Lordship? Why then did you choose this peculiar moment to break forth from your retirement? Surely, my Lord, your condescension is not such as to lead you to become the meek harbinger of my Lord Mayor, and his address *within* the palace, and of his co patriots *without*, who attended his Majesty from St. James's to the parliament.'

The expediency of affording some legal form of government to that province is thus cogently pointed out:

'Let us stop for a moment, to see what the government of Canada was, under the proclamation which you wish to perpetuate,—it comprehended East Florida, West Florida, and the Grenades, together with Canada, countries as different in their establishments as in their soil, and in their climate; various therefore were the instructions given to the several governors, and afterwards changed according as information and experience pointed out new systems. In Canada, the French laws alone prevailed till 1764, then the English laws got some footing. The governors and officers of justice *always* doubtful which to take for their guide, sometimes preferring the English, sometimes the French laws, as each seemed applicable to the case before them—One year a proclamation, another year an instruction to a governor, another year a local ordinance, changed the principle, and varied the course of their judicatory proceedings.—In this state of fluctuation, no man knew by what right he could take, or give, inherit, or convey, possess, or enjoy property; or by what mode or rule he could bring his right to a trial. One necessary consequence was a frequent resort to the crown for amendment, explanation, and decision; "*cujus est condere, ejus est interpretari.*"—And what less than despotism is the power of the crown, when it can create or interpret, establish or destroy laws, by virtue of its own mandates?'

As to the civil government of Canada, after some just remarks on the nature of trials by jury, the ingenious Writer thus proceeds:

'Let us now, my Lord, see what is the fund for an *English jury* in Canada; the number of freeholders (I do not say there are none) is small indeed; but there are about three hundred Englishmen, who are house-keepers, and of these, perhaps thirty or forty are of the rank of merchants and tradesmen; the rest are disbanded soldiers, most of them sutlers; and it is a melancholy consideration that their chief traffic is in spirituous liquors, of which they share pretty largely with their customers the common soldiers. The courts of justice sit once a week. The number of the better sort of English will not afford one legal panel in the whole year, and insufficient to do the business of juries, even supposing them to give up their time, and every other occupation to that service only: Mr. Maferes therefore admits that the burthen of attendance would be intolerable *without pay*; and he proposes five shillings a head for every time they serve: thus the office of jurymen would become a trade, a trade indeed, that none of the better sort will follow, but must fall of course upon those veterans who have left the army for the gin-shop: such must be the English jury in Canada, without freeholders, without challenge, without change, and in short without one attribute of an English jury. *Corruptio optimi fit pessima*, is a true old adage, and I speak it as a proof of the perfection of an English jury, that in an imperfect

imperfect state it would be the worst way of trial upon earth. But it may be said there are above an hundred thousand Canadians qualified to serve upon juries; why not take your juries from them? Because your Lordship will hardly trust the property of your countrymen to a jury of Canadians only. But the juries may be mixed,—in what proportion? If you take an *equal* number of English and of Canadians, how are they to decide at all? Or take an *unequal* number, and decide by the vote (as in courts martial) then if the majority of the jury be Canadians, the verdict will be the same as if the whole was Canadian, or if you throw the majority on the side of the English, where is the impartiality, on which the Canadian can depend?

Besides, the civil law of France, and the trial by jury in England, are so dissimilar, that the forms of one can never be blended into proceedings of the other; the rules in respect of tenures, and alienations, dowers, and inheritances are quite different;—how could the law go on in the two different languages? If the *Canadian* should have a cause to try, how can his *advocate* prepare the process for an *English jury*? Or if he goes to an English attorney, how is the latter to settle a proceeding according to the laws of Paris?

But in *criminal law* the case is different; for to the fact of guilt or innocence, one man is as competent as another; and in our own courts, it is the actual practice, where a foreigner is to be tried, to have a jury *de medietate linguae*, one half English, one half foreigners.

I mean not, my Lord, a general defence of the criminal laws of England, as they are of late years multiplied and extended. For if a moiety of those who are condemned were to suffer death, their blood would cry out for vengeance; and I am persuaded, that THE FREQUENCY OF PARDONS, even where mercy is due, gives rise to nine in ten of the thefts and robberies that are committed. But the French law of torture to procure confession, is to us unknown. On the contrary, the accused person is, or ought to be, warned from injuring himself by his own confession. It is but modern law that any man could be convicted on his own confession, and even now confessions ought not to be admitted without the greatest caution.

The obligation of conforming a government to the apprehensions of the people who are to be governed, is enforced to conviction in the following passage:

In the course of all the evidence that has been laid before the Public, we find that the Canadians have expressed one constant uniform wish to be governed by their own laws, and that the English have as fervently desired to be governed by the laws of England. The Canadians are above 100,000, the English not more than 2000 men, women, and children. The legislature was therefore to consider whether the law and government ought to be adapted to the *many* or to the *few*.

There can be no rule for the composing of laws, but the sentiments and inclinations of those who are to be governed by them.

In a state of nature, liberty knows no bound but that of superior force.

“*Jura inventa metu injusti*,” and that portion of liberty which each man is willing to give up for the convenience, safety, and protection of individuals, of families, of societies, and of states, is the

first principle of law. It is true, the multitude do not compose the form, but it must be framed to correspond with their genius and temper, so that their understandings may be prepared to meet, and their hearts ready to embrace it.—The habits, customs, and manners of a people, are the mirror in which alone their general disposition may be seen; even regard must be had to their prejudices and their weakness; for *law must be enacted* (as Grotius has expressed it) "*cum sensu humanæ imbecillitatis.*" When Solon was complimented on having given good laws to his countrymen, his reply was, "They are only such as the Athenians are capable of receiving." Even the law of God, as proposed by Moses, was submitted to the judgment of the people before it was adopted by them.

But if these rules are indispensable in the *formation*, they apply much more forcibly to the actual establishment of law. If nothing but violence can *impose* law, it would be still greater tyranny to rob a nation of that law which they approve upon experience; and which is endeared by habit. Allowing then that the Canadians prefer a worse law to a better, even that bad choice is decisive upon the conduct of Great Britain. They yielded themselves up to our protection and our faith. How then can we deprive them of the first rights of human nature?

But as religion has unhappily too often been converted into a stalking horse in this country, and it is a better compliment to the heart than to the head of John Bull, that it has proved so successful a screen, the noble Author proceeds to answer the objections which have been brought against the bill, in this respect: and his answer is, by many, considered as completely decisive of the question: but we have not room to extract it. We shall conclude with a caution to the good people of England, viz. that they would duly reflect on the old fable of the shepherd's dog, who amused himself so often by raising alarms "*that the wolf was coming,*" that no one believed his report, when the wolf actually came.

Art. 15. *The Speech of a Scots Weaver*: Dedicated to Richard Glover, Esq. 8vo. 1s. 6d. Nicoll. 1774.

The decline of the linen trade in Scotland is a known fact, and it might be thought from the chain of connexion between cause and effect, that the acting cause of an alteration in demand for any object of commerce, could not lie too deep for investigation. We have, however, very different reasons given for the bad state of the linen manufacture, by Mr. Glover*, and by this anonymous Weaver; and however tenacious both writers may be of their respective opinions, yet as they are able reasoners, there is the stronger inducement to believe some truths are urged on each side.

Mr. Glover found this disaster to originate in banking and projects; which is denied by the Weaver, who asserts that the decay of the linen trade began prior even to the institution of the Air bank: admitting, nevertheless, that the stoppage of that bank produced great distress in Scotland; yet insisting from these bad affairs, 'all England cannot ascertain a loss of 10,000 l. by Scotland.'

* See Rev. June last, p. 487.

Leaving then the operation of the Scots banks to the judgment of the Public, we will attend to the Weaver's account of the distress of the linen trade. 'Great Britain, says he, pays in gross, about twelve millions yearly, in taxes; or, about fifty shillings yearly, for every living soul in the island. Ireland is also greatly taxed. She maintains an army and civil establishment, more expensive than any nation in Europe, in proportion to the numbers of her people. Germany, after profiting by the millions spent by Great Britain in the late war, enjoys perfect tranquillity. Though articles of luxury, in some districts, and the soil itself, be taxed, the subsistence of the labourer is no where taxed. He can live and support his family for six-pence per day, over all Germany; in Great Britain and Ireland, he can barely do it for nine-pence per day. It will appear a paradox, but it is nevertheless true, that this circumstance considered, labour and manufactures are cheaper in Britain than in any other European country. The superior capitals, the skill of our people, and the invention of machinery, has, in some degree, compensated for our heavy taxes in all our manufactures; and in those where machinery can be employed to the greatest advantage, they fully make up for the dearth of labour. Unhappily, Sir, the linen manufacture either admits less of this than the hardware; or at least, has been less the subject of invention. So far however seems certain, that deducting taxes, our labour is as cheap, as in any other European nation.'

The Author proceeds farther to explain the disadvantage the linen trade labours under; as follows:

'How comes it that the woollen and hardware manufactures go on successfully, both which must be equally affected by our taxes, whilst the linen manufacturers are teizing the legislature, year after year, for bounties on their own linens, and duties on foreign linens? The answer is obvious.—The two first enjoy a complete monopoly, both of the home consumption and the exportation to America.—Let the same experiment be tried with the linen, for seven years, and there will be found no occasion for bounties.—Parliament will be no more troubled with applications. This single measure would, in an instant, raise the linen trade to a magnitude and importance equal, perhaps superior, to the woollen manufacture, great and important as that now is.—If there be, therefore, no means of employing our people in other branches of business, and if the linen manufacture cannot employ them without parliamentary protection; they must either receive that support, which will enable them to subsist in Britain; or they must and will emigrate.'

As it is impossible to attend to every thing the Scots Weaver alleges in support of his opinion, we shall produce his proposal for a remedy.

'The question now, Sir, is, what natural and proper remedy can be applied to this disorder?—Bounties have been proposed.—I confess, several difficulties occur to this plan.—First, bounties, as hitherto given, go only to exportation; whereas, we shall shew hereafter, that the first and natural object of every country should be to supply the demand at home.—Secondly, bounties are the mother of
taxes.

taxes. You can only give encouragement in this way, by first imposing a tax to pay it, which tends to the increase of wages, and consequently, to raise the price of manufacturing labour.—Thirdly, the bounty is only giving money to America, by selling linens so much cheaper than they could otherwise get them: it is, therefore, an absurd policy; as it is supplying them with the produce of British taxes, in the price of linens, at the very time that it is found necessary to tax them for the support of government.—I will therefore lay aside this plan entirely, and beg leave, in answer to the question, to say, that the natural and proper remedy is this—Lay on such a duty upon foreign linens as will enable those of the British and Irish manufacture to find a preference in our home consumption; and when the foreign linen, shall, by this means, be entirely excluded from sale here, and the quantity of our own increased so much as to enable us to participate in the exportation trade; then lay on such duties upon the foreign linens shipped from hence for foreign parts, as will secure our linen a preference; and finally, when our quantity equals both the home and foreign demand, prohibit all German and other foreign linens whatsoever.

He then considers some objections to this regulation, which occur in Mr. Glover's speech; but these would lead us too far: we must therefore refer the Reader who wishes to consider the subject minutely, to the pamphlet.

One particular indeed we cannot overlook, as he advances a position against Mr. Glover, that we must confess ourselves unable to reconcile with our notions of commerce.

‘It has, he observes, been said that we ought not to encourage manufactures for internal trade. “*Traffic between subject and subject cannot be productive of any national wealth; and it is only by exporting produce and manufactures that wealth is received.*” From what school Mr. Glover has learnt this doctrine, I will not pretend to conjecture; for the honour of Scotland, I hope, it was not there; I will presume it to be a specimen of his “*common sense*,” which that country is so totally devoid of; may they ever remain so!—In that country the opinion is, that the foreign trade of this and of every great nation is trifling, both in point of extent and advantage to the state and the individual, when compared with its internal trade.——

‘Great Britain contains above five millions of people: these people subsist at an expence of, at least, eight pounds per head. Here is then an internal trade of at least forty millions yearly. But how does this enrich?—I answer, the riches of a country consist in the riches of the individuals in that country; and if these will increase without foreign trade, the country will grow richer.’

Nothing that follows tends to establish this principle. Some individuals may indeed grow rich at the expence of other individuals, according as property may fluctuate; but if the collective stock of money in the nation, receives no increase, how can the country grow richer? Industry and circulation may be promoted to a certain degree; and so far a nation may be conceived to grow rich in products of its own raising: but when internal trade has once arrived to the pitch of fully supplying internal consumption, the collective stock of
riches

riches will then be at a stand; nor can any accession of wealth accrue, unless a surplus of commodities is raised and exported, to draw home riches from foreign parts.

This principle however has no great relation to the main object of the pamphlet: and so far from deciding positively between Mr. Glover and the Weaver, it appears more than probable that to conceive the whole truth, we must attend, with due caution, to both their representations.

Art. 16. *A Letter humbly submitted to the Perusal and Consideration of the Electors and People of England.* By a Gentleman. 8vo. 1s: Baldwin. 1774.

This gentleman exhorts us with great earnestness to prevent the ruin of the nation, by stemming the torrent of corruption; and even flatters himself with the expectation of seeing his exhortations take effect. 'If, says he, there is sufficient virtue remaining in us, *and I trust there is*, to withstand every temptation that may be offered to bias our inclinations; and to explore and avoid every art and snare that may be laid by the basest slaves at the ensuing election, to lure us to our ruin: in short, if we elect a free and virtuous parliament, we shall soon discover the good effects arising from our choice; in the place of our present grievances and oppressions, from the wisdom and rectitude of their sanctions, concord will appear, brooding peace and prosperity on the happy land. Such a parliament will not multiply taxes wantonly; nor keep up those unnecessarily, which necessity has imposed before. Such a parliament will not suffer the national debts to increase and continue by all sorts of political and other profusions. Such a parliament will give ease and encouragement to our manufactures at home, will assist and protect our trade abroad, will improve and keep in heart the national colonies, like so many farms of their mother country. Then will joy appear sitting in every face, content in every heart; we shall then find no occasion to be alarmed or disturbed; whilst we are employed busily improving our private property and public stock, fleets will cover the ocean, bringing home wealth by the returns of industry, carrying assistance or terror abroad, by the direction of wisdom, and asserting triumphantly the right and honour of Great Britain as far as the waters roll, and as the winds can waft them.'

This is quite poetical; but if this gentleman can bring himself to think that either candidates or electors, will have grace enough to reform their practices at mere persuasion, he will be wofully mistaken. Nothing less than the coercion of penal laws will keep even legislators themselves within the line of their public duty; and we have these laws, though we have not virtue enough to enforce them as we ought to do. How much they really are regarded, will appear when we consider that some of the most strenuous declaimers against corruption, procure their representative character by the practice of it. If therefore our Author, instead of recommending 'associations for the purpose of supporting gentlemen of virtue, honour, and integrity,' could establish two or three societies in different boroughs, for the purpose of pursuing, to the utmost exaction of the penalties, those candidates who corrupt electors, he would do more toward checking the evil,

evil, than if he were to write fifty pamphlets on the subject, and distribute them gratis at all places of polling throughout Great Britain. **N**

Art. 17. *An Address to Protestant Dissenters of all Denominations, on the approaching Election of Members of Parliament, with respect to the State of Public Liberty in general, and of American Affairs in particular.* 8vo. 2 d. or 50 Copies for 5 s. Johnson. 1774.

There is more substance in this little tract, than in many of ten times its bulk.—As the price is so small—the Reader who has a curiosity to know the contents of this *new crisis*, may be easily gratified; and therefore we shall only, in this general way, recommend it to the perusal of all friends to the liberties of this country.

EAST-INDIES.

Art. 18. *A General View of the East India Company's Situation, submitted to the impartial Consideration of the Public.* By an Old Proprietor. 4to. 1 s. Wilkie. 1774.

The situation of the East India Company is discussed by a series of questions which are resolved by exhibiting averages of annual accounts for forty years backward; the result of which is contained in the following summary:

I. The Company's exports of British manufactures have increased	£. 346,259 per annum.
II. Its exports of bullion have decreased	295,852 ditto.
III. Its commerce has been extended	1,198,089 ditto.
IV. The customs arising from its trade have increased	359,881 ditto.
V. It has since 1708, contributed to the public service, over and above its annual duties,	4,200,000
VI. For the defence of its trade and settlements, it maintains a standing force, consisting of 55,035 in number, and for the same essential purpose, it hath expended in its own fortifications and buildings,	2,743,669
VII. and lastly,—That its comparative situation since the year 1708 (exclusive of the above sum of 2,743,669 l.) is better by	8,890,120 sterling.

As a review of the Company's *situation*, this is weighed in the mercantile balance of profit and loss; the *conduct* of the Directors, and of their servants, is no otherwise noticed, than by way of favourable inference from these flourishing premises. One particular accusation only, is touched on—'the immense sums unnecessarily lavished in fortifications and buildings'—and this is artfully waved: 'should it be asked, says he, why the authors of such abuses have not been called to a proper account? their conduct having undergone a parliamentary inquiry, the answer must come from thence.'

N.

MEDICAL.

M E D I C A L.

Art. 19. *All the Prescriptions contained in the New Practice of Physick of Thomas Marryat, M. D. Translated into English.* By J. S. Dodd, Surgeon and Man-midwife, &c. *A Work of great Utility, &c.* 12mo. 2 s. 6d. Kearsley. 1774.

Through 'a christian disposition,' it seems, 'to provide for the relief of the distressed,' this good man, Mr. J. S. Dodd, has readily rumped up or manufactured a book, by collecting and translating Dr. Marryat's prescriptions, which are arranged under the diseases to which they respectively belong. To each of these lists of prescriptions is prefixed, as he says, 'an accurate description of the symptoms of the several diseases; by which,' we are assured, 'they may be known from each other.' Each of these luminous descriptions he has had the art to draw up and condense generally within the compass of three or four lines, or at the utmost, in about *half a score*. To each of these classes of prescriptions he has likewise subjoined, by way of tail-piece, about as many lines, under the title of *remarks*; in which the reader is to be instructed when, and how, to dispense them. After having taken all these pains 'for the good of mankind,' this disinterested philanthropist here presents them with the fruits of his great labours; and, with singular modesty, recommends his work to the public, as 'the best family physician and surgeon, yet extant, in any language!'

We need not discuss the utility or merits of an undertaking thus planned and executed; nor inquire into the propriety, or strict honesty, of taking a liberty of this kind with the work, as we suppose, of a *living* Author, by thus appropriating and mangling it. We shall leave the reader likewise to form his judgment of the knowledge, or at least of the care and accuracy of this translator and abridger, from an instance that strikes us at the very threshold, or in the first chapter: where, in the 'remarks' at the end of the list of medicines recommended for *fevers* in general, our commentator tells us that 'broths made as strong of the meat as possible,—should be the *only* food taken.'

That Dr. Marryat, or any other doctor—even from Ballyshannon its own self—could possibly give such abominable advice as this, in a *fever*, we cannot readily believe; even on the authority of Mr. Dodd's translation. Dr. Marryat's work, as we remember, was published in Ireland about nine or ten years ago, and is not at present in our possession; but we have been told that in the place to which this 'remark' refers, the doctor only recommends the giving of strong broths, in such quantities as will sit easy on the patient's stomach, in order to recruit his strength, on his *recovery*, from a fever. —And so much for Mr. Dodd's 'best family physician.' &c.

Art. 20. *A Lecture Introductory to the Theory and Practice of Midwifery, &c.* By John Leake, M. D. Member of the College of Physicians, London; and Physician to the Westminster Lying-in Hospital. 4to. 2 s. 6d. Baldwin. 1774.

In this sensible introduction to a course of lectures on the subject of midwifery, the Author discusses, in a general and popular manner, several physiological questions relating to conception and parturition; and

and afterwards gives an historical sketch of the opinions and practices of the antients with respect to the art, and of the successive improvements that have been made in it from their times to the present: terminating his oration by some judicious reflections on the qualifications and deportment of an accoucheur. In his appendix the Author gives an account of an improvement which he has made in the forceps; consisting in the addition of a third blade to that instrument, his description of which is illustrated by a plate annexed to this performance.

B-y.
Art. 21. *An Abridgment of Baron Van Swieten's Commentaries upon the Aphorisms of the celebrated Dr. Herman Boerhaave, &c.* By Colin Hossack, M. D. of Colchester. Vols. I. and II. 8vo. 10 s. 6d. sewed. Horsfield. 1773.

This abridgment, which is intended to be comprised in five volumes, appears to be executed with sufficient care and judgment, and may be of use to those who do not choose to purchase the commentaries at large. In the second volume the work is brought down to the 874th Aphorism, or to the end of the section on the bastard pneumonia.

B-y.
Art. 22. *A Description of the four Situations of a Gouty Person: evincing the Danger of trusting the Gouty Matter to the Care of Nature.* By P. de Vivignis, M. D. 8vo. 1 s. Wilkie. 1774.

Were Jedediah Buxton, of retentive memory, now alive, he would estimate, with a single glance of his eye, over the meagre form and unconscionable type and margin of this shilling pamphlet, that it might contain about as much matter as a single page of a London Chronicle; and his estimate would not be very distant from the truth. After perusing it throughout, and in the interval between two dishes of tea, we found that it contained 36 pages, 16 lines in a page, and about *five words*, on an average, in a line.—These are surely *Aura Verba*;—and yet all that we can collect from them is, that the gout should not be left to the care of nature, but that the physician should have the handling and management of it:—but in what manner this unruly distemper is to be managed by him, *this deponent sayeth not.*

B-y.
Art. 23. *An easy Way to prolong Life, by a little Attention to our Manner of Living, &c. &c.* The Second Part. By a Medical Gentleman, Author of the first Part. 8vo. 1 s. 6d. Bell. 1774.

We are scarce at leisure, at present, to divert ourselves with this ridiculous and senseless production, the Author of which congratulates himself on the *rapid sale* of the first part of it, and assures us that this second contains observations '*not less important.*' The courteous reader, for example, is here instructed whether he ought to sleep with his mouth shut or open, and on what side he should lie; and is directed, after a few preliminary operations at his uprising, 'to stretch himself out,' and then 'to proceed to cleanse his nose, by blowing it;'—not forgetting, lastly, 'that the head be combed, that the pores may be opened to expel such *vapours* as were not consumed by sleep, &c.'

Conversant as we are with the press, we cannot conceive who the persons are that ultimately defray the charges of paper and print for such

such miserable ware as this.—Giving eighteen-pence for such trash is surely—saving the reader's presence,—buying *bumfodder* at a very unconscionable rate. To the *Reviewer* indeed, who is *obliged* to buy, *pro bono publico*, it is one of his highest luxuries to employ it in that capacity.

B—y.
Art. 24. *An Account of the Testicles, their common Coverings and Coats; and the Diseases to which they are liable, &c.* By Joseph Warner, F. R. S. and Senior Surgeon to Guy's Hospital. 8vo. 2s. Davis. 1774.

After premising a short anatomical description of the Scrotum, the testis, and their coats, the Author treats of the diseases to which these parts are subject; such as inflammation, abscess, dropy, schirrus, &c. He principally dwells however on the *Hydrocele* of the *Tunica Vaginalis*, and on the palliative, and radical, methods of relieving, or curing, that disease. With respect to the first or palliative method, in describing the best manner of performing the very simple operation of evacuating the extravasated lymph, the Author, from a predilection, we suppose, for that mode of operating to which he has been accustomed, directs the using the imposthume lancet, in preference to the trocar. He judges it to be 'the most easy and expeditious;' and apprehends, though surely without sufficient grounds to countenance the apprehension, that the tunica vaginalis must suffer from the canula of the trocar being left in the wound, during the short time that it remains there while the lymph is flowing through it.

Of the four more important methods of proceeding, or operating, in order to produce a radical cure, the Author seems to consider that which effects this purpose by means of a simple incision, as the best; observing that he does not remember ever to have seen any fatal effects arising from it. For the method of procuring a lasting cure by the application of the caustic, he wholly refers the reader to Mr. Else's pamphlet*. He next describes the manner in which a permanent cure may be obtained, by a simple puncture of the *Tunica Vaginalis*, and the subsequent and repeated introduction of a sponge tent: terminating his observations on this subject by a short and superficial account of the radical method of operating, by the seton; at the end of which, the reader, who has hitherto met with nothing either new or striking, is in our opinion, very properly referred to Mr. Pott's ingenious work on the subject. The pamphlet concludes with some trite observations on the schirrus and cancer of the testis.

B—y.
Art. 25. *An Essay on the most effectual Means of preserving the Health of Seamen in the Royal Navy. And a Dissertation on Fevers and Infection. Together with Observations on the Jail Distemper, &c.* By James Lind, M. D. Physician to his Majesty's Royal Hospital at Haslar, &c. A new Edition much enlarged and improved. 8vo. 5s. Wilson. 1774.

The excellent essay and the dissertation mentioned in the above title have both been formerly published, and are here reprinted together, with the addition of some new matter; some alteration be-

* See M. Review, vol. xliii. August, 1770, page 138.

ing made in the arrangement of the materials, and the whole, for the convenience of the reader, divided into chapters and sections. The first of them appeared in the year 1757, and was republished in 1762, by the authority of the lords of the admiralty. Its merit is too well known to require our adding any thing further concerning this third edition of it, than that, beside the alterations which the Author has now thought necessary to make in it, he has added a new chapter, on the means of obtaining fresh and potable water at sea, by a simple and easy process. On this occasion, he asserts his claim to priority in the discovery of sweetening sea-water by distillation, without the addition of any ingredients; and undertakes to shew that the alterations made by Mr. Irving, in a process delivered in by him to the lords of the admiralty, for that purpose, and for which he received in 1772 a reward from parliament of 5000 l. was no real improvement;—that the principles on which it is founded, though plausible, are fallacious; and that the produce, in following his method, is evidently less than may be obtained by the method of distillation formerly proposed by the Author.

The *Dissertation on Fevers and Infection* originally appeared under the title of '*Two Papers on Fever and Infection*,' which were read before the philosophical and medical society at Edinburgh in 1761. It is here reprinted with large and valuable additions; relating particularly to the jail distemper, and the means of preventing or stopping that terrible contagion. The new lights thrown on this interesting subject by so excellent an observer, who has had such extensive opportunities of remarking the various sources and the progress of this particular kind of infection, render these observations peculiarly valuable.

Art. 26. *The Seaman's Medical Instructor, in a Course of Lectures on Accidents and Diseases incident to Seamen, in the various Climates of the World, calculated for Ships that carry no Surgeon. The whole delivered in a plain Language, and founded on a long and successful Experience.* By N. D. Falck, M. D. 8vo. 4 s. 6 d. Dilly. 1774.

We sufficiently announce the intention of the Author in compiling this treatise, by giving the reader the foregoing copious title-page at large. In the first of the six lectures into which he has divided the work, he undertakes to instruct the seaman in the anatomy and physiology of the human body. He then treats of the medicines, or other means, requisite to the restoring health; and of the external injuries and diseases to which the body is liable. In the two last lectures the Author proceeds to the treatment of fevers and other internal diseases.

The zeal which the Author professes for the instruction and well-being of his marine pupils flames out in many parts of this compilation; in the execution of which however we cannot honestly, or with any regard to our own character, give him credit for any thing more than a good intention. A formal critique cannot be expected from us:—but why—we shall just ask—would the Author occupy any part of the scanty space to which he was confined, in the short lecture devoted to anatomy and physiology, with an unnecessary and prurient description of the action or functions of the male organs, in what he is pleased absurdly to term, 'the sacred act of generation?'

—Or

—Or why, in the same chapter, does he treat so very unscientifically, or indeed at all, of vision; and betray his total ignorance of the first elements of optics, by assuring his pupil that ‘the general received opinion, that objects are reversed in the representation on the retina of the eye, is a mistake;’ and that he hopes hereafter to set the world right on the subject of this notable discovery, in which however he may see, in our 48th volume, that he has been anticipated by another *visionary*?—Or to mention only one matter relative to the practical part.—Why should he exclude so excellent, safe, and even necessary a medicine as the *bark* from his marine medicine chest; not allowing the poor seaman a few ounces to relieve him even in an ague; and giving him, for that purpose, only: ‘a quantity of rusty iron’ steeped in vinegar, which he assures him is ‘a medicine, superior both in virtue, and by far more safe in the application?’—The *bark* is a ‘*rank poison*,’ he pretends, in injudicious hands.—What!—ranker than *laudanum* and *calomel*, with which he trusts his pupil? On the contrary, no one medicine in the whole *materia medica*, of equal power to do good, is so little qualified to do mischief.—We shall only further add, with respect to this work, that from the nature of it; it necessarily contains many matters, the knowledge of which must undoubtedly be of use to a seaman, deprived of all other assistance;—and this is nearly the utmost praise we can bestow upon it.

M I S C E L L A N E O U S. R—Y.

Art. 127. *The Life of Dr. Oliver Goldsmith*, written from Personal Knowledge, &c. 8vo. 1s. 6d. Swan. 1774.

Dr. Goldsmith's *life* affords but scanty materials for the biographer, but his *writings* have amply made up the deficiency to his present historian; who, from his adroitness at making *extracts* must certainly have been, or is, a *reviewer*.

Whether the Dr's biographer; and warm panegyrist, who professes to write from personal knowledge, is right or wrong in his account of our poet's adventures, in his travels abroad, we know not; but we are authorised to say that he is very much mistaken in his assertion, that Dr. G. was once employ'd to *superintend* the Monthly Review. The Dr. had his merit, as a man of letters; but alas! those who knew him must smile at the idea of such a superintendent of a concern which most obviously required some degree of prudence, as well as a competent acquaintance with the world. It is, however, true that he had, for awhile, a seat at our board; and that, so far as his knowledge of books extended, he was not an unuseful assistant.

Art. 28. *The Peruvian Letters*, translated from the French; With an Additional Volume. By R. Roberts, Translator of Select Tales from Marmontel, Author of Sermons by a Lady, and Translator of the History of France, from the Abbé Millot. 12mo. 2 Vols. 6s. Cadell. 1774.

To this new translation of the well known Peruvian Letters, Miss Roberts has added a continuation of the story comprehended in the original; for which she assigns the follow reasons:

‘I found, says she, an elegant simplicity in the manner in which the story was told, in the language in which it was originally written,

Rev. Aug. 1774.

M

that

that I much admired, and could not help thinking the Peruvian character pleasingly delineated. I was not, indeed, altogether satisfied with the conclusion, being desirous the Indian princess should become a convert to christianity, through conviction; and that so generous a friend as Deterville might be as happy as his virtues deserved. This thought determined me to add a second volume.

Miss R.'s translation is, in most respects, greatly superior to the old one; but we think the style is somewhat enfeebled by her almost perpetual substitution of *you*, for *thou*, in the Peruvian lady's pathetic addresses to her lover: how poor is '*you are the sun of my days—you enlighten them—you prolong them—and they are yours*'—compared with '*thou art the sun of my days—thou enlightenest them—thou prolongest them—and they are thine*:'—*old translation.*

The design of converting the Indian princess to the Christian religion, '*through conviction*,' was commendable in Miss Roberts; and we were curious to see the arguments adduced on this occasion; but we sought for them in vain: we are only told that the illustrious convert was referred to the New Testament; that she read, and became a devout Christian.

For the rest, there is very considerable merit in the Peruvian Letters; and we shall not, in any probability, ever have a better translation of them, than the present. We have observed some inaccuracies, but they are such as will, in course, be corrected in a second edition.

Art. 29. *Indices tres Vocum sive nominum quæ occurrunt.* 1. In Dionysii Augustini Commentario de Sublimitate, et in quibusdam Fragmentis. 2. In Eusebii Libello De Fide Philosophorum et Sophistarum. 3. In Hierocli Commentario in Pythagoræ Aurea Carmina. Concinnavit Robertus Robinson. 8vo. 3s. 6d. bound. Typ. Clar. Baynes. 1773.

Three indexes, to Longinus on the Sublime, Eusebius on the Lives of the Philosophers, and Hierocles on the Aurea Carmina. All these things are exceedingly useful, as every scholar knows by experience.

Art. 30. *Miscellaneous and Fugitive Poems.* Vol. III. 8vo. 3s. 6d. bound. Davies. 1774.

In our review for February, we gave an account of the two former volumes of this collection. The present supplement comes recommended to us under the names of Johnson, Thomson, Cradock, Goldsmith, &c. But we observe two or three pieces, in the group, of which we can only say, as Pope said of the hairs and straws in the amber, that they are neither "rich nor rare," and that

"We wonder how the devil they got there."

The volume, however, contains some very valuable tracts; the *Critique on Blackwell's Court of Augustus* is in every respect, worthy the Author of the Rambler; as is the *Review of the Inquiry into the Origin of our Ideas of the Sublime and Beautiful*. The lives of *Bolingbroke* and *Parrot* are the productions of Goldsmith's pen.—The poem entitled *Fashion Displayed*, which is here given to William Shippen, Esq; is a curious specimen of jacobitical satire and virulence; and Mr. Usher's *Introduction to the Theory of the Human Mind* is undoubtedly worthy of preservation in a repository of this sort.

If the Collector should proceed in this undertaking, we would beg leave to remind him, that, as caterer for the public, he cannot be too nice in his selection. One disagreeable dish at the table, may turn a man's stomach against the whole entertainment.

Art. 31. *Free and Impartial Remarks on the Letters written by the Right Hon. the Earl of Chesterfield, &c. By a Man of the World.* 4to. 1s. 6d. New. 1774.

Our man of the world would be a tolerable reviewer, if he did not, like some others *ask* ~~our~~ too freely with *extraits*; yet the latter, in this instance, undoubtedly constitute the best as well as by much the largest part of the publication.—Here we are, possibly, exposed to the *satant courtois*; and we are honestly prepared for it.

Art. 32. *Excursion into Normandy and Britanny, up the Loire to Orleans and Paris; from thence to Dijon, Besancon, and Basle, through Switzerland, Geneva and Lyons, to Paris, Calais, and Dieppe.* 8vo. 2s. Richardson and Urquhart. 1774.

This is a kind of journal, and there is something amusing in the very brief account of the objects presented to the traveller in his journey; but this pamphlet is rather to be considered as a directory for persons who propose to make the above mentioned tour. They are here provided with a variety of useful hints by an attention to which their journey may perhaps be rendered more entertaining, and be performed to greater advantage. As to the rates of customs, post-horses, chaifes, &c. no notice is taken of them. The Reader is farther directed to procure Ducarel's history of Normandy, and a Trip to Paris lately published.

Art. 33. *A Tour to Spa, through the Austrian Netherlands, and Flanders; and from Spa to Dusseldorf, up the Rhine to Frankfurt; and through Mannheim, Stralsburg, Nancy, and Rheims, to St. Omer, and Calais.* 8vo. 2s. Richardson and Urquhart, &c. 1774.

Much the same idea is to be formed of this excursion, as of that mentioned in the former article.

Art. 34. *The History of Wales.* Written originally in British, by Caradoc of Llancarvan, englished by Dr. Powel, and augmented by W. Wyna, Fellow of Jesus College, Oxon. To which is added, a Description of Wales, by Sir John Price. A new Edition, greatly improved and enlarged, with Pedigrees of Families. 8vo. 6s. Evans. 1774.

Of this republication it will be sufficient to remark that it is well printed, and will be an acceptable book to Ancient Britons and Antiquaries, whatever *sexus, ætus, born* Englishmen, in general, may think of it.

Art. 35. *An Essay for the Construction of Roads on Mechanical and Physical Principles.* 8vo. 1s. Davies. 1774.

This essay is offered with so much becoming modesty, that it were to be wished as much could be said in favour of the execution, as the evident intention of the Writer merits. When physical and mechanical principles are explained for the instruction of others, they have an appropriated language in which clearness and brevity are united: nothing is superfluously introduced, nothing is circumlocutory, and nothing is defective. It is, with some degree of reluctance

we find ourselves reduced to declare that this Writer understands more than he can render sufficiently intelligible; that his essay is neither happily conceived nor clearly expressed; and that he evidently becomes obscure by labouring to avoid obscurity.

N.
Art. 36. *An Account of the Rise, Progress, and present State of the Society for the Discharge and Relief of Persons imprisoned for Small Debts.* Containing the original Sermon by Dr. Dodd; the Rules and Orders of the Society; Exhortation to the Debtor released; Miscellaneous Pieces; Forms of Business; General List of the Benefactions, &c. 12mo. 2s. 6d. Leacroft, &c. 1774.

Dr. Dodd farther considers and recommends this Charity in the Introduction and Postscript which he has placed before the Sermon he preached in its favour, of which we have here the second edition. His arguments in its behalf are weighty and convincing: 'The institution of this laudable society appears to have arisen from Dr. Dodd's endeavours. But as we have already said somewhat of its nature, and expressed our approbation of its design in the account of Dr. Franklin's sermon, it is unnecessary for us to take farther notice of this publication. The miscellaneous pieces at the end are chiefly an Ode by Dr. Dodd, and an Epilogue written by R. Cumberland, Esq; and spoken at the conclusion of a Comedy acted for the benefit of this Charity.

HUSBANDRY.

Hi.
Arts 37. *The Cattle Keeper's Assistant, or Genuine Directions for Country Gentlemen, Sportsmen, Farmers, Grassiers, Farriers, &c.* Being a very curious Collection of well authenticated Observations and Receipts (made by Persons of Note and Experience) for the Cure of the most common Distempers incident to Horses, Oxen, Cows, Calves, Sheep, Lambs, Hogs, and Dogs. Digested under their proper Heads. By Josiah Ringsted, Esq. 8vo. 1s. 6d. Dixwell. 1774.

Josiah Ringsted, Esquire, has brought together a number of popular recipes, without justifying them by that kind of medical or anatomical reasoning that an intelligent Reader would wish to be assisted with to understand the principles of their application: and it is a just though a loose observation, that cattle in general, and horses in particular, are subjected, in many instances, to very strange and cruel management. But farriers and cow leeches have no notion of deviating from arbitrary prescriptions; and it is an act of no small condescension when any of these are taken from a book, to extend their practice. We must confess our want of experience in the disorders of cows and dogs, and will only add, with respect to the latter, that a man must have odd maggots in his own head, before he will think of searching for worms under their tongues!

P O E T I C A L.

N.
Art. 38. *A Menody on the Death of Dr. Oliver Goldsmith.* 4to. 1s. 6d. Davies. 1774.

The Author gives this poem as a first production; and it is a very promising specimen. It abounds with poetry, and sentiment; and its beauties far out-number those defects for which the Writer has modestly apologized. But we must blame this young Poet for condescending to adopt the stale nonsense of those who, from time immemorial,

mémorial, have unmeaningly and absurdly talked of sheltering their works behind the awful name of their patron, in order to guard against the attacks of criticism. What Critic was ever deterred from noticing the blemishes of a literary performance, through a fear of offending my Lord or my Lady to whom it was dedicated? Or, indeed, when did my Lord or my Lady ever give themselves the trouble to interfere in the business?

Art. 39. *The Naval Review*; a Poem. By the Rev. Robert English, late Chaplain to his Majesty's Ship the Royal George, and to the 24th Regiment of Foot. *The Second Edition.* 4to. 1 s. 6 d. Becket. 1774.

Our notice of the first edition of this poem was accompanied with a glance at the subject, rather than at the Author; for we really thought the panegyric, to say the least for it, was *worthy the occasion which produced it.*

This second edition is considerably altered and improved. The following lines will serve as a specimen of the ease and harmony of Mr. English's versification:

Let Egypt boast her sumptuous scene of old,
Her flutes melodious, and her flowing gold,
When the Great Roman Nile's proud stream survey'd,
With Afric's Queen in Tyrian pomp array'd;
And though He foremost shone in war's alarms,
An empire lost for conqu'ring beauty's charms:
The trophied field he view'd with cold disdain,
And Mars submits to Venus' softer reign.

A Greater Briton here gives Ocean laws,
A Brighter Queen protects fair Virtue's cause;
There pageant gallies vain parade display,
The transient pride of a luxurious day;
Here gallant fleets in awful order lie,
Whose waving flags the world combin'd defy;
Example ill, and faithless love were there;
Here ev'ry grace adorns the sacred pair.

Although the foregoing compliment may seem an high-strained one, yet, as we observe the piece is inscribed to Sir Charles Saunders, who is not considered as a ministerial Admiral, we must acquit our ingenious Author of the charge of adulation, upon interested views.

Art. 40. *A Specimen of Persian Poetry; or, Odes of Hafez*; with an English Translation and Paraphrase. Chiefly from the Specimen Poeseos Persicæ of Baron Revifky, Envoy from the Emperor of Germany to the Court of Poland, with historical and grammatical Illustrations, and a complete Analysis, for the Assistance of those who wish to study the Persian Language. By John Richardson, Fellow of the Society of Antiquaries. 4to. 5 s. 3 d. Boards. Sold at No. 76, Fleet-street. 1774.

Beside the gratification of that curiosity we naturally find for the discovery of what is impenetrable to our own researches; this little publication has another useful and agreeable tendency; while it seems by a pleasant and easy invitation to introduce the Reader to some acquaintance with a language, which, though little understood,

is of great importance to the Oriental commerce of this country, every thing that is professed to be done here, has the appearance of being done with accuracy; and the Persian poetry is prettily translated into English verse.

Art. 41. *Odes*, by Bradshaw Galliard, Esq. 4to. 2s. 6d. Johnson. 1774.

These Odes are chiefly moral, and written in a tolerable vein of poetry. But the sentiments want novelty, and the rhymes are sadly incorrect.

Art. 42. *Corin and Olinda; a Legendary Tale*. By Richard Teede. 4to. 1s. 6d. Hoggins, &c. 1774.

We have often observed that the success of one good Author makes a multitude of bad ones. Since the publication of *Armin and Elvira*, what stuff under the title of *Legendary Tales*!

Art. 43. *Poems by Dr. Roberts of Eton College*. 8vo. 4s. bound. Wilkie. 1774.

This volume contains a poetical essay on the Existence, Attributes, and Providence of God; a poetical Epistle to Christopher Ansty, Esq. on the English Poets; the Poor Man's Prayer, addressed to the Earl of Chatham; Arimant and Tamira, an Eastern Tale; all which have passed this ordeal. Two pretty little poems, one addressed to the very learned and ingenious Mr. Bryant, the other to a Boy on his leaving Eton School, conclude the volume.

Art. 44. *Vice; a Satire*. 4to. 1s. Bow. 1774.

A coarse general invective against vice.

— Lust or lucre attracts every fair!

Ridiculous! your *O tempora, O mores* people are the saddest people in the world; for they waste our time without mending our manners.

Art. 45. *The Optimist; or, Satire in good Humour*. 4to. 1s. Almon. 1774.

The *Times* again! But this is an honest whoresbird of a Muse, and, like a debauched parrot, joins in the black dialect. The poem is an ironical recommendation of the fashionable vices, not deficient of ease or humour.

Art. 46. *An Elegy on the approaching Dissolution of Parliament*. 4to. 1s. Almon.

A most fruitful subject, but a mere mushroom of a poem! What is become of the thundering author of the Heroic Epistle, who denounced such deadly vengeance on the heads of the political miscreants?

Art. 47. *The Ides of June; a Poem to the Fair Sex*. 4to. 6d. Wilkie. 1774.

A monitory copy of verses to the ladies, to warn them against the soft temptations of that month, when 'Nature turns pimp.' The style of the poetry is often low, and very incorrect.

Art. 48. *The Priest Dissolved; a Poem: Addressed to the Rev. Mr. —. Author of Regulus, Toby, Cesar, and other satirical Pieces in the Papers*. By the Author of the New Bath Guide. Canto I. 4to. 2s. 6d. Doddsley. 1774.

A most fierce, violent, and bloody battle between an enraged poet, and a reverend haberdasher of small scandal. The latter, mounted on Fly, Mercuries, and Evening Posts, discharges his small artillery from

from the calverins of letters, advices, and paragraphs; and rather teases than annoys his enemy: the former, armed with the tomahawk and the scalping knife, denounces nothing less than death and dissection. 'Tis dreadful—Oh! 'tis dreadful!

RELIGIOUS and CONTROVERSIAL.

Art. 49. *Critica sacra*; or, a short Introduction to Hebrew Criticism. 8vo. 1s. Bowyer. 1774.

'It may now be affirmed, says the learned Author of this pamphlet, as an allowed maxim, That the *Hebrew* scriptures have not reached us in that pure and perfect state, in which they were originally written—That they have undergone indeed many great and grievous corruptions, occasioned by the ignorance or negligence of transcribers.

'Since then it is acknowledged, that errors and mistakes of various kinds have thus crept into the present text, the grand question is,—By what means are these corruptions to be now discovered, removed, and rectified? In answer to which it may justly be alledged, that we are providentially supplied with various means, which eminently contribute to this purpose.'

But of all these means our critic proposes to insist only on one; which, though the most obvious, and most determinate of all others, has yet, he observes, been somehow strangely overlooked; or at least applied in a very imperfect manner.

That peculiar method, which he would here be understood chiefly to recommend, as well for the discovery, as the correction of errors, is—to compare together, in the *Hebrew* text, the several correspondent passages of scripture; noting their differences;—and then adopting those particular readings, which best agree with the tenour of the context, and the rules of grammar.

The correspondent or parallel passages of scripture will be found, according to our Author, on examination, far more numerous, ample, and various, than most readers could, at first, conceive. These double or repeated passages may justly be looked upon as different copies of the same original.—Copies of undoubted antiquity, and of venerable authority: to the value, credit, and importance of which no objections can be rationally offered.

If these copies then, he adds, or to speak more properly, these parallel places, were carefully consulted, and compared together, the judicious reader might easily collect such an ample store of *Hebrew* criticisms as would not only do honour to his parts and learning; but also prove of infinite service to the cause of religion, by correcting the errors, and supplying the defects of the present text,—making one part of it subservient to the rectification and improvement of another. And the improvements thus made, must necessarily appear the more satisfactory, as they were made by the light which scripture affords, and stand confirmed by scripture authority.

As these parallel or similar passages are of different sorts, and lie dispersed far and wide from each other, the present writer has justly thought it of use to class them under proper heads, and then to subjoin the several particulars, under those heads, in one united view before the reader. The classes to which the parallel or corre-

spondent

Spoudent passages of scripture may be reduced, are these: 1. *Genealogical registers, muster-rolls, &c.* doubly inserted. 2. *Historical narrations* repeated. 3. *Sentiments, messages, &c.* twice recited. 4. *Quotations* made by one prophet from another. 5. *Quotations or repetitions* borrowed by the same prophet from himself.

The Author, having separately considered each of these classes, and thus assisted *Hebraical* readers in collecting and assorting their materials, proceeds, in his last section, to give some directions concerning the use and application of them. On the whole, he asserts, that the *various readings* which may be collected (not to speak of the *errors* that may be rectified) in this way, are full as *numerous* as they are *important*. And though, hitherto, says he, they have been able to gain but little attention; yet I hope the time is coming on; when, for the *credit of learning*, the *support of truth*, and the *perfection of the Hebrew scriptures*, some candid and ingenious critic will take the pains to collect them together, and lay them before the public.

This pamphlet, though small in quantity, is rich in merit. It contains more useful matter than is to be found in many a bulky volume. It opens a vein of valuable and copious criticism to those who study the sacred literature of the old testament; on which account it cannot be too warmly recommended to their notice. R.

CORRESPONDENCE.

A Respectable Correspondent, from whom we have frequently heard, informs us that the Rev. Mr. Gambold, whose tragedy of Ignatius we mentioned in our Review for June, wrote that tragedy before he became a member of the *Unitas Fratrum*. This circumstance, as our Correspondent observes, is of no great importance; however he thought it right to mention it, "lest some people should imagine, that the *Unitas Fratrum* make use of acting tragedies on religious subjects."

A Letter signed R. Richardson, has been received. As the Writer's *presumption* may be founded on mere *ignorance*, we shall not more particularly expose him, or mention any circumstance that may create uneasiness in the mind of the Gentleman in whose behalf he has taken upon him to address himself, in so extraordinary a way, to the Reviewers. The money will be returned to the person who left it at Mr. Becket's; where he is desired to call for it.

††† The second favour from "A Hinder of Truth," came too late to be duly noticed this month.

SLIPS of the PRESS.

•• The Reader is requested to correct the mistake, occasioned by an erroneous punctuation, in giving the result of M. De Luc's calculation of the height of the earth's atmosphere, in our last Appendix; where he is desired,

At page 569, line 17, for 25,105,450 toises; to read 25,105,450 toises. And at line 24, for 35,105,450 toises; to read 35,105,450 toises.

THE MONTHLY REVIEW,

For SEPTEMBER, 1774.



ART. I. *Continuation of the Account of Mr. Bryant's New System or Analysis of Ancient Mythology.* See Review for June.

THE ingenious and very learned Author of the extraordinary work before us, acquaints his readers, that the materials, of which he purposes to make use in the following inquiries, are comparatively few, and will be contained within a small compass. They are such as are to be found in the composition of most names which occur in ancient mythology: whether they relate to deities then revered, or to the places where their worship was introduced. But they appear no where so plainly, as in the names of those places which were situated in Babylonia and Egypt. From these parts, they were, in process of time, transferred to countries far remote; beyond the Ganges eastward, and to the utmost bounds of the Mediterranean west; wherever the sons of Ham, under their various denominations, either settled or traded. Mr. Bryant had, before, mentioned, that this people were great adventurers; and began an extensive commerce in very early times. They got footing in many parts; where they founded cities, which were famous in their day. They likewise erected towers and temples: and upon headlands and promontories they raised pillars for sea-marks to direct them in their perilous expeditions. All these were denominated from circumstances that had some reference to the religion which this people professed, and to the ancestors whence they sprung. The deity, which they originally worshipped, was the Sun. But they soon conferred his titles upon some of their ancestors: whence arose a mixed worship. They particularly deified the great patriarch, who was the head of their line; and worshipped him as the fountain of light: making the Sun only an emblem of his influence and power. They called him Ba, and Baal: and there were others of their ancestry joined with him, whom

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they filed the Baalim. Chus was one of these : and this idolatry began among his sons.

In respect, then, to the names, which this people, in process of time, conferred either upon the deities they worshipped, or upon the cities which they founded ; we shall find them, says our Author, to be generally made up of some original terms for a basis, such as Ham, Cham, and Chus : or else of the titles, with which those personages were, in process of time, honoured. These were Thoth, Men or Menes, Ab, El, Aur, Ait, Ees or Ith, On, Bel, Cohen, Keren, Ad, Adon, Ob, Oph, Apha, Uch, Melech, Anac, Sar, Sama, Semaïm. We must likewise take notice of those common names, by which places are distinguished, such as Kir, Caer, Kiriath, Carta, Air, Cob, Cala, Beth, Ai, Ain, Caph, and Cephas. Lastly are to be inserted the particles Al and Pi ; which were in use among the ancient Egyptians.

Of these, and some other terms Mr. Bryant first treats. These he calls radicals ; and he looks upon them as so many elements, whence most names in ancient mythology have been compounded, and into which they may be easily resolved : and the history with which they are attended, will, he informs us, at all times, plainly point out, and warrant the etymology.

As it is absolutely impracticable to abridge this part of the work, we must, in some degree, content ourselves with selecting one radical, as a specimen of the united sagacity and erudition which the Author displays, in the pursuit of his undertaking. The specimen has not been chosen for its peculiar merit, but on account of its being of a competent brevity.

* AIT. Another title of Ham or the Sun was Ait, and Aith : a term, of which little notice has been taken ; yet of great consequence in respect to etymology. It occurs continually in Egyptian names of places, as well as in the composition of those, which belong to deities, and men. It relates to fire, light, and heat ; and to the consequences of heat. We may in some degree learn its various, and opposite significations when compounded, from ancient words in the Greek language, which were derived from it. Several of these are enumerated in Hesychius. Αἶθαι, μελαιναί. Αἶθιν, καίνιν. Αἶθαλον (a compound of Aith El), κακάρμενον. Αἶθινος, καίπρος. Αἶθον, λαμπρόν. Αἶθονα (of the same etymology, from Aith-On) μελαινα, πυρροδη. * Αἶθος, καυμά. The Egyptians, when they consecrated any thing to their deity, or made it a symbol of any supposed attribute, called it by the name of that attribute, or † emanation : and as there was scarce any thing, but what was held sacred by them, and in this manner appropriated ;

* The sun's disk filed Αἶθος :

Ἰνστιτούτ ἱερατικῶν ὅλων πολεῖν ΑἰΘΟΠΙ ΔΙΣΚΩ. Nonnus. L. 40. v. 371. Αἶθοναυδὲ Διοτρεπ. Αἶθακ' ἐν. ἀλλοι τῶν ἐνν. ἀλλοι τῶν Ἀρτέμιον. Hesychius. Αἶθ' ἐρ' to Αἶθονα παρὰ by Albertus.

† The Egyptian theology abounded with personages formed from these emanations, who according to Pfellus were called Eons, Ζωνες, Αἶθονες. See Iamblichus, and Pfellus, and Damascius.

It necessarily happened, that several objects had often the same reference, and were denominated alike. For not only men took to themselves the sacred titles; but birds, beasts, fishes, reptiles, together with trees, plants, stones, drugs, and minerals, were supposed to be under some particular influence; and from thence received their names. And if they were not quite alike, they were however made up of elements very similar. Ham, as the Sun, was stiled * Ait; and Egypt, the land of Ham, had in consequence of it the name of Ait, rendered by the Greeks *Αἴθια*: *ἡ Αἴθια* (ἡ Αἴθια) καὶ *Αἴθια*, καὶ *Ποταμός*, καὶ *Αἴθια*, καὶ † AETIA. One of the most ancient names of the Nile was Ait, or Αἴθια. It was also a name given to the eagle, as the bird particularly sacred to the sun: and Homer alludes to the original meaning of the word, when he terms the eagle ‡ Αἴθια αἰθῶν. Among the parts of the human body it was appropriated to the heart: for the heart in the body may be esteemed what the sun is in his system, the source of heat and life, affording the same animating principle. This word having these two senses, was the reason why the Egyptians made a heart over a vase of burning incense an emblem of their country. § Αἴθια δὲ γραφομένη θυμιατηρίου καὶ οἰομένου ὑποφωτιστοῦ, καὶ ὡς καὶ ΚΑΡΔΙΑΝ. This term occurs continually in composition. Athyr, one of the Egyptian months, was formed of Ath-Ur. It was also one of the names of that place, where the shepherds resided in Egypt; and to which the Israelites succeeded. It stood at the upper point of Delta, and was particularly sacred to Ὀὐρος Ur, or Orus: and thence called Athur-ai, or the place of Athur. At the departure of the shepherds it was ruined by king Amosis. ** Κατὰ τὴν δὲ τῶν Αἰθίων Ἀμώσις.

As Egypt was named Aith, and Ait; so other countries, in which colonies from thence settled, were stiled Ethia and Athia. The sons of Chus founded a colony in Colchis; and we find a king of that country named Ait; or, as the Greeks expressed it, Αἴθια: and the land was also distinguished by that characteristic. Hence Arete in the Orphic Argonautics, speaking of Medea's returning to Colchis, expresses this place by the terms ἡδὲ Κολχῆν:

†† Οἰχόμεν πατρὸς τε δόμον, καὶ ἐς ἡδὲ Κολχῆν.

It is sometimes compounded Ath-El, and Ath-Ain; from whence the Greeks formed ‡† Αἰθλα, and Αἰθρα, titles, by which they distinguished the goddesses of wisdom. It was looked upon as a term of high ho-

* Stephanus Byzant.

† Scholia on Dionysius. V. 239. What is alluded to, may be seen from other authors.

‡ Homer. *Iliad*. O. V. 690. Ὁ πῶλεμος, καὶ πυρῶδες. Hesychius.

§ ἡδὲ καρδία. Etymolog. Magnum ex Orione, in Athribis.

They express it after the manner of the Ionians, who always deviated from the original term. The Dorians would have called it with more propriety Ath.

§ Herus Apollo. L. 1. c. 22. p. 38.

** Clemens Alexandrinus from Ptolemy Mendesium. Strom. L. 1. p. 378.

It was called also Abur, or Abaris, as well as Athur. In after-times it was rebuilt; and by Herodotus it is stiled Cercasora. By Athuria is to be understood both the city, and the district; which was of the great Nome of Heliopolis.

†† Orphic. *Argonaut.* V. 1323.

‡† Athenagore Legatio. P. 293.

Proserpine (Κερειά) was also called Athela. Ibid.

nour and endearment. Venus in Apollonius calls Juno and Minerva, by way of respect, *Ἡμίαι* :

* *Ἡμίαι, τις διουρο τοος, χριω τε, κομιζι;*

Menelaus says to his brother Agamemnon, † *Τιρβ' ἔτας, Ἡμίαι, κομισσαι;* and ‡ *Τιπτι μοι, Ἡμίη κεφαλῇ, διυρ' ἐλληλυθαί,* are the words of Achilles to the shade of his lost Patroclus. *Ἡμίαι* in the original acceptation, as a title, signified Solaris, Divinus, Splendidus: but in a secondary sense it denoted any thing holy, good, and praise-worthy. || *Ἄλλας μιν Ἡμίαιον καλεῖω καὶ νοσφιν ἰοῦσα,* says Eumæus of his long absent, and much honoured master. *I will call him good, and noble, whether he be dead or alive.* From this antient term were derived the *ἡβος* and *ἡθακα* of the Greeks.

‘I have mentioned, that it is often found compounded, as in Athyr: and that it was a name conferred on places, where the Amonians settled. Some of this family came in early times to Rhodes, and Lemnos: of which migrations I shall hereafter treat. Hence one of the most antient names of § Rhodes was Aithraia, or the Island of Athyr; so called from the worship of the Sun: and Lemnos was denominated Aithalia, for the same reason from Aith-El. It was particularly devoted to the God of fire; and is hence stiled Vulcania by the Poet:

** *Summis Vulcania surgit*

Lemnos aquis.

Ethiopia itself was named both †† Aitheria, and Aeria, from Aur, and Athyr: and Lesbos, which had received a colony of Cuthites, was reciprocally stiled †† *Æthiope*. The people of Canaan and Syria paid a great reverence to the memory of Ham: hence we read of many places in those parts named Hamath, Amathus, Amathusia. One of the sons of Canaan seems to have been thus called: for it is said, that Canaan was the father of the ||| Hamathite. A city of this name stood to the east of mount Libanus; whose natives were the Hamathites alluded to here. There was another Hamath in Cyprus, by the Greeks expressed *Ἀμαθίαι*, of the same original as the former. We read of Eth-Baal, a king of §§ Sidon, who was the father of Jezebel; and of † Athaliah, who was her daughter. For Ath was an oriental term, which came from Babylonia and Chaldaea to Egypt; and from thence to Syria and Canaan. Ovid, though his whole poem be a fable, yet copies the modes of those countries, of which he treats. On this account, speaking of an Ethiopian, he introduces him by the name of Eth-Amon, but softened by him to Ethemon.

¶ *Instabant parte sinistra*

Chaonius Molpeus, dextra Nabathæus Ethemon.

Ath

* Apollonius Rhodius. L. 3. v. 52.

† Homer. Iliad. K. v. 37.

‡ Homer. Iliad. v. v. 94.

|| Homer. Odys. E. v. 147.

Ath-El among many nations a title of great honour.

§ Plin. Nat. Hist. L. 5. c. 31.

¶ Valerius Flaccus. L. 2. v. 78. The chief city was Hephæstia.

†† Univerſa vero gens (Æthiopum) Ætheria appellata est. Plin. L. 6. c. 30.

|| Plin. L. 5. c. 31.

||| Genesis. c. 10. v. 18. c. 11. v. 2.

¶ 1 Kings, c. 16. v. 31.

† 2 Kings, c. 11. v. 1.

¶ Ovid. Metamorph. L. 5. v. 162.

Ath was sometimes joined to the ancient title Herm; which the Grecians with a termination made *Ἑρμης*. From Ath-Herm; came *Θερμαί*, *Θερμός*, *Θερμάνη*. These terms were sometimes reversed, and rendered Herm athena.

Though we cannot give a regular abridgment of what Mr. Bryant has advanced under the article of radicals, we shall, however, take notice of a few incidental circumstances, the mentioning of which will probably be acceptable to our curious readers.

Speaking of Nimrod, our Author says, that though the history of Nimrod was in a great measure lost in the superior reverence paid to Chus, or Bacchus; yet there is reason to think that divine honours were of old paid to him. The family of the Nebridæ at Athens, and another of the same name at Cos, were, as we may infer from their history, the posterity of people, who had been priests to Nimrod. He seems to have been worshipped in Sicily under the names of Elorus, Pelorus, and Orion. He was likewise stiled Belus; but as this was merely a title, and conferred upon other persons, it renders his history very difficult to be distinguished.

Under the word, Ad, we are told, that Ham was often stiled Ad-Ham, or Adam contracted; which has been the cause of much mistake. There were many places named Adam, Adama, Adamah, Adamas, Adamana; which had no reference to the protoplast, but were by the Amonians denominated from the head of their family.

In treating on the term, Ees, or Is, which related to light and fire, and was one of the titles of the sun, Mr. Bryant makes several curious remarks. He finds the traces of this term in a great number of places, situated in very different parts of the world. All these places, he assures us, were founded or denominated by people of the Amonian worship; and we may always upon inquiry perceive something very peculiar in their history and situation. They were particularly devoted to the worship of the sun; and they were generally situated near hot springs, or else upon foul and fetid lakes, and pools of bitumen. It is also not uncommon to find near them mines of salt and nitre; and caverns sending forth pestilential exhalations. Asia proper comprehended little more than Phrygia, and a part of Lydia; and was bounded by the river Halys. It was of a most inflammable soil.—Hence doubtless the region had the name of Asia, or the land of fire.—It may appear wonderful; but the Amonians were determined in the situation both of their cities and temples by these strange

So in Virgil. *Comites Sarpedonis ambo,
Et clarus Ethemon Lyciâ comitantur ab altâ.*
Or, *Clarus et Ethemon. Æneis. L. 10. v. 126.*

phænomena. They esteemed no places so sacred, as those where there were fiery eruptions, uncommon steams, and sulphureous exhalations.

The Amonian religion and customs were carried to a surprising extent in the first ages. The ancient Germans, and Scandinavians, were led by the same principles; and founded their temples in situations of the same nature, as those were, which have been above described. Above all others they chose those places, where were any nitrous or saline waters. * *Maxime autem Lucos (or Lacus) sale gignendo fecundos caelo propinquare, proceſſque mortalium nuſquam propius audiri firmiter erant perſuafi; prout exemplo hermandurorum docet teſtis omni exceptione major † Tacitus.*

In conſidering the derivatives from the word Ain, the Author, taking occaſion to vindicate himſelf, for not deducing his etymologies from the Hebrew, declares, in a note, that it is his opinion, that there are two events recorded by Moſes, Gen. c. 10. throughout; and Gen. c. 11. v. 8, 9. One was a regular migration of mankind in general to the countries allotted to them: the other was a diſperſion which related to ſome particulars. Of this Mr. Bryant propoſes hereafter to treat at large; and we ſhall be glad to ſee the proſecution of the ſubject. Being ſenſible that the eaſtern languages, and the weſtern tongues derived from them, have, amidſt all their alterations, ſuch a reſemblance, as by no means coincides with the notion of that radical change which ſome divines ſuppoſe to have been miraculoſly produced at the tower of Babel; we have hitherto acquieſced in the conjecture of the late Dr. Gregory Sharpe, that the confuſion of language, or lip, related only to a confuſion of deſigns and counſels.

Our learned Writer, ſpeaking of the terms, Shem, and Shameſh, which relate to the heavens, and to the ſun, takes notice, that Ham, being the Apollo of the eaſt, was worſhipped as the ſun, and was alſo called Sham and Shom; and that this has been the cauſe of much perplexity and miſtake. By theſe means many of his poſterity have been referred to a wrong line, and reputed the ſons of Shem; the title of one brother not being diſtinguiſhed from the real name of the other. Hence the Chaldeans have by ſome been adjudged to the line of Shem: and Amalek, together with the people of that name, has been placed to the ſame account.

Under the word, Sar, we learn, that as oaks were ſtilled Saronides, ſo likewise were the ancient Druids, by whom the oak was held ſo ſacred. This is the title which was given to

* Gaſper Brechenmaker, § 45. p. 457.

† Tacitus. Annal. l. 13. c. 57.

the priests of Gaul, as we are informed by Diodorus Siculus; and it is one proof out of many, says our Author, how far the Amonian religion was extended; and how little we know of Druidical worship, either in respect to its essence or its origin.

The term, Uch, expressed also Ach, Och, was a term of honour among the Babylonians, and the rest of the progeny of Chus; and occurs continually in the names of men and places, which have any connection with their History. Mr. Bryant wonders that this word has been passed over with so little notice, as it is of great antiquity; and at the same time of much importance in respect to etymology. The traces which he finds of it are very numerous. We shall transcribe the conclusion of this article; as it contains an illustration of Homer, in a matter little understood by his best commentators.

The term ὕχ, of which I have been treating, was obsolete, and scarce known in the times when Greece most flourished: yet some traces of it may be found, though strangely perverted from its original meaning. For the writers of this nation, not knowing the purport of the words, which they found in their ancient hymns, changed them to something similar in sound; and thus retained them with a degree of religious, but blind reverence. I have shewn, that of El-Uc they formed Λυκος, Lucus; which was acknowledged to be the name of the sun: of El-Uc-Aon, Lycaon: of El-Uc-Or, Lycorus and Lycoreus:

• Η ἡδαια, ἢ τοῦ Λυκαίου ἡντι Φοῖβου.

So from Uc-Ait, another title of the god, they formed Hecatus, and a feminine, Hecate. Hence Nicander speaks of Apollo by this title:

† Εἰδομένης τριποδισσὶ παρὰ Κλαρίοις Ἑκατοιο.

And Herophile the Sibyl of the same deity:

‡ Μοῖραν ὅχους Ἑκατὸ τῆς τοῦ Δακτοῦρις.

The only person who seems knowingly to have retained this word, and to have used it out of composition, is Homer. He had been in Egypt; and was an admirer of the theology of that nation. He adhered to ancient terms with a degree of enthusiasm; and introduced them at all hazards, though he many times did not know their meaning. This word among others he has preserved; and he makes use of it adverbially in its proper sense, when he describes any body superlatively great, and excellent. Thus he speaks of Calchas

• Callimachus. Hymn to Apollo, v. 19.

† Nicander Alexipharmica, v. 11.

‡ Pausanias. l. 10. p. 827.

|| It is however to be found in Euripides under the term ὅχου. Theocritus says to Agrastus:

Εἰς οὗ τ' ὅχουσι ἡντι πρὸς Θεῶν ὅχου. - Supplices, v. 131.

§ From Uc and Uch came the word cage: also ὅχου, ὅχημα, ὅχηλα, of the Greeks. Callimachus abounds with ancient Amonian terms. He bids the young women of Argos to receive the goddess Minerva.

Ἰὼ τ' ὅχηματι, σὺ τ' ὅχηματι, σὺ τ' ἀλάλῃσι. Lavacr. Palladis, v. 139.

From Uc-El came Euclea Særa, and Euclos Σαῦς. Euclesia, Ἀργαίσις.

Εὐκλος, Διὸς ἱερὸν, ἢ Μηνεῖας καὶ ἢ Κορίνθου. Hesychius, so amended by Albertus and Hemsterhusius.

as far superior to every body else in prophetic knowledge, and files him $\epsilon\chi'$ $\alpha\rho\iota\gamma\omicron\varsigma$:

* Καλχῆας Θεοφρονῆς οἰωνοπολοῦν $\epsilon\chi'$ $\alpha\rho\iota\gamma\omicron\varsigma$,
ὅς ᾗδ' ἄρ' ἔσται. τὰ τ' ἰσομύηται, πρὸ τ' ἰσθῆαι.

• So on the Trojan side Helenus is spoken of in the same light;

† Πριάμῳδ' Ἐλέως οἰωνοπολοῦν $\epsilon\chi'$ $\alpha\rho\iota\gamma\omicron\varsigma$.

• So † Φωκῆνι $\epsilon\chi'$ $\alpha\rho\iota\gamma\omicron\varsigma$, ‖ Αἰτωλῶνι $\epsilon\chi'$ $\alpha\rho\iota\gamma\omicron\varsigma$, and § Τυχῶς—Ἐκτα-
τομασ $\epsilon\chi'$ $\alpha\rho\iota\gamma\omicron\varsigma$.

• In these and in all other instances of this term occurring in Homer, it is observable, that it is always in the same acceptation, and uniformly precedes the same word, $\alpha\rho\iota\gamma\omicron\varsigma$. It is indeed to be found in the poetry ascribed to * Orpheus: but as those verses are manifestly imitations of Homer, we must not look upon it as a current term of the times, when that poetry was composed: nor was it ever, I believe, in common use, not even in the age of Homer. It was an Amonian term, joined inseparably with another borrowed from the same people. For $\alpha\rho\iota\gamma\omicron\varsigma$ was from Egypt, and Chaldea. Indeed most of the irregular degrees of comparison are from that quarter; being derived from the Sun, the great deity of the pagan world, and from his titles and properties. Both $\alpha\rho\iota\gamma\omicron\varsigma$ and $\alpha\rho\iota\gamma\omicron\varsigma$ were from $\alpha\rho\eta\varsigma$, the Arez of the east. From Bel, and Baaltis, came $\beta\epsilon\lambda\tau\iota\omega\varsigma$, and $\beta\epsilon\lambda\tau\iota\gamma\omicron\varsigma$: $\alpha\rho\iota\gamma\omicron\varsigma$ is an inflection from Amon. From the god Aloeus came $\lambda\omega\iota\gamma\omicron\varsigma$, $\lambda\omega\iota\tau\iota\gamma\omicron\varsigma$, and $\lambda\omega\iota\gamma\omicron\varsigma$: from $\kappa\epsilon\rho\eta$ changed to $\kappa\epsilon\rho\alpha\varsigma$, $\kappa\epsilon\rho\alpha\tau\omicron\varsigma$, were formed $\kappa\epsilon\rho\iota\sigma\tau\omega\varsigma$, $\kappa\epsilon\rho\iota\sigma\tau\omega\varsigma$, $\kappa\epsilon\rho\alpha\tau\iota\gamma\omicron\varsigma$, and $\kappa\epsilon\rho\alpha\tau\iota\gamma\omicron\varsigma$.

With regard to the word Ai, or Aia, we are told that it signifies a district or province; and as most provinces in Egypt were insular, it is often taken for an island. In other parts it was much of the same purport as $\alpha\iota\alpha$ of the Greeks, and be-tokened any region or country. It was from hence, that so many places have been represented by the Greeks as plurals, and are found to terminate in $\alpha\iota$; such as, Athenai, Thebai, Phærai, Patrai, Amyclai, Theraphai, Clazomenai, Celænai. There are others in $\iota\alpha$; as Choeroneia, Coroneia, Eleia. In others it was rendered short; as in Oropia, Ellopia, Ortygia, Olympia, Æthiopia, Scythia, Cœnia, Icaria. It is likewise found expressed by a single letter, and still subjoined to the proper name: hence we meet with Ætna, Arbelæ, Larissa, Roma, Himera, Hemera, Nufa, Nyssa, Patara, Arena ††, Cabasa, and the like. We may from hence prove, and from

* Iliad. A. V. 69.

† Iliad. Z. V. 76.

‡ Iliad. P. V. 307.

§ Iliad. O. V. 281.

It occurs in other places:

Ἀεὺς σὺ, ὅπως $\epsilon\chi'$ $\alpha\rho\iota\gamma\omicron\varsigma$ μὲν ἀμφότεροι γινώσκουσι. Iliad. Γ. V. 116.

Τὶς τ' ὅς ταν $\epsilon\chi'$ $\alpha\rho\iota\gamma\omicron\varsigma$ ἐστὶν, σὺ μοι σπῆσαι, Μῆνερ. Iliad. B. V. 767.

Also Odyssey. Θ. V. 123. and Ω. V. 428.

•• In the hymn to Silenus that god is called Σιλῶνι $\epsilon\chi'$ $\alpha\rho\iota\gamma\omicron\varsigma$. And in the poem de Lapidibus, the Poet speaking of heroic persons, mentions their reception in heaven:

Ἀμωμαντὶ Διὸς οἶκον

Χαίροντας διέσαντο βαρυγαστρί $\epsilon\chi'$ $\alpha\rho\iota\gamma\omicron\varsigma$.

Hymn 35. v. 2. and παρὶ Αἰδῶν. Proem. v. 14.

†† The Ionians changed this termination into u. Hence Arene, Camissene, Cyrene, Arface, Same, Capissene, Thebe, &c.

innumerable

innumerable other instances, that, among the people of the east, as well as among other nations, the word in Regimine was often final. Thus the land of Ion was termed Ionia: that of Babylon, Babylonia: from Assur came Assyria: from Ind, India: from Lud Ludia: in all which the region is specified by the termination. To say Lydia Tellus, Assyria Tellus, is in reality redundant. In the name of Egypt this term preceded; that country being stiled Ai-Gupt, *Aiyurros*, the land of the Gupti, called afterwards Cupti, and Copti.

Our Author, under the head of common names relating to places, has a long and curious article upon the word Gau, expressed Cau, Ca, and Co; and which signifies a house. Besides the many instances that are produced of the occurrences of this word in ancient names, Mr. Bryant has taken occasion, incidentally, to shew, that Gaugamela and Arbela, (which have been supposed to be different cities, at the distance of five or six hundred Stadia, and at each of which the great decisive battle between Alexander and Darius is expressly said to have been fought,) were, in fact, one and the same place. Arbela was probably the city, and Gaugamela the temple; both sacred to the same deity under different names.

Another observation which we meet with, is, that it is of great consequence towards decyphering the mythology of ancient times, to take notice, that the Grecians often mistook the place of worship for the deity worshipped. The names of many gods are in reality the names of temples where they were adored. Artemis was Ar-Temis, the city of Themis, or Thamis; the Thamuz of Sidon and Egypt. This the Greeks expressed *Aptemis*, and made it the name of a goddess. Kir-On was the city and temple of the sun in Cyprus, and other places. They changed this to Kironus, which they contracted Cronus: and out of it made a particular god. From Cha-Opis they formed a king Cheops; from Cayster, the same as Ca-After, they fancied a hero, Caystrius; from Cu-Bela, Cybele; from Cu-Baba, Cybebe. Cerberus, the dog of hell, was denominated from Kir-Abor.

Concerning the term Cœl in Ennius, Ianus Gulielmus observes, that this poet copied the Dorians in using abbreviations, and writing Cœl for Cœlus and Cœlum. But herein, says Mr. Bryant, this learned person is mistaken. The Dorians were not so much to be blamed for their abbreviating, as the other Greeks were for their unnecessary terminations, and inflections. The more simple the terms, the more ancient and genuine we may for the most part esteem them: and in the language of the Dorians we may perceive more terms relative to the true mythology of the country, and those rendered more similar to the ancient mode of expression, than are elsewhere to be found:

We

We must therefore, in all etymological inquiries, have recourse to the Doric manner of pronunciation, to obtain the truth.

The Author concludes his account of radicals with considering the particles Al and Pi, which are to be found in the composition of many ancient terms. We shall just take notice, that the Sun being called Melech Pi-Adon, and Anac Pi-Adon; the Greeks out of Pi-Adon formed Παιδων. Hence we read of παιδων Αντις, παιδων Ζηνος, παιδων Απολλωνος, and legends of παιδων αθανατων; and of παιδων, who were mere foundlings; whose fathers could never be ascertained, though divine honours were paid to the children.—From this mistake arose so many Boy-Deities; among whom were even Jupiter and Dionusius.—Phaethon also, a much mistaken person, was an ancient title of the Sun, a compound of Phi-Ath-On.

The terms which Mr. Bryant has treated of under the head of Radicals, seem continually to occur in the ancient Amonian History. Out of these, he thinks, most names are compounded; and into these they are easily resolvable. He could wish that his learned readers would so far afford him credit, as to defer passing a general sentence, till they have perused the whole. Many positions, which may appear doubtful, when they are first premised, will, he hopes, be abundantly proved, before we come to the close. The chief proof will result from an uniform series of evidence, supported by a fair and uninterrupted analogy.

From the subject of Radicals, our ingenious Writer proceeds to the consideration of Etymology, as it has been too generally handled; and justly censures the Greeks, as being so prepossessed with a notion of their own excellence and antiquity, that they supposed every ancient tradition to have proceeded from themselves. Hence their Mythology is founded upon the grossest mistakes: as all extraneous history, and every foreign term is imagined by them to have been of Grecian original. Many of their learned writers had been abroad; and knew how idle the pretensions of their countrymen were. Plato, in particular, saw the fallacy of their claim. He confesses it more than once: yet in this article nobody was more infatuated, His Cratylus is made up of a most absurd system of etymology. Herodotus expressly says, that the gods of Greece came in great measure from Egypt. Yet Socrates is by Plato, in this treatise, made to derive Artemis from το αρτεμις, integritas; Poseidon from ποσι δισμον, fetters to the feet; Hestia from ουσια, substance and essence; Demeter from διδουσα ως μητηρ, distributing as a mother: Pallas from παλλειν, to vibrate, or dance; Ares, Mars, from αρρεν, masculinum, et virile: and the word Theos, God, undoubtedly the Theuth of Egypt, from θειν, to run. Innumerable derivations of this nature are to be found in Aristotle, Plato, Heraclides Pontus, and other Greek writers.

There

There is a maxim laid down by the scholiast upon Dionysius: *If the term be foreign, it is idle to have recourse to Greece for a solution.* Mr. Bryant observes that it is a plain and golden rule, posterior in time to the writers above, which, however, common sense might have led them to have anticipated, and followed; but it was not in their nature. The person who gave the advice was a Greek, and could not for his life abide by it. Even Socrates is made to say something very like the above. And yet Plato, who attributes this knowledge to Socrates, makes him continually act in contradiction to it.

The ancients in all their etymologies were guided solely by the ear; and in this they have been implicitly copied by the moderns. Here our Author passes some strictures upon Heinsius, Cumberland, Hyde, Huetius, and others; nor does the great Bochart escape his censure. 'It must be acknowledged,' says he, of Bochart, that the system, upon which he has proceeded, is the most plausible of any: and he has shewn infinite ingenuity and learning. He every where tries to support his etymologies by some history of the place, concerning which he treats. But the misfortune is, that the names of places, which seem to be original, and of high antiquity, are too often deduced by him from circumstances of later date; from events in after ages. The histories, to which he appeals, were probably not known, when the country, or island, received its name. He likewise allows himself a great latitude in forming his derivations: for, to make his terms accord, he has recourse not only to the Phenician language, which he supposes to have been a Dialect of the Hebrew; but to the Arabian, Chaldaic, and Syriac, according as his occasions require.—In short, Bochart, in most of his derivations, refers to circumstances too general.' How very casual and indeterminate the references were by which this learned man was induced to form his etymologies, is pointed out, by Mr. Bryant, in several instances.

The discourse on Etymology is succeeded by a dissertation upon the Helladian and other Grecian writers, in which our Author informs us of the sources from whence his materials are drawn. All knowledge of Gentile antiquity must be derived to us through the hands of the Grecians: and there is not of them a single writer, to whom we may not be indebted for some advantage. The Helladians however, from whom we might expect most light, are to be admitted with the greatest caution.—Hence the surest resources are from Greeks of other countries. Among the poets, Lycophron, Callimachus, and Apollonius Rhodius are principally to be esteemed.—Homer likewise abounds with a deal of mysterious lore, borrowed from the ancient Amonian theology.—To these may be added such Greek writers of later date, who were either not born in Hellas,

or were not so deeply tinctured with the vanity of that country. Much light may be also obtained from those learned men by whom the Scholia were written.—Nonnus too, who wrote the *Dionysiaca*, is not to be neglected.—Porphyry, Proclus, and Jamblichus may be added, who professedly treat of Egyptian learning.—But the great resource of all is to be found among the later antiquaries and historians. Many of these are writers of high rank; particularly Diodorus, Strabo, and Pausanias, on the Gentile part; and of the Fathers Theophilus, Tatianus Athenagoras, Clemens, Origenes, Eusebius, Theodoretus, Syn-cellus; and the compiler of the *Fasti Siculi*, otherwise called *Chronicon Paschale*. Most of these were either of Egypt or Asia. They had a real taste for antiquity; and lived at a time when some insight could be obtained: for till the Roman empire was fully established, and every province in a state of tranquillity, little light could be procured from those countries whence the Mythology of Greece was derived.—In the course of the dissertation, Mr. Bryant mentions the other helps to which he has been indebted.

With regard to the native Helladians, he represents them as very limited in their knowledge; as taking in the gross whatever was handed down by tradition; and as assuming to themselves every history which was imported: and in these respects he gives a severe character of their writers, while he does justice to the beauty of their composition. Our Author acknowledges that it may appear ungracious, and that it is far from a pleasing task to point out blemishes in a people of so refined a turn as the Grecians, whose ingenuity and elegance have been admired for ages. But he finds it absolutely necessary to shew their prejudices and mistakes, in order to remedy their failures. Accordingly he supports his charge against them at full length, and in a very convincing manner. At the same time, he proposes to make no small use of them in the progress of his undertaking.

We are next presented with some necessary rules and observations in respect to etymological inquiries; and for the better understanding the mythology of Greece. Among other remarks, Mr. Bryant expresses his disapprobation of deducing etymologies from roots. Those who imposed the ancient names of places and persons, never thought of a root; and probably did not know the purport of the term. Whoever, therefore, in etymology has recourse to this method of investigation, seems to act like a person, who should seek at the fountain-head for a city, which stood at the mouth of a river.

This article is followed by a short account of the Helladians, and their origin, in order to obviate some objections. As the Author's System depends greatly upon this point, he in some degree anticipates his subject, to shew, that the Helladians

were

were of a different race from the sons of Japhet; and that the country, when they came to it, was in the possession of another people; which people they distinguished from themselves by the title of *Bagæpōi*.

[To be continued.]

K.

ART. II. *The History of ancient Egypt, as extant in the Greek Historians, Poets, and others: Together with the State of the Religion, Laws, Arts, Sciences, and Government: From the first Settlement under Misraim, in the Year before Christ, 2118, to the final Subversion of the Empire, by Cambyfes. Containing a Space of 1664 Years.* - By George Laughton, D.D. of Richmond in Surry. 8vo. 5s. sewed. Cadell. 1774.

WHEN the appearance of a distinct history of Egypt was announced to the Public, we flattered ourselves that it might particularly deserve the attention of the learned. We were very sensible that the subject was an interesting one, on many accounts. Egypt is undoubtedly to be reckoned among the first of the great kingdoms which were formed after the dispersion of mankind. Perhaps it arose earlier than any other country, not only to considerable power, but to a comparatively high degree of knowledge, learning, and refinement. The colonies from Egypt were the means of civilizing no small part of the world; and it was certainly the source from which Greece derived its philosophy, how much soever the Grecian Sages may be supposed to have improved upon the intelligence they received. The opinions which have been advanced concerning the accuracy and extent of the science and literature of the Egyptians, are exceedingly different. Some Writers have, in this respect, represented them in a very exalted point of view, while others have been as much inclined to depreciate them; probably, in both cases, without sufficient reason. However, if we regard the early period in which the Egyptians flourished, their knowledge will be found to have been considerable, and they introduced their worship, rites, customs, and improvements into Europe; though not, indeed, exclusively of the Phœnicians, and the rest of the descendants of Ham, who sent out colonies from the East to the West.

In a variety of other instances, Egypt furnishes subjects of literary inquiry. Its high pretensions to antiquity, and the reducing of its early accounts of things to true chronology, have afforded some trouble to the learned. To adjust the Dynasties of its Princes, and to determine whether they ought to be deemed successive or collateral, are likewise matters of no little difficulty. If there was such a mighty Conqueror as Sesostris, the settling of the age in which he lived, and the bringing his exploits to the standard of truth and reason, certainly merit

peculiar notice. The origin and nature of the hieroglyphics of Egypt are, also, curious objects, as well as the origin of alphabetical writing, which several ancients have ascribed to Thoth an Egyptian, and which many moderns have supposed to have been derived from that country. How far the Egyptians were the first inventors of science, or were indebted for it to the Babylonians and Chaldeans, is another question among men of learning. Who the Shepherd Kings were, has, moreover, been an affair of no small discussion and debate. To all which may be added, that the controversy, lately started, whether the Chinese be a colony from the Egyptians, is not wholly undeserving of attention.

A history of Egypt, in which these subjects, and others of a similar kind, were to be accurately examined, and judiciously determined, would be a very acceptable present to the Public. But if the Reader expects these matters to be satisfactorily adjusted in the present work, he will be greatly disappointed. Several of the circumstances we have mentioned, are entirely unnoticed, and the rest of them are treated in a slight and superficial manner, without any apparent sensibility of the difficulties in which they are involved.

In fact, Dr. Laughton's history of Egypt, is a mere compilation; nor is it executed, even in this view, with such a degree of sagacity, or judgment, as entitles it to much applause. His chronology, from whomsoever it is taken, is given without hesitation, as if it were a point that had never been disputed. With the same confidence, he places the Dynasties in the successive order, though he ought to have known, and observed, that Sir John Marsham contends for their being collateral; and that herein he is followed by some of the ablest Chronologers. In respect to Sesostris, Dr. Laughton fixes the commencement of his reign a very few years after the departure of the Israelites, without taking notice of the opinion of Marsham, Sir Isaac Newton, and other eminent men, that Sesostris and the Sefac of Scripture were the same person; and without considering how unlikely it is that such a mighty Conqueror should arise in Egypt, and such prodigious exploits be performed by him, in so short a time after the kingdom must have been reduced to the lowest ebb, by the destruction in the Red Sea. None of these difficulties seem to have occurred to our Author, who carries on his story with as much ease and assurance, as if he were writing the events of yesterday.

Unless, therefore, Dr. Laughton had performed more than he has actually done, we cannot perceive what necessity there was for the present publication. A far better account of Egypt is to be met with in the *Ancient Universal History*; and if only a school-book was intended, we should prefer the shorter relations

tions of Bossuet and Rollin, as containing sufficient general information for youth, and as being written in a very superior manner.

However, the Author has given a passable detail of what occurs in Herodotus, Diodorus Siculus, and some other writers, with regard to the Egyptians. His composition is not deserving of particular commendation. His style is not free from inaccuracies, nor is it void of affectation. He aims at something of a philosophical refinement, in his narration and reflections, but he possesses not the ingenuity, penetration, and acuteness, which constitute the real merit of that mode of historical writing.

Notwithstanding these defects, Dr. Laughton's pretensions are not inconsiderable. This will appear from his preface, in which he acquaints his Readers, that, in an introductory discourse, he hath shewn the divine dispensation and intention of longevity immediately after the deluge, the dispersion at Babel, origin of languages, method of handing down events in various parts of the world, the speculative branch of the Egyptian religion, source of the Grecian mythology, and errors in ancient chronology. How completely he has performed his promises, will be evident from one or two examples.

The whole of what he says concerning the dispersion at Babel, and the origin of languages, is as follows: 'Until the building of the tower of Babel, it is allowed by Jews, Christians, and Mahometans, that one language prevailed over all the earth. How the confusion was effected, has been a matter of speculation: some have thought that the Almighty inspired the builders of that tower with new words; and others conjectured, that the confusion arose from their forgetting the usual application of the words, and naming one thing for another, though all indifferently spoke the original tongue.

'The Hebrew now spoken, as well as the Arabic and Chinese, are generally supposed to be dialects of the language spoken by Adam, which is lost. The Hebrew cannot be entitled to the high distinction, so vainly contended for, of being the language taught of God. It is far inferior to other languages in elegance, copiousness, and clearness, and is so exceedingly dry, that the Hebrews want words to express the most common things, and are obliged to use the same periods continually, for want of expressions to vary the phrase. The Arabic is greatly superior to it, the Greek is vastly more elegant and harmonious, and modern languages are more abundant in beauty, fertility of words, and modes of conveying ideas.

Such a superficial and indeterminate account of things, the manifest result of ignorance, assuming the guise of wisdom, can only excite the smile of contempt.

With

With regard to the source of mythology, the Author informs us, that the Fable of the Grecian Bacchus is borrowed from the History of Moses, and he endeavours to point out some circumstances of resemblance, between that divine Lawgiver, and the story of Bacchus, as described in Euripides. Bacchus, however, as Mr. Bryant hath fully shewn, must be referred to an earlier period.

Vulcan, says Dr. Laughton, means Tubal Cain, who first wrought iron. Janus with two faces alludes to Noah, who saw the first and latter world. Jupiter Hammon, who had a temple in the deserts of Lybia, and received divine honours, was Ham, the son of Noah, to whom Lybia was granted in the division of the earth by his father. The Chaos of the Poets is evidently borrowed from the Book of Genesis, and the Golden Age from the happy state of our first parents. The garden of the Hesperides, the golden apples, and the dragon which guarded them, with Pandora's fatal curiosity, are evidently the garden of Eden, the tree of life, the serpent which beguiled Eve, and the evils consequent on Eve's disobedience. The fabulous war of the Giants against the Gods, and the mountains they piled up to assault Heaven, arose from that ambitious attempt to build the tower of Babel. Lot's wife turned into a pillar of salt, furnished them with the fable of Niobe changed into marble. Adonis is derived from the Hebrew Adonai, signifying Lord; Jove from Jehovah.

These unsupported assertions, in which there is a great mixture of error and falsehood, the Author would pass upon us for an explanation of the source of the Grecian mythology.

That part of the work before us, from which we have received the most pleasure, is the Recapitulatory Dissertation. It contains a number of sensible and judicious remarks; but, at the same time, they are such as have been made by preceding Writers.



ART. III. *A Practical Essay on a Cement, and Artificial Stone, justly supposed to be that of the Greeks and Romans, lately re-discovered by Monsieur Loriot, Master of Mechanics to his most Christian Majesty, for the cheap, easy, expeditious, and durable Construction of all Manner of Buildings, and Formation of all Kinds of Ornaments of Architecture, even with the commonest and coarsest Materials.* Translated from the French Original lately published by the express Orders of the above Monarch. 8vo. 1s. 6d. Cadell. 1774.

THIS pamphlet seems to convey intelligence of great importance with respect to all kinds of building and architecture, supposing the art treated of to be really lost; and which ought to be as extensively known as possible, in order that if fallacious,

fallacious, it may be quickly detected; or if well founded, that it may receive the improvements which experience may add to it, and be adopted for the general service of mankind. Something like this, however, was laid before the Public, by Mr. Doffie, in his second volume of *Memoirs of Architecture*, &c. See Review, vol. xlv. p. 479, where our Readers will see the process for making a mortar, *impenetrable* to moisture; as communicated to a noble Lord, from a gentleman at Neuchâtel.

The result of Mr. Loriot's inquiry concerning the materials employed in the Roman buildings remaining in the south of France, is thus given:

' Most of these monuments exhibit nothing but enormous masses in point of thickness and height, the heart of which, but just faced with an almost superficial coating, evidently consists of nothing but pebbles and other small stones, thrown together at random, and bound by a kind of mortar, which appears to have been thin enough to penetrate the smallest interstices, and so form a solid whole with these materials, whichever kind was first laid to receive the other, when poured into it.

' It is enough therefore to consider these ruins, with the smallest degree of attention, to be convinced, that all the secret of this mode of construction consisted in the method of preparing and using this strange kind of mortar; a mortar not liable to any decay; bidding defiance equally to the perpetual erosions of time, and heaviest strokes of the hammer and pick-axe. At least, when any little stone, and it must be a round one, gives way to them, the mould of cement left by it is found equally hard with the completest petrification.

' How different, then, must this ancient mortar be from the very best of our modern! the latter, one would imagine, never dries perfectly but to fall to dust again at the least touch. Of this the remarkable crumbling away of our most recent buildings is an evident proof.

' Another of the extraordinary qualities of this Roman cement is its being impenetrable to water. This is not a mere conjecture. It is a fact, which the aqueducts of theirs, still in being, leave not the least room to doubt of; for, in these works, they never employed either clay, mastich, or any other resinous substance, to prevent the waters making their way through them. The areas of these canals, resting sometimes on the ground, sometimes on a wall, and sometimes on arches built for the purpose, as well as their roof and sides, consisted of the same kind of small stones bound together by this extraordinary cement; with this difference, that the inside surface was composed of finer and smaller ingredients; which, at the same time that it does not look any thing like a coating made at second hand, and of course capable of being scaled off, carries evident marks of its being the result of a peculiar operation, which it may not be impossible to imitate by carefully attending to the observations that will occur in the course of this Essay.

* Thus, then, it plainly appears, that these works were carried on by means of caissons. The trenches made for the foundation formed, of themselves, the lowest tire; and, surely, nothing could be easier than to fill these with the materials ready prepared for that purpose; though the Romans, no doubt, did it with their largest and heaviest stones. After bringing the work to the surface, they had recourse to planks made to fit into each other, successively extending them in length and in height, and binding the opposite ones at such a distance from each other, as to form the thickness of the wall; and withal with sufficient strength not to deviate ever so little, from the perpendicular, on either side.

It was, thus, that they formed, as it were in a mould, these enormously massive walls, composed, as we have already seen, of every species of pebbles and other small stones, which our modern architects know not what to do with for want of a mortar qualified to constitute with them one solid compact body.

We may easily conceive, at what a great rate, even a small number of hands, if well supplied with materials, must have been able, by this means, to push on any work in the building way. For this purpose, nothing more was requisite than to have in readiness a sufficient number of troughs full of the proper mortar; throw at random into the caissons the pebbles and other small stones; and then saturate the latter with the former; all which might be perfectly well done, by the smallest degree of attention to get as much stones as possible into the caisson; and then make the mortar fill up all the interstices between them*; and, with regard to vaulting and arching, they had their centers, as well as the moderns. When they had an aqueduct to build, then, as the interior surfaces of its channel required a coating of that peculiar cement, which is still observable in them to a certain thickness, and which we have already taken notice of, they began by laying it on the planks of the interior casing and the centers, previous to the throwing in of the coarser materials; and thus formed a crust, which effectually kept the water from any stones of a spongy nature, that would otherwise have imbibed it.

Without this method of casing, they would never have been able to construct, either walls of so prodigious a thickness, or channels of so surprising a thinness. In a word, the effect of this cement must have been very quick, to coalesce and set as readily as our gypses and plasters, and directly resist the pressure of the other materials laid upon it. In fact, the least shrinking or swelling must have proved fatal to works of this kind, not one of whose parts, perhaps, yielded a solid and horizontal basis to any other.

This fixedness and perseverance within the same volume constitute another important quality, which the slenderest observation must

* Admitting the truth of all that has been advanced, possibly buildings might be carried on with more accuracy, as well as speed, if masses of flints, rubble, or pebbles, with this cement, were previously formed on the spot, of convenient sizes, as we do bricks; to be afterward laid together with the same kind of mortar.

convince

convince us the Roman cement is endued with ; and being the last as yet discovered, we may proceed to sum up all the excellencies peculiar to this extraordinary composition.

• In the first place, then, this cement, from a liquid, turned very quickly to a solid state, and hardened with time as plaster does.

• Secondly, it acquired a surprising degree of tenacity, and laid such hold of the smallest stones, it came in contact with, as scarce to bear being parted from them.

• Thirdly, it was impenetrable to water.

• Fourthly, it continued always of the same volume or bulk, without either swelling or shrinking.

• But Monsieur Loriot, after examining, in the course of his travels, almost all the monuments of this kind left by the Romans in France ; after considering all the materials nature afforded in the places where they erected them ; after, in short, comparing and combining all their possible local resources ; found himself obliged to confess, from the clearest conviction, that they employed no materials but what we still employ ; that their cement owed all its excellency to the lime, sand, brick-dust, and other materials of that kind, with which they made it ; but that they had another method of mixing up these materials, and using the mixture.

• This system, uncommon and bold as it might then appear to be, not only kept possession of his mind ; but sunk deeper into it from day to day, in consequence of the new observations he had frequent opportunities of making, till, at length, in the beginning of the year 1765, he took upon him, for the first time, to present the Royal Academy of Architecture a memorial, in which he gave his opinion, and laid down his reasons for it, with regard to both these points ; to wit, the sameness in the substance of the materials, and the difference in the manner of mixing them. And, having already convinced himself of the inertness and insufficiency of lime that had been slaked for any considerable time, he scrupled not to assert, that the Romans used quick-lime on their scaffolds ; and that it was to its vivifying quality we were to attribute all the wonderful effects of their cement.

His experiments in consequence of this conclusion were as follow :

• Taking some lime, which had been a long time slaked, out of a pit covered with boards, and a considerable quantity of earth over them again, by which means the lime had preserved all its original freshness, he made two parts of it, and plashed and beat them both perfectly well.

• He then put one of these parts, without any addition, into a glazed earthen pot ; and, in that condition, set it to dry, of itself, in the shade. Here, in proportion as it lost its moisture by evaporation, it cracked and split in every direction ; parted from the sides of the pot ; and crumbled into a thousand pieces, all of them equally friable with the bits of lime dried up by the sun, which we usually meet on the banks of our lime-pits.

• With regard to the other part, Monsieur Loriot just added to it one-third of its quantity of powdered quick-lime, and then had the

whole well kneaded; in order to make the two kinds of lime perfectly incorporate with each other. This done, he put this mixture, likewise, into a glazed earthen pot, as he had done the first; when, behold, it soon began to heat, and, in the space of a few minutes, acquired a degree of confidence equal to that of the best plaster, when prepared in the best manner. In short, it set and consolidated almost as readily, as metals in fusion, when taken from the fire; and turned out a kind of instantaneous lapidification, having dried completely within a very small space of time, and that too, without the least crack or flaw. Nay, it adhered so strongly to the sides of the pot, as not to be parted from them without breaking it.

The result of this addition of the quick-lime, surprising as at first sight it may seem, is notwithstanding so easily explained and accounted for, that it seems somewhat strange, that Monsieur Loriot should be the first to suspect and discover it. In fact, what can be plainer, than that the sudden setting and consolidating of these two substances, when thus united, must necessarily arise from the quick-lime's being carried, by a perfect amalgamation or admixture into the inmost recesses of the slaked lime, saturating itself with the moisture it there meets with, and thereby effecting that instantaneous and absolute desiccation, which, because we are so well accustomed to it, we so little mind in the use of gypses and plasters.—

From the two kinds of lime so forcibly laying hold of and embracing each other, as it is plain from experience they do, so as to constitute but one solid body, it naturally follows, that they must likewise be able to seize and shackle several other kind of substance, that may be mixed up with them, according to their greater or lesser degree of suitableness to each other in point of surface and texture; so as to add considerably to the mass we are about to employ.

Now, sand and brick-dust are the foreign bodies which have as yet been found to answer best for this purpose.

Take, therefore, any quantity of very fine brick-dust, and twice as much fine river sand, the former well sifted, and the latter well screened, with a sufficient quantity of old slaked lime to form, with water, an amalgama as usual, but withal wet enough to make a quantity of quick-lime equal to one-fourth of the brick-dust and sand taken together; then add the quick-lime in powder to the brick-dust and sand; incorporate them well without loss of time, and use them directly, as the least delay may render the use of them defective or impossible.

Mr. Loriot however thinks it necessary to caution the workman as to the proportion of quick-lime to temper his mortar with; this being a critical circumstance depending on the strength of the lime. He mentions one-fourth as a medium, which must be corrected according to experience with regard to the lime used.

There is, says he, a quick-lime strong enough to drink up, before it is perfectly slaked, a great deal more water, than is to be found in the mortar already described; so that the mixture made with them, instead of coalescing into a good cement, burns up, and falls to dust; whilst, on the other hand, some quick-lime, on account

count of its opposite quality, shall meet, in the same mortar, with more water than it can imbibe; and so form with it a compound, which, on the evaporating of the superfluous moisture, shall crack to pieces. I cannot, therefore, too strongly recommend, even to workmen who have had the greatest success in other districts, the trying of the strength of the lime, they are about to employ.

As to the methods of making this mortar or cement, we are thus instructed:

'There are two different ways of preparing Monsieur Loxior's cement. The first is, to mix up very well, with water and slaked lime, the sand, brick-dust, or other materials, you chuse to employ for the purpose, to the consistence already prescribed, that is somewhat thinner than usual; then sprinkle into the mixture your powdered quick-lime; and lastly, incorporate the whole well together, to be used directly.

'The second way is, to mix up the sand, brick-dust, and powdered quick-lime, by themselves, in the proportion prescribed; then, adding to them, just as fast as you want your cement, the proper quantity of slaked lime and water, work the whole up well with the trowel. In this way, the sand, brick-dust, and powdered quick-lime may be kept ready made up in sacks, large enough to fill one or two troughs, so as scarce to leave the workmen any room to fail in the operation, let them be ever so ignorant or careless about it.'

The principal advantage to be derived from this mortar beside its durability, is said to be its remarkable quality of resisting water, which renders it peculiarly applicable to the lining of fountains, canals, drains, and aqueducts of every kind. We have thought this discovery, ushered into the world with so much confidence, merited peculiar attention, in order to excite our own countrymen to make experiments that may ascertain the nature and properties of the cement in question, with the best method of making it. But builders who know the nature of the mortar at present used for the piers of bridges under water, are best able to ascertain the merit, here claimed, of the discovery. For us, all that we pretend to know of the operative part of building, is, that the bricks and mortar employed in and about the metropolis, are execrably bad.



ART. IV. *The Minstrel; or, the Progress of Genius*; a Poem. The Second Book. By James Beattie, LL. D. 4to. 1 s. 6 d. Dilly.

1774.

WE acknowledge the same style of harmony, and the same genuine spirit of enthusiasm in this book, which distinguished the first. And though, by reason of its more moral and philosophical tenor, the descriptive part is not so copious or luxuriant, yet where topical scenes are introduced, they are embellished with the same degree of imagery, and heightened with the same colourings of animated fancy. Thus the young Minstrel, advancing towards manhood, continues his progress:

And now the downy cheek and deepen'd voice
 Gave dignity to Edwin's blooming prime ;
 And walks of wider circuit were his choice,
 And vales more wild, and mountains more sublime,
 One evening, as he framed the careless rhyme,
 It was his chance to wander far abroad,
 And o'er a lonely eminence to climb,
 Which heretofore his foot had never trode ;
 A vale appear'd below, a deep retired abode.

Thither he hied, enamour'd of the scene :
 For rocks on rocks piled, as by magick spell,
 Here scorch'd with lightning, there with ivy green,
 Fenced from the north and east this savage dell ;
 Southward a mountain rose with easy swell,
 Whose long long groves eternal murmur made ;
 And toward the western sun a streamlet fell,
 Where, through the cliffs, the eye, remote, survey'd
 Blue hills, and glittering waves, and skies in gold array'd,

Along this narrow valley you might see
 The wild deer sporting on the meadow ground,
 And, here and there, a solitary tree,
 Or mossy stone, or rock with woodbine crown'd,
 Oft did the cliffs reverberate the sound
 Of parted fragments tumbling from on high ;
 And from the summit of that craggy mound
 The perching eagle oft was heard to cry,
 Or on resounding wings to shoot athwart the sky.

One cultivated spot there was, that spread
 Its flowery bosom to the noon-day beam,
 Where many a rose-bud rears its blushing head,
 And herbs for food with future plenty teem,
 Sooth'd by the lulling sound of grove and stream
 Romantick visions swarm on Edwin's soul ;
 He minded not the sun's last trembling gleam,
 Nor heard from far the twilight curfew toll ;—
 When slowly on his ear these movings accents stole.

This voice proceeded from a philosophical hermit, who,
 skilled in the ways of men, descants on the evils of life. The
 Minstrel is invited to visit him in his retirement, becomes his
 pupil, is introduced to the view of history ; but, disgusted with
 what conveyed only a series of miseries and murders, naturally
 breaks out into this beautiful complaint ;

“ O who of man the story will unfold,
 “ Ere victory and empire wrought annoy,
 “ In that elysian age (misnamed of gold)
 “ The age of love, and innocence, and joy,
 “ When all were great and free ! man's sole employ
 “ To deck the bosom of his parent earth ;
 “ Or toward his bower the murmuring stream decoy,
 “ To aid the floweret's long-expected birth,
 “ And lull the bed of peace, and crown the board of mirth,
 “ Sweet

- " Sweet were your shades, O ye primeval groves,
 " Whose boughs to man his food and shelter lent,
 " Pure in his pleasures, happy in his loves,
 " His eye still smiling, and his heart content.
 " Then, hand in hand, Health, Sport, and Labour went,
 " Nature supply'd the wish she taught to crave.
 " None prow'd for prey, none watch'd to circumvent.
 " To all an equal lot heaven's bounty gave :
 " No vassal fear'd his lord, no tyrant fear'd his slave.
 " But ah ! th' Historic Muse has never dared
 " To pierce those hallow'd bowers : 'tis Fancy's beam
 " Pour'd on the vision of th' enraptur'd Bard,
 " That paints the charms of that delicious theme.
 " Then hail sweet Fancy's ray ! and hail the dream
 " That weans the weary soul from guilt and woe !
 " Careless what others of my choice may deem,
 " I long where Love and Fancy lead to go,
 " And meditate on heaven ; enough of earth I know."

But this *mentis gratissimus error* soon gives way to the discipline of philosophy, and to a view of the inconveniences of a sequestered state. The operations of that philosophy on the human mind, in divesting it of error, and submitting it to the duties of associated life, are happily described in the following stanzas :

- " But now let other themes our care engage.
 " For lo, with modest yet majestic grace,
 " To curb Imagination's lawless rage,
 " And from within the cherish'd heart to brace,
 " Philosophy appears. The gloomy race
 " By Indolence and moping fancy bred,
 " Fear, Discontent, Solitude give place,
 " And Hope and Courage brighten in their stead,
 " While on the kindling soul her vital beams are shed.
 " Then waken from long lethargy to life
 " The seeds of happiness, and powers of thought ;
 " Then jarring appetites forego their strife,
 " A strife by ignorance to madness wrought.
 " Pleasure by savage man is dearly bought
 " With fell revenge, lust that defies controul,
 " With gluttony and death. The mind untaught
 " Is a dark waste, where fiends and tempests howl ;
 " As Phebus to the world, is Science to the soul.
 " And Reason now through Number, Time, and Space,
 " Darts the keen lustre of her serious eye,
 " And learns, from facts compared, the laws to trace,
 " Whose long progression leads to Deity.
 " Can mortal strength presume to soar so high !
 " Can mortal fight, so oft bedim'd with tears,
 " Such glory bear !—for lo, the shadows fly
 " From nature's face ; Confusion disappears,
 " And order charms the eyes, and harmony the ears.

" In the deep windings of the grove, no more
 " The hag obscene, and grisly phantom dwell ;
 " Nor in the fall of mountain-stream, or roar
 " Of winds, is heard the angry's spirit's yell ;
 " No wizard mutters the tremendous spell,
 " Nor sinks convulsive in prophetic swoon ;
 " Nor bids the noise of drums and trumpets swell,
 " To ease of fancied pangs the labouring moon,
 " Or chase the shade that blots the blazing orb of noon.

" Many a long lingering year, and lonely isle,
 " Stun'd with th' eternal turbulence of waves,
 " Lo, with dim eyes, that never learn'd to smile,
 " And trembling hands, the famish'd native craves
 " Of heaven his wretched fare : shivering in caves,
 " Or scorch'd on rocks, he pines from day to day ;
 " But Science gives the word ; and lo, he braves
 " The furge and tempest, lighted by her ray,
 " And to a happier land wafts merrily away.

" And even where Nature loads the teeming plain
 " With the full pomp of vegetable store,
 " Her bounty, unimproved, is deadly bane :
 " Dark woods and rankling wilds, from shore to shore,
 " Stretch their enormous gloom ; which to explore
 " Even Fancy trembles, in her sprightliest mood ;
 " For there, each eyeball gleams with lust of gore,
 " Nestles each murderous and each monstrous brood,
 " Plague lurks in every shade, and steams from every flood.

" 'Twas from Philosophy man learn'd to tame
 " The soil by plenty to intemperance fed.
 " Lo, from the echoing ax, and thundering flame,
 " Poison and plague and yelling rage are fled.
 " The waters, bursting from their slimy bed,
 " Bring health and melody to every vale :
 " And, from the breezy main, and mountain's head,
 " Ceres and Flora, to the sunny dale,
 " To fan their glowing charms, invite the fluttering gale.

" What dire necessities on every hand
 " Our art, our strength, our fortitude require !
 " Of foes intestine what a numerous band
 " Against this little throb of life conspire !
 " Yet Science can elude their fatal ire
 " A while, and turn aside Death's level'd dart,
 " Sooth the sharp pang, allay the fever's fire,
 " And brace the nerves once more, and cheer the heart,
 " And yet a few soft nights and balmy days impart.

" Nor less to regulate man's moral frame
 " Science exerts her all-composing sway.
 " Flutters thy breast with fear, or pants for fame,
 " Or pines to Indolence and Spleen a prey,

" Or

- " Or Avarice, a fiend more fierce than they?
 " Flec to the shade of Academus' grove;
 " Where cares molest not, discord melts away
 " In harmony, and the pure passions prove
 " How sweet the words of truth breath'd from the lips of Love,
 " What cannot Art and Industry perform,
 " When Science plans the progress of their toil!
 " They smile at penury, disease, and storm;
 " And oceans from their mighty mounds recoil.
 " When tyrants scourge, or demagogues embroil
 " A land, or when the rabble's headlong rage
 " Order transforms to anarchy and spoil,
 " Deep-versed in man the philosophic Sage
 " Prepares with lenient hand their phrenzy to assuage,
 " 'Tis he alone, whose comprehensive mind,
 " From situation, temper, soil, and clime
 " Explored, a nation's various powers can bind
 " And various orders, in one Form sublime
 " Of polity, that, midst the wrecks of time,
 " Secure shall lift its head on high, nor fear
 " Th' assault of foreign or domestic crime,
 " While public faith, and public love sincere,
 " And Industry and Law maintain their sway severe."

There is a very beautiful line in this poem,

' The yellow moonlight slept upon the hills.'

But we are doubtful of its originality, as we think there is a passage in Shakespeare expressing 'moonlight sleeping:' if we are mistaken, the ingenious Author will excuse us. **L.**

ART. V. *A Supplement to Dr. Burn's Justice of the Peace; continuing that Work down to the present Period.* Containing the Substance of the several Acts of Parliament passed since the Publication of Dr. Burn's last Edition, which are essentially necessary to be consulted by those Gentlemen who are in the Commis'sion of the Peace. Together with a Variety of adjudged Cases, particularly relating to the Office and Duty of those Magistrates, which are wholly omitted by Dr. Burn. By William Robinson, Esq; of Hackney, Middlesex, one of his Majesty's Justices of the Peace. 8vo. 3s. 6d. Newbery. 1774.

THE laws of England are so unlike those of the Medes and Persians, that no summary of them can prove of lasting use, without being accommodated, from time to time, to the alterations they continually undergo: thus the ingenious and accurate Dr. Burn, having supplied his brethren in the commission of the peace with a valuable Directory, not a year passes without rendering some parts of it obsolete. Every edition therefore calls for emendations; and no one, it is imagined, will wish for an abler Editor than the original Author, while he can

can perform it himself. Another Gentleman has, however, from motives best known to himself, intruded somewhat abruptly into this office, on the plea that the work requires correction faster than new editions come out; and undoubtedly this is a lucky thought for entailing annual supplements on it, that may stick like sucking fish to the belly of a whale. Nevertheless, in a public view, the notion of a supplement where the growing *errata* are so scattered, and when the useless matter must still remain in the primitive work to mislead the inattentive, is rather awkward, and may prove forely puzzling to such worshipful readers, with fear and trembling be it suggested, who are more adroit in shuffling over the *suits* of cards, than *cases* in law.

The acts specified by the Author in his preface, as subsequent to the last edition of Burn's Justice, are eighteen in number: but we must observe, that there are several other recent statutes, that will occasionally fall under the notice of a Justice of the Peace, of which he has not given the least intimation, and which we shall specify as a supplement to this supplement.

12 G. 3. c. 20. repealing the whole law relating to persons standing mute; which runs through and affects several titles in Burn's Justice.

12 G. 3. c. 24. concerning the setting on fire or destroying any of his Majesty's *ships*, *dock-yards*, naval, military, or victualling *stores*.

12 G. 3. c. 57. containing additional regulations concerning the *plague*.

12 G. 3. c. 48. respecting the counterfeiting the *stamps* on vellum, parchment, and paper.

12 G. 3. c. 49. containing divers regulations concerning *hackney coaches*.

12 G. 3. c. 60. making considerable alterations in the Excise duties on *coffee* and *tea*.

13 G. 3. c. 44. making other additional regulations concerning the duties on *tea*.

13 G. 3. c. 38. relating to the *glass* manufacture; many of the penalties whereof are recoverable before Justices of the Peace.

13 G. 3. c. 65. explaining the late stamp duties on *news-papers* and *pamphlets*.

As to the adjudged cases, which the Author says are wholly omitted by Dr. Burn, there seems to have been the like supineness and inattention in this supplement. For instance, the first five cases, under the word *Apprentices*, are all to be found in Burn's Justice, where he treats of the settlement of apprentices and others. Many of the other cases are such as Dr. Burn has probably omitted out of choice, having evidently no connection

nection with the office of a Justice of the Peace. Thus the very next set of cases (nine in number) under the word *Bail*, are all upon points with which Justices of the Peace have no concern.

We shall only observe farther, that in the article of *bread*, the Author tells us (p. 24.) that the standard wheaten half peck loaf shall weigh eight pounds eleven ounces and one half of an ounce; whereas the act says it shall only weigh eight pounds and eleven ounces: and he gives no weight of the quartern loaf, which the act fixes at four pounds five ounces and an half. Such kind of inaccuracies, in matters of so much importance, ought to be strictly guarded against; and appear with rather an ill grace from the hand of a professed corrector.

Of 30 settlement cases published by the learned Master of the Crown Office, in his 3d vol. of Settlement Cases, the Author of the Supplement hath omitted nine and twenty.

From so many deficiencies in Mr. Robinson's publication, the Reader may probably infer, that this Compiler might have spared the exclamatory query thrown out in his preface, viz: 'To what were the Magistrates of this kingdom to have had recourse for information, had I not, from the conviction of its utility, engaged in the following work?'



ART. VI. *The Works of Benjamin Hoadly, D. D. successively Bishop of Bangor, Hereford, Salisbury, and Winchester.* Published by his Son John Hoadly, LL. D. Chancellor of the Diocese of Winchester. Folio. 3 Vols. With an Index to the Whole, and an introductory Account of the Author. 4 l. 10 s. bound. Horsfield. 1773.

WE are obliged to a worthy Correspondent, who reminds us of this edition of the valuable works of the learned and truly pious Bishop Hoadly; and we entirely acquiesce in his observation, that "Honourable mention of the collected writings of so distinguished a friend to our liberties, civil and religious, ought to be made, as a tribute due to such exalted merit, in a most especial manner, from the *Monthly Reviewers*, whom the Public have long regarded as the *disciples* of that Great Man."—We esteem this hint, as a compliment of the most substantial kind: we do, indeed, look up to the venerable name of HOADLY, as to that of our master: we are proud to range under his banners, and to own ourselves his followers; and if our humble but sincere endeavours should, in the least contribute to promote the good cause in which he was so eminently and ardently engaged, we may be happy in the reflection that our labours have not been totally useless to society.

The character of this Prelate was truly illustrious and amiable. "By his seizing every proper opportunity to defend the cause of truth, virtue, and religion in general, and of our happy

happy constitution in particular, in whatever quarter attacked; by his asserting and vindicating on the most interesting occasions, and against the greatest names (and that at once with the temper of a Christian, and the good manners of a Gentleman) the rights of the throne and those of Englishmen, he added to the name of Scholar those far superior, of a *good Man*, a *good Subject*, and a *true Lover of his Country*."—This is the pious and becoming testimony of the Editor, whose name, and relation to the Author, are expressed as above, in our transcript of the title-page. The passage is quoted from the Dedication to his present Majesty; who is thus farther, very properly, addressed on the occasion:

"Thus, as a champion for truth, religion, and liberty, he hath laid the greatest obligations on his countrymen, as *Men*, *Christians*, and *Britons*; and particularly on the *royal Protestant house*, of which your Majesty is the support and ornament: whose foundations are established on the solid principles he defends, and on them only; on such arguments as, if properly understood and *pursued*, must make the King of *Great Britain* at the same time the happiest and the greatest of monarchs; convincing him, as well of the true nature of government, and the felicity of exercising it over rational and free men; as that no other principles can consistently render *them* good citizens and good subjects."

To these just encomiums may be added that of William Glanville, Esq; as expressed in his last will; where he assigns his reasons for leaving a legacy to the Bishop:

"As to the legacy I have given to the Lord Bishop of Bangor, I declare the same to be in testimony of the respect I bear him, in defending the liberty of his country; and for his love to mankind; and for his endeavouring to free religion from superstition and tyranny (which worldly interest and ambition have blended with it) and to restore it to that simplicity and usefulness which was the design of its blessed Author: for which his labour of love, he has justly merited the esteem and regard of all good men, &c. &c."

Although several of the pieces contained in these volumes are somewhat temporary, the greatest part of them are general, as the truths which they inculcate are eternal: and all of them will continue to be acceptable to every candid inquirer into the natural, political, and religious rights of Englishmen and Protestants, as long as the language in which they are written shall be understood.—It is with pleasure, therefore, that we see so handsome, and so complete an edition of the works of this excellent Prelate. The Tracts inserted in the first volume are pre-faced by, I. The Life of the Author, reprinted from the Supplement to the Biographia Britannica, with additions. This article

article was originally prepared by the present Editor; whose prudence and delicacy led him *then* to conclude that a life written under such circumstances as that which is now under consideration, ought to consist of mere facts; with as little personal partiality toward the Bishop, as a son could be supposed to express; —and *now*, imagining himself, in the character of the professed Editor of his father's works, in great measure bound to the like delicacy, 'he hath rather preferred reprinting the same *Article* here (with what little alterations have since occurred) than to take upon him the invidious and suspected task of composing *The Life of a Father*.' —

II. In a great measure, however, to supply any deficiency of just and well-merited encomium, the Reader will not (as our Editor himself observes) "be displeased to see, in an Appendix, some detached parts of his Lordship's correspondence with the prudent and amiable Lady Sundon (more known by the name of Mrs. Clayton, bed-chamber woman, and friend, of the late Queen Caroline) as they discover more of his private character than can be seen in his works, or than becomes the Editor to display in words: particularly his most intimate sensibility of real friendship; and the unreserved intercourse of minds truly virtuous, and confident of each other."

Placed before these letters, the Reader will find, reprinted, two *Dedications* to the Bishop; which may also be considered as properly supplemental to the article reprinted from the Biographia: the *more* properly, as they only contain, what we do not usually look for in dedications, the *truth*. The first of these pieces, is the honest Epistle Dedicatory of Mr. Coade's celebrated "Letter to a Clergyman, relating to his 30th of January Sermon; being a complete Answer to all the Sermons that ever have been, or ever shall be, preached, in the like Strain, on that Anniversary." This dedication consists, as our Editor observes, of *historical facts*,—the voice of the Dissenters, in gratitude for the Bishop's defence of our common religious and civil liberties: though he had been a strenuous defender of the Church of England, in every quarter where he thought it defensible. The other dedication, above referred to, is that prefixed to a collection of Tracts, moral, theological, &c. By John Balguy, M. A. Vicar of Northallerton, and Prebendary of Sarum*. This piece consists of "well-deserved panegyric,"—the voice of "an obliged friend, speaking the honest dictates of his heart, to his *patron*; which *he* alone thought too high an encomium."

That part of the appendix to the *article* of the Life of Hoadly, in the Biographia, may be regarded as a very curious addition. They contain the Bishop's private sentiments on a variety of

interesting topics; and in particular a censure of Berkeley's *Minute Philosopher*, which well deserves a place in our Review.

The Bishop having, with humour, described his hearing Dr. Delany preach at the King's Chapel, goes on thus "—— I wish both *he* and his brother Berkeley (who is truly the title of his own book) would keep their *minute philosophy* to themselves; or at least, would let religion alone, and not blend them into one inconsistent lump. They both seem to me to be well qualified to dress out a romance. Dean B. in particular, has beautiful imagery, and fine expression, and fruitful invention. But as to the native simplicity of religion, they are made to hurt it; and if they cannot be said to *corrupt* it, it is only because it is corrupted already to their hands. They do all they can to keep on the corruption; and I own, I think *Alcibiades* the most plain * attempt to bring obscurity and darkness into all science, as well as to make nonsense essential to religion, that this last age has produced. And I know very well that it was from such books, formed on such principles, exactly, that Dr. Clarke used to dread and foretell the total subversion of all knowledge, as well as of all religion;—of all that Sir Isaac Newton, Mr. Locke, he himself, and many others, had been endeavouring to bring into some reputation. I cannot indeed say that the veil is well made, or well spread. I think it may be very easily taken off, and the absurdities placed in a glaring light: as I have heard acknowledged in many instances, by the greatest admirers of those dialogues. I would not have you think that I put the two on an equal foot. But when I see even the best of the two flattered and caressed for those very wounds he has given to all that is most worthy of the study or regard of reasonable creatures, I cannot help making an ejaculation—To what purpose are all endeavours to make knowledge and religion plain and amiable—when a few pretty words, either without a meaning, or with a very bad one, shall, like a charm, dissolve and tear to pieces all the labours of the great——."

A similar opinion of the Berkleian philosophy is added to the foregoing, and is extracted from a letter written by a "certain Lord, who knew the world of books and men as well as any body, and who thus expresses himself to the Bishop:

"When I began this letter, I intended to write to you about nothing but Dean Berkeley's book; but have just found out that I have not said one word about it. I have been in the clouds with him these three last days; and think his reasoning very often literally like being there; it is something very ex-

* The word *plain* is somewhat unfortunately introduced in this sentence, as it here stands related to *obscurity* and *darkness*. But we must remember that the passage is in a private letter.

alted, and very unsubstantial; a sort of sublime fog, that looks bright, and makes one giddy. As to his essay upon vision, I suppose it is from my want of apprehension, and not his want of perspicuity,—but I positively understand it no more than if it were in *Syriac*. Pray tell me, if any one who was not prejudiced against him would not say, there was wit, spirit, and learning in the book: and any body who was not partial for him, would not allow that there was a great deal of sophistry, obscurity, and unfairness.”

How strangely have the learned world divided in their opinion of the merit of Berkeley's celebrated performance! Even in a religious view they have widely differed about it; for its admirers, at the time of its first publication, every where exclaimed, “how seasonably it made its appearance, to stop the general run of the age towards scepticism and infidelity; and that it would unquestionably be of singular use, if not to cure the infected, yet, at least, to hinder the contagion from spreading farther.”—In what degree this good end hath been answered, is, at this day, sufficiently apparent.

The pieces contained in the first volume of this edition of Bishop Hoadly's works, exclusive of the introductory papers, already noticed, are,

I. *Traits*, collected into a volume, in 1715.

II. *Traits* on Conformity to Church and State.

The nature and value of these numerous tracts being too well known to require any particular discussion of them here, we shall content ourselves with transcribing a general observation relating to them, and to the reception they met with in the world, as it stands in p. 700 of the first volume, *viz.* “That though the principles * maintained by my Lord of Bangor do appear to be the only ones upon which our reformation, or indeed any reformation, can be justifiable; tho' they evidently tend to vindicate Christianity from the objections that are unanswerable by those who contend for the contradictory principles, such as that it makes God a Being acting not by reason, or according to the fitness of things, but by arbitrary will and pleasure; making his creatures happiness or misery in the next world depend on the accidental circumstances of being born and educated in this or that society of men; giving them faculties in this world, which they must not use; and enduing them with reason and judgment for no other purpose but to try their faith in renouncing them. Though this and much more be true; yet the number of those who appear in public opposi-

* This refers particularly to the pieces published by the Bishop in the famous *Bangorian controversy*.

tion to him, increases : as fast as former ones are baffled, new ones of higher stations and greater dignity succeed ; while many, who are of the same sentiments with him, content themselves with being well-wishers to his cause ; and, except those who at first sided with him, few openly appear to his assistance."

The remark added by the writer of the letter from which the foregoing passage is taken, is worthy of particular notice, and is, perhaps, capable of some degree of application to the conduct of our spiritual Lords, of the present time :—" I cannot think standing *neuter* defensible when points of this weight are debating. I had almost said, it was a shame, that among so many Bishops, who are heartily friends to the common rights of mankind, and the liberties of Christians, not *one* should think himself obliged to share the pains and the resentment which a generous attempt to assert and secure them has brought upon my Lord of Bangor, from the patrons of slavery and ecclesiastical ambition."—

Vol. II. contains :

I. *Traacts* relating to the Measures of Submission to the Civil Magistrate.

II. *Traacts* written by Bishop Hoadly in the Bangorian Controversy, as it was afterwards called.

In the *third* volume we have, I. The Political Pieces. II. An Account of the Life and Writings of Dr. Clarke. III. The Practical Divinity. IV. The famous Letter to Clement Chevaliet, Esq; relating to the notable Forgery committed by Fournier, in order to defraud the Bishop of 8,800 l. Of this letter we gave an account in the 18th volume of our Review, to which we refer for farther particulars. It is an animated and spirited performance ; and was, if we mistake not, the last of his Lordship's public writings : It was published in 1757, about three years before his death. The writer of his life speaking of this long letter, which made a very large eighteen-penny pamphlet, justly says, " It was the astonishing performance of a Divine turned of *Eighty-one* ; and he received many compliments on that account, both by visits and letters, from several of the greatest lawyers of the age. Mr. Horace Walpole, of Strawberry Hill, humorously said, " The Bishop had not only got the better of his adversary [Fournier] but of his *old age*."

We cannot more properly conclude this article, than by an extract from Dr. Akenfide's Ode, addressed to the Bishop in 1754 :

O nurse of Freedom, ALBION say,
Thou tamer of despotic sway,
What man, among thy sons around,
Thou heir to glory hast thou found ?

What

What page, in all thy annals bright,
Hast thou with purer joy survey'd
Than that where Truth, by HOADLY's aid,
Shines through Imposture's solemn shade,
Through kingly and through sacerdotal night?

To him the TEACHER bless'd,
Who sent religion, from the palmy field
By *Jordan*, like the morn to cheer the West,
And lifted up the veil which heaven from earth concealed,
To HOADLY thus his mandate he address'd :
" Go thou, and rescue my dishonour'd law
" From hands rapacious, and from tongues impure ;
" Let not my peaceful name be made a lure
" Fell PERSECUTION's mortal snares to aid ;
" Let not my words be impious chains to draw
" The freeborn soul in more than brutal awe,
" To FAITH without assent, ALLEGIANCE unrepaid."

No cold or unperforming hand
Was arm'd by heaven with this command.
The world soon felt it ; and on high,
To WILLIAM's ear, with welcome joy
Did LOCKE among the blest unfold
The rising hope of HOADLY's name,
GODOLPHIN then confirm'd the fame ;
And SOMERS when from earth he came,
And generous STANHOPE the fair sequel told *.

Then drew the lawgivers around,
(Sires of the Grecian name renown'd)
And listening ask'd, and wondering knew,
What private force could thus subdue
The Vulgar and the Great combin'd ;
Could war with sacred FOLLY wage ;
Could a whole nation disengage
From the dread bonds of many an age
And to new habits mould the public mind,

For not a conqueror's sword
Nor the strong powers to civil founders known
Were his : but TRUTH by faithful search explor'd,
And special sense, like seed, in genial plenty sown.
Wherever it took root, the soul (restor'd
To freedom) freedom too for others sought.

* " Mr. Locke died in 1704, when Mr. Hoadly was beginning to distinguish himself in the cause of civil and religious liberty ; Lord Godolphin in 1712, when the doctrines of the Jacobite faction were chiefly favoured by those in power ; Lord Somers in 1716, amid the practices of the Nonjuring clergy against the Protestant establishment ; and Lord Stanhope in 1721, during the controversy with the lower house of convocation." Dr. AKENSIDE's note.

Not monkish craft the tyrant's claim divine,
 Not regal zeal the bigot's cruel shrine
 Could longer guard from REASON's warfare sage;
 Not the wild rabble to sedition wrought,
 Nor synods by the PAPAL genius taught,
 Nor ST. JOHN's spirit loose, nor Atterbury's rage.—

Publications on the Subject of LITERARY PROPERTY continued.

N^o 3*.

ART. VII. *The Pleadings of the Counsel before the House of Lords, in the great Cause concerning Literary Property; together with the Opinions of the learned Judges on the Common Law Right of Authors and Booksellers.* To which are added, the Speeches of the noble Lords who spoke for and against reverting the Decree of the Court of Chancery. 4to. 1s. Wilkin, &c. 1774.

N^o 4.

ART. VIII. *The Cases of the Appellants and Respondents in the Cause of Literary Property, before the House of Lords: Wherein the Decree of Lord Chancellor Apsley was reversed, 26 Feb. 1774. With the genuine Arguments of the Counsel, the Opinions of the Judges, and the Speeches of the Lords who distinguished themselves on that Occasion. With Notes, References, and Observations. By a Gentleman of the Inner Temple.* 4to. 2s. 6d. Bew, &c.

IT is much to be regretted, that the eloquence of the British senate should so often be exhibited before the Public in an imperfect and mutilated state, and that no regular provision is made for preserving accurate copies of debates and speeches on questions of general concern. The two publications now before us pretend to give the Public the *genuine* arguments of the Counsel, opinions of the Judges, and speeches of the Lords, on the late cause respecting Literary Property; but the former bears evident marks of having been compiled by some illiterate hand from news paper memorials; and the latter retracts in the preface the promises it makes in the title-page.

From the preface to the first article it appears, that the publisher is some printer, who is very angry that 'a few persons who call themselves booksellers, about the number of twenty-five, have kept the monopoly of books and copies in their hands, to the entire exclusion of all others, but more especially the printers, whom they have always held it a rule never to let become purchasers in copy:' it appears also, that the publisher is *no writer*, and therefore can himself have no immediate interest in the decision of the question concerning literary property. The following sentence fully makes good this charge:

'The bill now depending (if passed into a law) will, it is hoped, in justice to those who have made recent purchases, allow them a suf-

* Numbers One and Two were inserted in our last month's Review.
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sufficient time to indemnify themselves for the *bazard and expence* which must necessarily be given for the encouragement of authors: but those copies by which *so many fortunes* have been made in a long course of years, *with respect to the number of editions, and the numbers printed of those editions, will be matter of enquiry* worthy the attention of parliament.'

The 'Gentleman of the Inner Temple,' who is the Editor of *The Cases of the Appellants and Respondents, &c.* says:

'In reporting the arguments of the Counsel I have not scrupulously followed the style and method of the speaker: I hope, however, the Reader will do me the justice to believe, that the substance of what was delivered is faithfully reported, but oftentimes in my own words.—I do most humbly beg pardon of the Lords and the Judges for innumerable injuries I must have done them, as to language and argument. I did not take my notes in short hand; I watched the sense rather than the words, and therefore may often use some of my own: not being blessed with the quickest natural parts, I may have misapprehended topics and allusions; I may have made blunders in the sense by endeavouring to correct those of my pen: these are imperfections which diligence could not cure.'

How unfortunate is it for the Public, that opinions and debates of such consequence as those on the present question, should have no better channel of conveyance than the pen of a gentleman who has not taken the trouble to learn *short-hand*; who pretends to no more than to give the *substance* of what was delivered, watching the *sense* rather than the *words*; and who is very lizble to misrepresent the sense, *not being blessed with the quickest natural parts.*

Taking it for granted, however, that these publications give us the *substance* of the arguments made use of, on this occasion, and passing over *the Cases* of the Appellants and Respondents given at large in the second Article, as containing nothing of importance which is not resumed and insisted upon in the course of the debate, we proceed, according to our proposed plan, to take notice of whatever occurs in the arguments of the Counsel, the opinions of the Judges, or the speeches of the Lords, to cast new light upon the point in dispute.

The questions discussed, in the present cause, are, Whether the author of any literary composition, or his assigns, had the sole right of printing and publishing the same in perpetuity by common law?—Whether, supposing such a right, it be taken away or restrained by the statute of Queen Anne?—Whether an author has a property in his literary productions founded on natural principles of equity?—Whether the act of publication relinquishes this supposed right?—Whether mechanical inventions give the same claim to perpetual property as literary productions?—Whether, allowing the natural foundation of this property, it would be expedient for government to afford it a perpetual legal security?

Concerning the common-law right, Mr. Attorney-General THURLOW says,

'All the grants, charters, licences, and patents from the crown, prove specifically, that if there had been any inherent right of exclusively multiplying copies, such instances of exerting the royal prerogative would have been unnecessary: authors never conceived the notion of any property vesting in them, but what was given by statute, by patent, the licensing acts, the royal privilege, or in virtue of the institution of the Stationers Company.'

Mr. Baron EYRE, speaking of the injunctions of the Court of Chancery, says,

'Although this Court has frequently granted them, it has cautiously avoided giving any final adjudication upon the matter. An antecedent common-law right was never hinted at; nor do injunctions prove the Chancellor's opinion upon a matter of common-law right.'

Concerning crown copies he says, 'I know of no right the crown has at common law to print what are deemed crown copies; such exclusive right originating only from an exertion of the prerogative. Before the invention of printing, it was proper for the crown to have copies of the public acts taken from the parliamentary rolls to transmit to the sheriffs of the several counties, and printing being no more than an expeditious art of multiplying copies, the same power, and for pretty much the same ends, continues to be a part of the prerogative.'

Mr. Baron PERROT asserts, that 'an author sustains a loss, but no injury from another's printing his copy: to be injured a man must lose his right; that right must be founded in law; and where the law gives no remedy, an author can claim no right.'—Lord Chief Justice *De Grey* says, 'No traces of a claim upon common law are to be met with prior to the restoration: the few cases that happened before the licensing act were determined by the prerogative right of the crown. With respect to the injunctions from the Court of Chancery, most of those which were not founded upon the statute, were granted without giving the defendant a hearing: and can it be imagined that so many illustrious men, who presided in the Court of Chancery, would, without a single argument, have determined so important a question? from my own experience at the bar, I know that the successive Chancellors, and Masters of the Rolls have looked upon the case as undetermined.'

Lord CAMDEN says, 'The arguments for a common-law right are founded on patents, privileges, star-chamber decrees, and the by-laws of the Stationers Company, all of them the effects of the grossest tyranny and usurpation. The two sole titles by which a man secured his right, was the royal patent, and the licence of the Stationers Company: I challenge any man alive to shew me any other right or title. But what has this to do with the common law right, the right of a private man to print his works for ever, independent of the crown, the company, and all mankind? After prerogative security vanished, the booksellers came up to parliament in form of petitioners, to supplicate a statutory security.—With respect to the right of prerogative copies, Mr. YORKE put it on its true footing.

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Ought not the promulgation of your venerable codes of religion and of law to be intrusted to the executive power, that they may bear the highest marks of authenticity, and neither be impaired, or altered, or mutilated?—The injunction cases prove nothing; they are commonly obtained for the purpose of staying waste, and the prevention of irreparable damage; and they are granted though the right is not clear but doubtful. What then if a thousand injunctions had been granted, unless the Chancellor at the time he granted them had pronounced a solemn opinion that they were granted upon common law?

And where is the Chancellor who has declared *ex cathedra* that he had decided upon the common-law right? On the whole, I challenge any man to produce any adjudication, precedent, case, or any thing like legal authority on which this claim can be grounded?

On the other side of the question, Mr. DUNNING says, 'We must consider the times which we examine, and the nature of the property in question. In ages wherein civility had made but small progress, it would be absurd to look for litigations of a property so little valued and so seldom disputed. The want of precedents in such a case proves nothing against us; there are many unquestionable common-law rights for which no precedent can be found so far back as Richard II. The nature of the property shews at first sight, that it would be in vain to look far back for decisions in its favour, even supposing that from other circumstances the existence of it was unquestionable.'

Mr. Solicitor-General WEDDERBURN mentions the application of the printers in Prynne's time to suppress the patents for printing the Bible, on which case 'that celebrated lawyer declared that the most solid objection against the printers was, the inherent common-law right of an author to multiply copies. This, he observes, is one strong proof, that in the work of times the *jus naturale* respecting literary property was not forgot. He adds, licences in general prove not that common-law right did not exist, but were the universal setters of the press, at the times in which authors were obliged to obtain them.'—Mr. Justice *Willes* says, 'Copy-right does exist independent of patents, privileges, star-chamber decrees, on the statute of Queen Anne. Innumerable instances occur to prove this; but more particularly the case of *Tillotson's Sermons*, for the copy right of which the Archbishop's family received 2500 l. after the expiration of the licensing act, and previous to the act of Queen Anne.'

For other arguments in support of the common-law right we must refer to Sir James Burrow's account of the opinions of the Judges, and particularly to what Judge BLACKSTONE has observed concerning the argument drawn from the injunctions of Chancery, and to Lord MANSFIELD's argument from the acknowledged right which an author has in common law to his own work till it be published.

On the SECOND QUESTION, respecting the statute of Queen Anne, Sir JOHN DALRYMPLE attempts to shew the absurdity of the booksellers applying for an act, vesting in them a pro-

perty for fourteen years, which they pretend to have derived from common law for perpetuity.

‘Can it be supposed, says he, that men any ways clear in their perpetual right, would apply for a fresh right for fourteen years only? Had they been certain of the common-law right, they would have petitioned against the act.’ He then recites a fictitious act, to shew the absurdity of an act ‘to convert a perpetuity into a limited term; and infers from thence that they had no common law right.’—Mr. Baron *Perrot* declares, ‘that no metaphysical subtlety can give any other sense to the words “for the encouragement of learning, and for vesting a right in authors,” in the title of the act, than a creation of a property—that the words *and no longer*, are clear and conclusive against perpetuity, and that after these words it is absurd to construe any saving clause in such a manner as to destroy the substantial meaning of the enacting part of the statute.’—The Bishop of Carlisle says, concerning the saving clause, that ‘by the words—“any right that the universities or any persons have, or claim to have,”—means, any right which the universities, or any persons holding in or under the universities, or claiming any privilege of the same kind, and on the same ground, that is, some positive one by special licence, patent, statute, or charter; and that if this proviso were taken in so lax and indeterminate a sense as to include any other persons, setting up any claim on other grounds, it would admit every body, and reduce the restrictive clauses to a mere nullity.’

Mr. Justice *WILLES*, on the other hand, says, ‘The statute of Queen *Anne* conveys to my mind no idea of the legislature’s entertaining an opinion that there was no common-law right: the preamble contradicts this in the fullest manner, by speaking of certain printers and booksellers having *taken the liberty of printing, &c.* and the universality of the saving clause convinces me, that the right at common law is left untouched by it.’ Mr. Justice *Aston* says, ‘The statute of Queen *Anne* is no more than a temporary security given to the author, enabling him to recover penalties, and bring any matter of complaint to a more certain issue than by an action at common law.’ And Lord Chief Baron *Smythe* considers this act as a compromise ‘between authors and booksellers contending for a perpetuity, and those who deny them any statute right. The word *secure*, which occurs in the enacting clause, plainly implies some right pre-existing, and the word *purchaser* presupposes a right to sell.’

On the natural foundation of Literary Property (the third question) Mr. Attorney-General *THURLOW* ridicules the notion of a property in ideas; Mr. Baron *EYRE* deems it contrary to the principles of natural justice that the thinking faculty, which is common to all, should be subject to exclusive appropriation; and Lord *CAMDEN*, in order to shew that literary property is incapable of being ascertained, says,

‘Where does this fanciful property begin, or end, or continue? What says the common law about incorporeal ideas, and where does it prescribe a remedy for the recovery of them? I see nothing about the matter in all my books. Nor were I to admit ideas to be ever
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so distinguishable, should I therefore infer that they must be matters of private property, and objects of the common law. But granting this general position, is this property descendible, transferable, or assignable? When published, can the purchaser lend his book to his friend? Can he let it out for hire? Can he enter it in a literary club? Does the property lie in the sentiments, the language and style, or the paper? These questions show how the argument counteracts itself, and the subject shifts.'

To all this declamation, and to all that hath been objected on this view of the subject, Lord MONROD (see the Decision of the Court of Session in our Review for August, Art. II.) hath suggested a full and satisfactory reply. The right contended for, is not a property in ideas, but *the sole liberty of printing or reprinting a book*. This right or liberty is granted by statute for a time, and therefore may be granted for perpetuity. It is true, in a certain sense, that 'science and learning are in their nature *publici juris*, and ought to be as free and general as air and water; and that those sublime spirits who share that ray of divinity which we call genius, ought not to be niggards to the world, or hoard up for themselves the common stock.' But it is also true; that an author hath as much right as another man to the fruits of his labour, and that the Public can have no right to claim the works of his genius as a part of the common stock, unless they give him what he accepts as a full equivalent for his property.

Concerning the next question, Whether an author, by publication, relinquishes the sole rights of printing and reprinting his works? Mr. BACON PERROT says,

'The argument, that when a book is published and sold, there is an implied contract between the author and purchaser, cannot be maintained. The purchaser buys the paper and print, the corporeal part of his purchase, and he buys a right to use the ideas, the incorporeal part of it.'—'In all other cases of purchase (says Lord Chief Justice De Grey) payment transfers the whole and absolute property to the buyer; there is no instance where a legal right is otherwise transferred by sale, or an example of such a speculative right remaining in the seller; it is a new and metaphysical refinement upon the law.'

The proper answer to this is what Mr. WEDDERBURN urges, 'That authors, both from principles of natural justice and the interest of society, have the best right to the profits accruing from a publication of their own ideas; and that it is absurd to imagine that either a sale, a loan, or a gift of a book, carries with it an implied right of multiplying copies: so much paper and print is sold, lent, or given; and an unlimited perusal is warranted from such sale, loan, or gift; but it cannot be conceived that when five shillings is paid for a book, the seller means to transfer a right of gaining one hundred pounds: every man must feel the contrary, and confess the absurdity of such an argument.'

Mr. DUNNING observes to the same purpose, that 'it is most extraordinary to admit an author hath a property originally in his composition, and that the first moment he exercises his dominion over that property, and endeavours to raise profit from it, he loses it.'

With respect to *mechanical inventions*, Mr. Baron EYRE considers a book as precisely upon the same footing with them, both being the means of conveying ideas; and yet, says he, 'every mechanical invention is common, while a book is contended to be the object of exclusive property: so that Mr. *Harrison*, after constructing a time-piece, at the expence of fifty years labour, hath no method of securing an exclusive property in that invention, unless by a grant from the state; but if he was in a few hours to write a pamphlet, describing the properties, the utility, and construction of his time-piece, in such pamphlet he would have a right secured by common law, though the pamphlet contained exactly the same ideas in paper that the time-piece did in clock work machinery.'

In reply to this objection Mr. WEDDERBURN observes, 'The case alluded to is not in point. The first sheet of an impression in a manner subjects an author to the expences of a whole edition; whereas the maker of an orrery is at no farther trouble and charge than are required in making one orrery, and when he has sold that one he is paid for his labour, and reaps the profit of his invention; whereas the author cannot be repaid, much less benefited, till many copies are sold.' Lord Chief Baron SMYTHE remarks, that 'when a person makes a machine, from another, it is in a degree an original work, and belongs to himself; but in multiplying an author's copy, his name, as well as his ideas are stolen, and it is passed upon the world as the work of the original author.'

The last question, concerning the EXPEDIENCY of granting a legal perpetuity to literary property, has given occasion to much declamation, and many assertions. Sir JOHN DALRYMPLE says, 'it would encourage a spirit of writing for money, which is a disgrace to the writer and to this very age. Why should not honour and reputation be powerful inducements enough for authors, without that mean one of reward.' He also urges that a right to publish includes a right to suppress: and Lord CAMDEN, to the same purpose, says,

'Glory is the reward of science, and those who deserve it, scorn all meaner views. It was not for gain that *Bacon*, *Newton*, *Milton*, *Locke*, instructed and delighted the world: it would be unworthy such men to traffic with a *dirty bookseller* for so much a sheet of letter-press. Some authors are as careless about profit, as others are rapacious of it: and what a situation would the public be in, with regard to literature, if there were no means of compelling a second impression of a useful work, till a wife or children are to be provided for by the sale. All our learning would be locked up in the hands of the *Tonsens* and *Limtots* of the age, who would set what price upon it their avarice chose to demand.'

To the former argument Lord LYTTELTON has well replied, 'that authors are not to be denied a free participation of the common

mon rights of mankind: and their *property* is surely as sacred, and as deserving of protection, as that of any other subjects.*

The hazard of authors suppressing their works is small, while the Public has so good an hold upon them, as their own desire of gain, and that of their booksellers: and the same principle will always operate to prevent them from putting such exorbitant prices upon their works as to discourage the sale of them.

Much more might be offered on these heads; but we shall have occasion to resume the arguments drawn from *expediency* in some future Articles; and shall therefore, for the present, only remark, in general, with respect to the publication now before us, that those who judge of the state of modern eloquence by these specimens, will, we apprehend, entertain no very exalted idea of it; and that, for our part, we cannot observe, without a mixture of surprise and regret, so little clearness of reasoning and precision of language, in the arguments of the Counsel, the opinions of the Judges, and the speeches of the Lords, on the important question of *Literary Property*. If publishers who claim perpetuity *deserve severe animadversion**, certainly blundering editors, who give the Public such unfavourable and unjust ideas of the present state of British eloquence, deserve it much more.

* See the *Cases*, &c. page 42.

E.

Nº 5.

ART. IX. *An Argument in Defence of Literary Property.* By Francis Hargrave, Esq. 8vo. 1s. 6d. Otridge. 1774.

WRITERS who either are not capable, or do not choose to give themselves the trouble of thinking closely, are apt to complain that subjects are exhausted, and to blame their stars that they did not live at an earlier period, when they should not have been obliged to have trodden a beaten track, and repeat what others have said again and again before them. But the complaint is nothing better than the refuge of indolence or duffiness. A writer of true genius, who will give full scope to his own abilities, and think as well as read, will always be able to strike out something new on every subject which he takes in hand.

Of this we have some instances in the publications concerning literary property, which have appeared since the repeated discussion of the subject, in the Court of King's Bench, before the Lords of Session, and in the British House of Peers. Mr. Hargrave's ingenious argument, in particular, is not only written with great clearness of thought and expression, but enters into a full investigation of several parts of the subject, and suggests some new and important ideas, which merit attention.

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Concerning the practicability of ascertaining the right of literary property, he says :

‘ I might urge that facts are conceded sufficient to render the discussion of this point wholly unnecessary ; that it has been the practice to appropriate the right of printing books in all countries, ever since the invention of printing ; that it subsists in some form in every part of Europe ; that in foreign countries it is enjoyed under grants of privileges from the sovereign ; that in our own country it is admitted to be legally exercised in perpetuity by the crown and its grantees over particular books ; and that even the legislature has protected such a right over books in general for a term of years and has repeatedly called it a property, and those in whom it is vested, proprietors. These facts, however inconsistent they may seem, and really are, with the argument against the practicability of asserting the claim of literary property, cannot be denied ; but this is not the proper place for urging them. I shall therefore for the present waive the authority of examples, and shall reason wholly from the nature of the subject in which the property is claimed.

‘ The subject of the property is a written composition ; and that one written composition may be distinguished from another is a truth too evident to be much argued upon. Every man has a mode of combining and expressing his ideas peculiar to himself. The same doctrines, the same opinions, never come from two persons, or even from the same person at different times, clothed wholly in the same language. A strong resemblance of style, of sentiment, of plan and disposition, will be frequently found ; but there is such an infinite variety in the modes of thinking and writing, as well in the extent and connection of ideas, as in the use and arrangement of words, that a literary work really original, like the human face, will always have some singularities, some lines, some features, to characterize it, and to fix and establish its identity ; and to assert the contrary with respect to either, would be justly deemed equally opposite to reason and universal experience. Besides, though it should be allowable to suppose that there may be cases, in which, on a comparison of two literary productions, no such distinction could be made between them, as in a competition for originality to decide whether both were really original, or which was the original and which the copy ; still the observation of the possibility of distinguishing would hold in all other instances, and the argument in its application to them would still have the same force.

‘ But it is objected, that only corporeal things can be the objects of property ; and that every species of incorporeal property has respect to, and must have, a corporeal substance for its support. To which the plain answer is, That whatever is susceptible of an exclusive enjoyment, may be property ; and that rights may arise, which, though quite unconnected with any thing corporeal, may be confined in the exercise to certain persons, and be as capable of a separate enjoyment, and of modes of alienation and transmission, as any species of corporeal substance. Even the right in question, if it should be admitted to be so destitute of any corporeal substance for its foundation as has been represented, will of itself be a sufficient
proof

proof of the fallacy of making corporeal things, or rights in them, the sole objects of property, and may be fairly proposed as an instance to the contrary; at least until the practicability of appropriating the printing of a book can be disproved, which I conceive to be impossible. How the exclusive right of printing any particular book may originate; what may give a proper title to the sole exercise of such a right, whether authorship, or any other cause, is not here of the least importance; because if springing from any source, the right may be well appropriated, the argument of impracticability will fall to the ground, and consequently the objection derived from the supposed want of something corporeal to uphold and sustain the right.'

On the question whether publication destroys an author's exclusive property in his work, Mr. Hargrave says—

'It is asked, how an author, after publishing his work, can confine it to himself, and exclude the world from participating of the sentiments it contains? This objection depends on the supposition, that the exclusive right claimed for an author is to the ideas and knowledge communicated in a literary composition. An attempt to appropriate to the author and his assigns, the perpetual use of the ideas contained in a written composition, might well be deemed so absurd and impracticable, as to deserve to be treated in a court of justice with equal contempt and indignation; and it would be a disgrace to argue in favour of such a claim. But the claim of literary property is not of this ridiculous and unreasonable kind; and to represent it as such, however it may serve the purposes of declamation, or of wit and humour, is a fallacy too gross to be successfully disguised. What the author claims, is merely to have the sole right of printing his own works. As to the ideas conveyed, every author, when he publishes necessarily gives the full use of them to the world at large. To communicate and sell knowledge to the Public, and at the same moment to stipulate that none but the author or his bookseller shall make use of it, is an idea, which Avarice herself has not yet suggested. But imputing this absurdity to the claim of literary property, is mere imagination; and so must be deemed, until it can be demonstrated that the printing a book cannot be appropriated, without at the same time appropriating the use of the knowledge contained in it; or in other words, that the use of the ideas communicated by an author cannot be common to all, unless the right of printing his works is common also. If the impossibility of proving such a proposition is not self-evident, I am sure, that there is not any argument I am furnished with, which would avail to evince the contrary.'

Concerning the expediency of confining the right of printing particular books to certain persons, he says;

'It is apprehended by many, that if there was not any such thing as property in the printing of books, the art of printing would be more beneficial to the Public in general, as well as to those who practise the art, or are connected with it, in particular. But the truth is, that the opinion, however popular it may be, is without the least foundation. How would making the right of printing every book

book common be advantageous to those concerned in printing or manufacturing books, or in bookselling? Every impression of a work is attended with such great expences, that nothing less than securing the sale of a large number of copies within a certain time, can bring back the money expended, with a reasonable allowance for interest and profit. But is this to be effected, if immediately after the impression of a book by one man, all others are to be left at liberty to make and vend impressions of the same work? A second, by printing with an inferior type, on an inferior paper, is enabled to undersell the printer of the first impression, and defeats him of the benefit of it, either by preventing the sale of it within due time, or perhaps by totally stopping it. The second printer is exposed to the same kind of hostility; and a third person, by printing in a manner still worse, still more inferior, ruins the second; a fourth the third; and so on it would be in progression, till experience of the disadvantages of a rivalry so general would convince all concerned, mediately or immediately, in the trade of printing, that it must be ruinous to carry it on, without an appropriation of copies to secure a reasonable profit on the sale of each impression.

‘ Having thus explained the disadvantages, which would accrue to those concerned in printing, if copies were common, I will now ask, how the making them so could produce the least benefit to the Public in general? Would lessening, or rather annihilating, the profits of printing, tend to encourage persons to be adventurers in the trade of printing? Would it make books cheaper? So long indeed as the least legal idea of property in copies remains, most persons will probably hold it both dishonourable and unsafe to pirate editions; and so long only can the few, who now distinguish themselves by trafficking in that way, afford to undersell the real proprietors. Such persons at present enjoy all the fruits of a concurrent property without paying any price for it; and therefore it is not to be wondered at, that they should undersell those who have paid a full and valuable consideration for the purchase of their copies. But if the right of printing books should once be declared common by a judicial opinion; the advantage, which enables particular persons to undersell those who claim the property, would cease; pirating would then become general; and perhaps those, who now practise it, would themselves be sacrifices to their own success in the cause they support. Whilst the question of literary property is in a suspended state, they have the harvest to themselves; but if they should gain their cause, like other Samsons, they would be crushed by the fall of the building they are pulling down.’

On the objection arising from the supposed resemblance between the case of an inventor of a machine, and that of the author of a book, he says;

‘ In my opinion, the principal distinction is, that in one case the claim really is to an appropriation of ideas; but in the other, the claim leaves the use of the ideas common to the whole world.’

This remark alone is abundantly sufficient to obviate every objection that has been urged from this quarter. The granting to an inventor the exclusive privilege of making a machine would

would be appropriating to him the use of an idea : but the enjoyment of the exclusive right of printing does not imply any appropriation of ideas, but leaves knowledge as common as if this right was not appropriated.

From these extracts, the merit of this publication will be sufficiently apparent, without any laboured encomium. **E.**

ART. X. *The Apology of Benjamin Ben Mordecai to his Friends for embracing Christianity*; in several Letters to Elisha Levi, Merchant, of Amsterdam: Letters V. VI. and VII. 4to. 6s. sewed. Wilkie. 1774.

THERE are few converts that seem to be so well instructed in the knowledge of christianity, both as to its doctrines and evidence, as *Ben Mordecai*. His *Mercantile* friend, we are persuaded, will be ready to allow, that he has much to say in his own defence, for having renounced his old profession; and, unless his native prejudices and attachments are peculiarly strong, *Mr. Levi* will very soon follow his example.

The friends of rational and scriptural christianity in general are much indebted to the labours of this excellent advocate in their cause; and, after perusing this series of letters with the attention and candour which they deserve, they will join us in opinion, that, whatever may be the issue with respect to *Mr. Levi* and his brethren of the circumcision, they cannot fail to serve the most useful purposes in establishing the truth and explaining the genuine doctrines of revelation.

The ingenious Author has taken great pains to remove those prejudices that arise from a misinterpretation of the sacred writings; and, by vindicating *revealed religion* from those corruptions which have obscured its glory, and furnished its adversaries with their main objections against it, prepared the way for an impartial examination of its evidence, truth, and importance.

We are happy to find, that the cause of the petitioning clergy, with whom our best wishes are embarked, derives credit from the concurrence of this respectable Writer, who has made the subjects immediately connected with his profession his peculiar study, and who deduces his system of religion, not from creeds and articles, whenever fabricated or by whomsoever imposed, but from an attentive and impartial perusal of the sacred Scriptures. It cannot but give concern to the friends of truth and humanity, that minds so liberal and enlarged should, in any measure, be confined and bowed down by restraints and shackles of human invention.

Our Author's motto to the 5th letter, extracted from the preface to *Dr. Sykes's Essay on the truth of the christian religion*, is amply verified in his successive publications: 'It has always been my desire, to see religion treated as a *rational* thing; free from

from all absurdity and folly.—The religion of *Nature* is capable of the strictest evidence, and therefore *that* is never to be deviated from, or given up. The religion of *Christ*, as it lies in the *New Testament*, is perfectly agreeable to, and consistent with, what *natural* religion teacheth; and so it will be always found by them that examine into its truth with sincerity.

The *fifth* letter is introduced with an explication of *three* criteria, by which the truth of christianity is to be examined. A revelation from God must be agreeable to the nature and condition of those beings, for whose direction and benefit it is communicated; whence it follows, 'That, if, upon a strict and impartial examination into the evidence in proof of a revelation from God, our understanding is not convinced, there can be no *merit* in believing it; for the *merit* of believing consists in opening our hearts to evidence, and then determining as our understanding directs. In like manner, if our understanding, after the best inquiry, is not able to direct us, what revelation comes from God, and what does not, there can be no more *merit* in receiving a *true* revelation than a *false* one: it depends entirely upon chance: and if in such a situation we should reject the truth, and espouse the error, it would not be our fault, but our misfortune; and we should deserve the pity and compassion, but by no means the resentment of those who should be acquainted with the importance of the truths we had rejected, and the ill consequence of the errors we had espoused. But to apply force and violence, or any other means in such cases, except evidence and reason, to convince the understanding, is as inconsistent with the nature of man, as it is absurd and ridiculous to think of forming axioms out of halters, or syllogisms out of chains and gibbets.'

A divine revelation must likewise be agreeable to the nature, attributes, and moral character of God; 'for, as nothing can become our duty, which it is contrary to the nature of *man* to perform, so neither can any thing become our duty, which is contrary to the nature and attributes of *God* to require.' The chief of these, at least so far as they are immediately concerned in the moral government of mankind, are the divine justice and goodness; on each of which our Author has made several pertinent and judicious remarks. The third criterion, by which the truth of christianity is investigated *a priori*, is its consistency with the Old Testament history; and this leads to an illustration of the Scripture doctrine, concerning the *fall* of man, and his recovery from the ill effects of it by a *mediatorial redemption*.

With respect to the history of the fall, our Author observes, that, whether it be literal or allegorical, the doctrine conveyed by it, as far as it relates to our conduct in life, and our future happiness, is much the same in either case. There is another question,

question, which has created needless contention on this subject, viz. 'Whether man was created immortal, and sin produced mortality, and *Christ* restores that immortality which *Adam* lost: or whether *Adam* was created mortal; and *Christ* confers upon us an immortality, which *Adam* failed of gaining by not performing the conditions, upon which it was offered him. It is sufficient for the explanation of the *christian* scheme to observe, that God promised life to *Adam* upon his obedience; and consequently, whether he was at first naturally immortal or not, he could not cease to live, while he continued obedient; and on the other hand, whether he was naturally immortal or not, he would certainly die if he was disobedient; and in either case, it may be said, that death entered into the world by sin, and that by man came death; whether it was a positive infliction of punishment, or merely the consequence of withdrawing the particular providence by which he was preserved.

'However, it is certain, that the Scriptures never give us the least hint of *Adam's* natural immortality; but through the whole history consider his existence to be dependent on the tree of life.'—

In considering the effects of the first apostacy, our Author observes, 'there are many, who, in order to account for the present weakness and wickedness of mankind, imagine, that upon the fall of *Adam*, the human faculties were depraved, either naturally, by some taint derived from him, or by some act of God. But the Scriptures say no such thing; and we want no such hypothesis to account for them; because the very same reason or cause, be it what it will, which accounts for the sin of the *first* man, who came pure out of the hands of the Creator, will account for the sins of *all* men ever since: and to suppose that God would deprave the will, or weaken the understanding of man, merely as a punishment for what they could not help, is a most unworthy imputation on the divine goodness; and it is no less so upon his wisdom, as if he were capable of contradiction and inconsistency. For, if he designed to give them eternal life, why did he make them less capable of gaining it? And if he did not design it, why did he send them a Saviour? This notion was first invented, to shew the certainty of eternal damnation to all the posterity of *Adam*, if *Christ* had not died; for as much as by this taint or corruption of nature, it was rendered impossible for them to do things well pleasing to God. But this argument proves *too much*, and therefore concludes *nothing*. For, the less capable a man is of perfection, the less will be required of him; and if it were impossible for him to do things well pleasing to God, it would cease to be his duty.

'Upon this mistake the generality of christians have built another equally inconsistent with their own Scriptures; that,

upon account of this depravation of the will and natural powers of man at the fall, a Mediator was at first introduced, as a kind of supplement to the original scheme, which was interrupted by Adam's sin. But this is not true. For it was the original design of God before the foundation of the world, to bring mankind to happiness, by the same person whom he has since constituted a Prince and a Saviour : having appointed him from the beginning, according to the different circumstances of the world, and under the different characters of the *Angel* of the *Covenant* and the *Messiah*, to minister to the will of the father in all things relative to the salvation of man ; and to do every thing that was necessary according to his will, *pro re natâ*, to bring down upon them those blessings, for which they were created and designed.'

But the principal object of consideration is the method of our redemption from a state of sin and death : '*Grotius, Stillingfleet*, and other learned men, have defended the two following propositions, as the fundamental doctrines of christianity, both which are contrary to the Old Testament, and absolutely false. First, they assert, that there is a necessity of God's vindicating his honour to the world, upon the breach of his laws ; if not by the suffering of the offenders themselves, yet by the suffering of the son of God as a sacrifice for the expiation of sin, by undergoing the punishment of our iniquities, which appears to me to be the same thing as to assert, that God is not able to forgive sins, *δυσχερὰ*, freely.

' Secondly, That a person notwithstanding his innocency may oblige himself by an act of his own will, to undergo that punishment which *otherwise* he did not deserve ; which punishment in that case, will be just and agreeable to reason.' The first of these principles is examined in the sequel of this letter, and the second is the subject of the seventh letter.

' Having done (says the Author) with the unscriptural opinion of the *christians*, who teach that God has not the power to forgive sins freely ; or without the *punishment* of the sinner, or of a mediator in his stead, I am immediately called upon, on the other hand, to answer an objection of the Deists, that God cannot forgive sins by, or for the sake, or at the intercession of a mediator, which is no less opposite to the christian doctrine. Mr. *Chubb* is so extravagantly sanguine upon this subject, that he tells us, ' If the Apostles themselves preached any such doctrine, they were mistaken, and even a miraculous confirmation of it would not make it credible.' And indeed as he understands it, he may bid defiance to whom he pleases ; for he entirely mistakes the sense of the doctrine revealed, and it is impossible that the Apostles should have understood it, in such a sense as he does.'

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Our Author proceeds to enquire what is the Scripture sense of the phrase (*for the sake of*) and how it is generally received in common language; 'when it is said, that a person does a benefit, or forgives an injury, upon the *intercession*, or for the *sake of another*, it is never (*meant*) that such intercession made the person applied to, either benevolent or placable; nor can it be intended to depreciate his natural disposition to forgiveness, or to exclude any *other* motives and considerations, which might persuade to that particular act of benevolence; but it barely means that it was a motive to it. And one would imagine, that a person well inclined to revelation, would rather have explained these words, in any manner they are possibly capable of, than in a sense so big with absurdity and contradiction; for it is equally absurd and antichristian and antitheistical, to say, that any combination of circumstances can make God merciful or placable, as to say, that they can make him just and good and true. The attributes of God are eternal and unchangeable, and are not to be affected by the conduct of *any* being; but his providential acts *may be*, and certainly *are*, affected by the virtues and vices of his creatures: and if they were not so affected, he could not be a moral Governor, by the exercise of a judicial Providence. Repentance is a *cause* or *motive* to forgiveness, but it does not *make* God placable or merciful!'

After all it is remarked, 'That there is no expression in the Greek Testament, which necessarily signifies, that our sins are forgiven us for Christ's sake.' The Author largely explains and vindicates the use and efficacy of the *intercession of Christ*, against the objections of Mr. Chubb and other Deists.

'Thus we see (says the Author at the close of his fifth letter) how the mediatorial scheme of salvation, as far as it has hitherto been considered, may be explained, agreeably to the divine attributes, the nature of man, and the ancient Scriptures given to our fathers; and the fundamental doctrine of christianity freed from those difficulties, with which it has been loaded both by its friends and enemies; viz. that Almighty God has an absolute right either to forgive sins, as an all-powerful benefactor, for his own sake and for his mercy's sake; or for the sake of a mediator, and at his intercession; as he blessed *Israel* for the sake of *Abraham* and *David*; and forgave the sins of *Abimelech* and the friends of *Job*, upon the intercession and for the sake of *Abraham* and *Job*, in order to manifest how much the fervent prayer of a righteous man prevails with *him*, as the patron of righteousness and judge of all the world. And we have no reason to imagine, that God would have given forgiveness and eternal life to penitent sinners, in any other way; because we cannot see how these blessings could have been given in so safe and wise a manner; or how the tremendous character of God,

as our moral governor and judge, could be so effectually preserved by the punishment of the penitent sinners, as by rewarding the merits of *Christ* with these God-like powers, which were necessary to constitute him a Prince and a Saviour.

The design of the 6th letter is to shew, that the christian scheme, founded on the principles already established, is a regular, consistent and rational plan of divine oeconomy, from the beginning to the end of the world; and for this purpose, our Author undertakes to prove the three following propositions.

1. 'That the original design of God from the beginning was, to bring all good men to salvation; that is, to eternal life and happiness, by his son *Jesus Christ*: and the first cause and mover in this gracious design, was the free grace and love of God.

2. 'That the method in which this salvation hath been carried on through all dispensations from the beginning, hath been conducted by the ministration of *Jesus Christ*, under different names and characters; either immediately in person, or by his angels or angels.

3. 'That the efficient cause or means, by which the salvation of man will be completed, will be the exercise of those God-like powers of raising the dead, forgiving sin, and giving eternal life; which were conferred on *Jesus Christ* by the Father, in reward of his humiliation, sufferings, and death.'

The seventh letter contains a collection of dissertations on various subjects; the opinions of several very respectable writers on the nature and end of the sufferings of *Christ* are particularly examined: and, the Author having exploded the notion both of *imputed* sin and of *imputed* righteousness, inquires in what sense *Christ* died for us, and what is to be understood by the terms *ransom* and *sacrifice*, whereby he is described in the New Testament. He then digresses into a comparison of the sacrifice of *Christ* with the *Mosaic* sacrifices; and into other incidental inquiries, connected with his main object. He concludes with stating and obviating the principal objections of the Deists; with evincing the probability of a divine revelation, for the purposes already assigned; and with an elaborate proof of the *fact* deduced from prophecy and miracles, that such a revelation has been actually granted.

In a postscript to this letter, our Author has examined Mr. *Hume's* notion of *miracles*; and he has clearly shewn, that all the specious reasoning of this sceptical Writer, founded on an erroneous definition, and pointed against a species of miracles which are no where recorded in Scripture, is foreign to the purpose: 'for though constant experience should assure us (as Mr. *Hume* expresses it) that the laws of nature are firm and unalterable (as they certainly are) yet there would arise from
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thence no proof against miracles, because a miracle is no violation of them.

But we must close this article with recommending the perusal of these several letters at large, to those who desire farther satisfaction on the interesting subjects discussed in them.

ART. XI. PHILOSOPHICAL TRANSACTIONS, Vol. LXIII. Part 2.
4to. 7 s. 6 d. Davis. 1774.

PAPERS relating to ELECTRICITY.

Article 39. *Of the Electric Property of the Torpedo.* In a Letter from John Walth, Esq; F. R. S. to Benjamin Franklin, LL. D. F. R. S. &c. &c.

Article 40. *Anatomical Observations on the Torpedo.* By John Hunter, F. R. S.

THE curious and well authenticated facts and observations contained in these two papers, induce us to place them in the front of the present article, and to bestow upon them a more particular degree of consideration.

The electric fluid is now found to act so important and multifarious a part in the drama of the universe, as almost to justify the very whimsies of those who have had immediate recourse to it for the solution of every physical difficulty. But though some philosophers have undoubtedly been too liberal in recurring to it as the cause of every phenomenon that they could not otherwise account for; others, it now seems, have been too sparing and cautious in questioning its presence and agency, in certain phenomena which appeared to them to be repugnant to the known laws, by which the electric matter had hitherto been observed to be regulated. In this last class of circumspect, but probably mistaken, reasoners, we include ourselves; and voluntarily take this opportunity of atoning for our error, by reminding our Readers of it, and acknowledging it.

In our Review of Dr. Priestley's History of Electricity *, after observing that the Author had wholly omitted, in that copious work, to take notice of the *supposed* electrical properties of the *torpedo*, *gymnotus*, or *anguille tremblante*, we closed a short abstract which we gave of the uncircumstantial, and, to us, unsatisfactory accounts that had been received from Surinam concerning it, by expressing our incredulity with regard to its electric qualities; founding our opinion on some of the circumstances attending the shock given by this fish, which to us appeared to be incompatible with the principles of electricity.—But in philosophical as well as in other matters, it seems, *la vérité n'est pas toujours du côté de la vraisemblance*.—Truth and probability do not constantly go together.

* In our 37th volume, December 1767, page 453.

The experiments related in the first of these articles were made partly at the isle of Ré, and partly at Rochelle, in the presence of the members of the Royal Academy of Sciences at that place. They were conducted in a scientific manner, and properly diversified, with a particular view to discover the identity or diversity of the *electric* and *torpedinal* concussions. The result of the Author's experiments seems pretty satisfactorily to establish the torpedo in the rank of an electrician, furnished with a power over the electric matter; by means of which he can, without any foreign machinery, and almost in an instantaneous manner, collect, condense, and at his will dispense it to neighbouring bodies, through any of those substances that are known to be conductors of the electric fluid.

The identity of the concussions given in the common electrical experiments, and by the torpedo, seems to be fully ascertained by the following facts and observations, which we shall collect from different parts of this article. To render our account intelligible, we shall premise that the torpedo is a flat fish; and that from Mr. Hunter's accurate anatomical description of it, accompanied with two excellent drawings, it appears that the very conspicuous organs, by which it undoubtedly exerts its singular powers, consist of a congeries of cylinders, or rather hexagonal columns, placed close and parallel to each other, and extending from the breast, on both sides, perpendicularly upwards, to the back of the animal; supposing it to lie on its breast, or in a horizontal position.

It had before been observed that the sensation attending the action of the torpedo was perfectly similar to that which accompanied the concussion produced on the discharge of the Leyden vial. In order to receive a shock from the torpedo, it is now likewise found to be requisite, that a metallic or other proper line of communication should be formed, between the breast and the back of the animal, or between the opposite surfaces of, what are here called, the *electric organs*; in the same manner, and formed of the same conducting materials, that are necessary to convey the electric shock, on forming a circuit between the inside and outside surfaces of the *Leyden vial*. We shall illustrate this similarity by an example.

One extremity of an insulated wire, 13 feet long, being in contact with the *breast* of the fish, lying on a table, the other end was immersed in a basin of water, into which a person put a finger of one hand, while he plunged a finger of the other hand into some water contained in another basin. Four, and sometimes seven, more persons extended the line, not by joining hands, but by dipping a finger of each hand into a basin of water placed between each of them. In the last basin, one extremity of another wire, 13 feet long, was immersed, while

its other end was laid hold of by Mr. Walfh, and brought in contact with the *back* of the torpedo. All the eight, who were in the line, felt commotions similar to that given by the Leyden vial; while Mr. Walfh, who only presented the wire, and was not *within* the circuit; was not affected.

Thus it is evident, that the action of the torpedo is communicated through metals and water, or, in general, through the same *media* that transmit the electrical concussion. It follows likewise that the upper and under parts of the animal, like the upper and under surfaces of an electrified plate of glass, are in *different states*: for a person who touches only the upper or the under surfaces of the *electric organs* will not receive the *torpedinal concussion*. Further, those substances that will not conduct the electric matter, as glass, sealing wax, &c. were found equally to intercept the action of the torpedo.

This action evidently depends on the will of the animal, who however scarce exhibits any other sensible motion or effort at the time of exerting it, than a depression or winking of his eyes. This motion is observed likewise to accompany his *fruitless* attempts to transmit a shock through *non-conductors*. The stock of electrical or other matter which the torpedo possesses, appears to be very considerable. A torpedo, when insulated, has given to Mr. Walfh, insulated likewise, no less than 50 shocks in the space of a minute and a half.

We have hitherto recited only some of the operations of the torpedo that are performed when he is in *air*. When a large fish, very liberal of his shocks, was held in *water*, with one hand on his breast, and another on his back, he gave the operator shocks of the same kind as before; but, as neat as could be estimated, they were about one-fourth only of the strength of those which he gave in air. At the very instant of raising him out of the water, he constantly gave a very violent shock; and another nearly as violent when his lower surface first touched the water on dipping him into it. On briskly and alternately plunging him a foot deep into water, and raising him an equal height into air, besides one or two shocks which he dispensed during the short time he was wholly in the water, and those which he gave at the surface, he constantly dispensed at least two when he was wholly in air: so that Mr. Walfh estimates that he gave above 100 shocks during the minute that the experiment lasted.

This exertion of the powers of the torpedo in so conducting a medium as water, exhibits a modification of the electric matter, dissimilar, and even contrary, to any of the forms which the latter has hitherto ever been observed to assume. It must not be dissimulated likewise that Mr. Walfh, in all his numerous experiments, could never perceive that the *torpedinal fluid* was capable of

forcing its way through the minutest *lamina* or portion of air; so as to jump, for instance, from one link of a small chain, suspended freely, to another; or even to pass over an almost imperceptible interval or slit formed by cutting through a slip of tinfoil pasted on sealing wax, which constituted part of the circuit. Under these circumstances no *spark* could ever be perceived, even in the most complete darkness; nor was any *snapping* ever heard; nor could any *attractions* or *repulsions* of the pith balls be observed during these experiments.—All these difficulties, excepting the first, Mr. Walsh very ingeniously attempts to solve, somewhat in the following manner:

With respect to the pith balls particularly, he observes that it is not surprising that no motion could be discovered in them, as all his experiments fully shewed that here was no gradual accumulation of the electric fluid, as in the case of charged glass: but that it was collected or condensed in the very instant of the explosion, by a sudden energy of the animal. He explains likewise this and the other differences between the phenomena of the Leyden vial and of the torpedo, or the absence of *light* and *sound* in the experiments made with the latter, by the following considerations:

In a large fish, the number of the cylinders or columns above-mentioned, contained in one electric organ, was found to be no less than 1182. This immense collection of cylinders Mr. Walsh considers as somewhat analogous to a large number of jars in an electric battery, and as containing a very large area in consequence of the great number, and extensive surface, of the columns. Now it is known, from experiments made with *artificial electricity*, that though the electric matter violently condensed or crowded into a very small vial highly charged, is capable of forcing a passage through an inch of air, and that it will afford, in a very conspicuous manner, the phenomena of light, sound, attraction, and repulsion,—yet if the quantity thus condensed be expanded and rarefied, by communicating it to, or dividing it amongst, a large number of jars, whose coated surfaces constitute a space, for instance, 400 times larger than that of the vial;—this identical quantity of electric matter, thus dilated, will now yield only the fainter, or, if the expression may be allowed, the '*negative*' phenomena of the torpedo. It will not now be capable of passing over the 100th part of that inch of air, which, in its condensed state, it before sprung through with ease: it will not now be able to jump over the little gap made in its track, by cutting through the tinfoil: no spark, sound, or attraction of light bodies, will now be perceived:—and yet this portion of electric matter, in this dilated state, and with its elasticity thus diminished, will, like that of the torpedo, to effect its equilibrium, run through a considerable

able circuit of different conductors, *perfectly continuous*, and will communicate a sensible shock.

Mr. Walth terminates the curious account of his experiments by the following spirited and appropriate address to Dr. Franklin:—"I rejoice, says he, in addressing these communications to you. He, who predicted and shewed that electricity wings the formidable bolt of the atmosphere, will hear with attention, that in the deep it speeds an humbler bolt, silent and invisible. He, who analysed the electrified phial, will hear with pleasure that its laws prevail in animate phials: He, who by reason became an electrician, will hear with reverence of an instinctive electrician, gifted in his birth with a wonderful apparatus, and with the skill to use it."

Though we have extended this article to so considerable a length, we cannot omit an interesting anatomical observation made by Mr. Hunter. In his dissection of the electric organs of the torpedo, he observed an uncommonly liberal distribution of *nerves* to these parts; ramifying in every direction between the columns, and sending in small branches upon each of the numerous partitions into which every one of them is divided. Now nerves are given to parts either for the purposes of sensation, or action: but the extraordinary number and magnitude of these nerves, which do not seem necessary for any *sensation* that can be supposed to belong to the electric organs; and which cannot be thought subservient to muscular *action*, as they exceed the proportion allowed to the most active animals; induce the Author to conclude that they are in some manner concerned in the formation, collection, or management of the *electric fluid*. How far, he adds, we may hence be led to an explanation of the power and functions of the nerves in general, time and future discoveries alone can determine.

Article 35. *On some Improvements in the Electric Machine.* In a Letter from Dr. Nooth to Dr. Franklin, F. R. S.

By the use of amalgam, and by the proper application of a piece of dry silk, or other non-conducting substance, to the rubber of an electrical machine, practical electricians have for some time past been enabled to defy, in a great measure, the vicissitudes of the weather, greatly to increase the power of excitation, and to prevent the return of the electric fluid to the earth, after the globe had pumped it up from thence, by its friction against the rubber.

In this article the Author has very judiciously investigated the best disposition of the conducting and non-conducting parts of the cushion or rubber. He very properly considers the *posterior* part of it, or that which corresponds with the *descending* part of the globe, and to which it first arrives in its revolution, as the part solely concerned in the excitation, and ob-

serves, that it ought therefore to be constructed of the most perfectly conducting materials : or, in other words, that the amalgam should be applied and, as far as possible, confined to this part of the rubber. On the other hand, the silk flap, or non-conducting substance, ought to be fixed at the *anterior* part of the rubber, and precisely at the limit or boundary where the exciting power, or the friction of the cushion, ceases ; so as to prevent the return of the electric matter to it, and that it may be conveyed, by the revolution of the globe, without any diminution, to the points of the prime conductor. He appears to us however to refine too far, when he advises that the support to the rubber should likewise have its conducting and non-conducting side, by making it of baked wood, and covering the posterior half of it with tinfoil.

The 29th and 34th articles contain accounts of the effects of two thunder-storms, which exhibit some interesting phenomena. The first of them recites those that attended two explosions at Steeple-Ashton, and Holt, in the County of Wilts, and which prove the danger of placing any considerable quantity of iron in the upper part of chimneys, unprovided with a conductor continued down to the earth.

In the second of these articles, Sir William Hamilton relates the curious appearances observed in a thunder-storm that struck the house of Lord Tylney at Naples, on one of his Lordship's assembly nights, when there were near 500 persons in it. There have been few accounts of this kind which prove more clearly the perfect identity of lightning and the electric matter, in all their operations. None of this large company were essentially hurt, though many received smart shocks. Their escape appears to have been in a great measure owing to the lightning's having divided itself, so as to pass through nine rooms ; invited to and conducted through them, partly by the bell wires, but still more by the gilding with which they were profusely ornamented. In several of the rooms it was conveyed through no less than eight or nine gilt bands in each, which descended from the cornice ; exhibiting marks of its passage through all of them, by discolouring and partly dissipating them.

METEOROLOGY.

Article 38. *Account of a new Hygrometer.* By M. J. A. De Luc, Citizen of Geneva, F. R. S. and Correspond. Member of the Academies of Paris and of Montpelier.

An exact and comparable hygrometer has long been a desideratum among philosophers. The nearest approach that we recollect, towards the construction of such an instrument, was lately made by Mr. Smeaton ; whose description of an apparatus for this purpose, in the 61st volume of these Transactions, was noticed by us in our 48th volume, March 1773, page 225.

In

In the present attempt to discover a method of measuring the *moisture* of the air, in as determinate a manner as we are now enabled, by means of the thermometer and barometer, to measure its *heat* and *gravity*, the Author exhibits the same spirit of invention, and precision, that distinguish his *Enquiries into the different Modifications of the Atmosphere*. On his entering upon the present investigation, he found that the essential requisites in an instrument intended to measure humidity, were the three following :

‘ 1st, *The settling of a fixed point, from which every measure of the same kind should be taken ; such, for instance, as that of boiling water in a thermometer, when the barometer is at a certain height.*’ Such a fixed point the Author at first ineffectually sought for in *absolute dryness*. The difficulties he met with at this extremity of the projected scale obliged him soon to turn his attention to the other extreme, *absolute humidity*. Here he was led to consider *water* itself as the *maximum* or limit ; for a body plunged into that fluid, and soaked so as not to receive any more, may be considered as arrived at the degree of extreme humidity. And that heat might not produce any variation in this fixed point, M. De Luc determined that the soaking power of melting ice should be the basis of his hygrometrical scale. It was requisite however to find a substance capable of being altered in its dimensions by the soaking power of water, without being dissolved or in other respects altered by it. In quest of such a substance the Author searched the mineral, vegetable, and animal kingdoms, and at length fixed upon *ivory* ; which he found to be a body easily affected by the impressions of drought and moisture.

The other two requisites in an instrument destined to measure drought and humidity are, ‘ 2dly, *Degrees equally determined, or comparable, in different hygrometers ;*’ as are those in the thermometrical scales of Reaumur, Fahrenheit, &c.—and, ‘ 3dly, *Constancy in the variations produced by the same differences of humidity.*’

These requisites the ingenious Author appears in a great measure to have attained, by the construction of a simple and commodious instrument ; for his copious and accurate description of which, illustrated with a plate, we must necessarily refer our philosophical Readers to the article itself. To give a general idea of its form and manner of action, we shall only observe that it consists of a hollow ivory cylinder or bulb filled with mercury, with a glass tube annexed, in the form of a thermometer ; and that it indicates an increase of humidity in the air, by the fall of the mercury in the tube, in consequence of the dilatation of the ivory bulb, and the enlargement of its capacity, by means of the moisture attracted by it. On the contrary, it indicates a dry state of the air, by the ascent of the mercury,

mercury, in consequence of the contraction of the bulb, on the evaporation of that moisture which had before dilated it. In the Author's instrument, the range or extent of the scale, from absolute humidity to extreme dryness, appears to be about six inches.

It is evident that an instrument thus constructed is in fact a thermometer, and must necessarily be affected by the vicissitudes of heat and cold, as well as by those of dryness and moisture; or that it must act as a thermometer, as well as an hygrometer. This imperfection however is easily corrected by means of some ingenious and simple expedients, employed in the original construction and subsequent use of the instrument; in consequence of which the variations in the temperature of the air, though they produce their full effects on the instrument, as a thermometer, do not interfere with or embarrass its indications as an hygrometer. We have not room to explain how these purposes are effected; but we heartily recommend to the curious the attentive perusal of the whole article, as containing an excellent specimen of philosophical investigation, and an accurate description of an useful addition to the apparatus of a meteorological observer.

The 27th article of this class is only the continuation of an annual register of the barometer, &c. kept at Lyndon in Rutland, for the year 1772.

Z O O L O G Y.

Article 31. *Experiments and Observations on the Singing of Birds.*

By the Hon. Daines Barrington, Vice Pres. R. S.

This paper contains some new and curious observations on the singing of birds, deduced from a large experience on this subject. The Author affirms that 'notes in birds are no more innate than language in man;' and that the song of any particular bird intirely depends on the master under whom he has been educated, and the *capability* of his organs to imitate the sounds which he has the most frequent opportunities of hearing.

Mr. B. has repeatedly taken *linnets* from the nest, and has put them under the tuition of the best singing *larks*. The pupil never gave any specimens of the linnet's song; but adhered entirely to that of the lark, his instructor. When he has been thoroughly grounded, or his song has been completely *fixed*, he has kept him in a room, for a quarter of a year, with two other *linnets* in full song: but even this company did not stagger him in his part; he stedfastly persisted in singing the notes of the *lark*, his master, without borrowing a single passage from his brother *linnets*.

Further, we are told that a nestling linnet, educated under a foreigner, a rare bird from Africa of the finch tribe, called the *wengolina*, sung the notes of his African master so correctly, that

that it was impossible to distinguish his song from that of his foreign instructor; nor was he ever heard to utter a single note by which he could have been known to be a linnet.

It is true that birds, in a wild state, adhere steadily to the song peculiar to their species; but this, the Author observes, proceeds from the nestlings attending only to the instruction of the parent bird, while he disregards the notes of all the other birds, who may perhaps be singing round him. A common sparrow accordingly only learns from the parent bird to *chirp*: but when one has been taken from the nest by the Author, and has been brought up under a linnet, being at the same time accidentally within the hearing of a goldfinch, his song was a mixture of that of the linnet, and that of the goldfinch. A young robin educated by the Author under a nightingale, not quite a fortnight, at the end of which time the nightingale became perfectly mute, sung three parts in four of the nightingale's song. The rest of his song was what the bird-catchers, it seems, call *rubbish*, or notes of no particular character.

If it be asked how birds first acquired the notes peculiar to each species, the Author answers that the origin of the notes in birds is as difficult to be traced, as that of language among different nations. After many curious remarks, in which Mr. B. gives the result of various experiments that he has made on this subject, he considers the *pitch* of the notes of singing birds, and how far their intervals resemble or are commensurable with those in our music. Their pitch in general is considerably higher than the acutest notes in our scale; and the intervals used by them are *inappreciables*, or too minute to be compared with the grosser intervals in our gamut. The Author however gives us several conjectures on these heads, some of which appear to us not to be perfectly consistent with each other; nor can we think with him, that there is no disagreeable dissonance, that is not properly resolved, attending the *Dutch concert* of a dozen singing birds performing in the same room.

Whatever may be the *natural* musical intervals of the feathered choir, many of them, it is well known, particularly the bullfinch, can accurately execute those of our scale, or according to the common phrase, *sing a good song*. And as they adhere steadily to the notes of the particular melody which they have been taught, Mr. B. proposes to turn this imitative talent to further account, by teaching two of them to perform a duet. He has here accordingly given a few short pieces contrived for this purpose; in which the composer has, in the construction of the second treble, very properly attended to the expected indocility or unsteadiness of his pupils; with respect to *time*; and has accordingly confined the harmony of the second treble to the unison and the fifth of the key,

Article 37. *An Essay towards elucidating the History of the Sea-Anemonies.* By Abbé Dique-mare, &c. Professor of Experimental Philosophy, &c. at Havre de Grace.

Many of the wonders which have been offered to us by the polype, and particularly by the operations performed upon it, are here renewed in the observations made by the Author; and the operations which he has performed, on a much larger and more curiously organised animal, which some have called the *sea-nettle*, (*urtica marina*) but others more properly the *sea-anemony*, on account of its form and colours. One of its extremities resembles the inclosing outward leaves of that flower; while its limbs are not unlike the shag or inner part of it. By the other extremity the sea-anemony fixes itself to a rock or to the stones lying in the sand. As to the colours of one species particularly, the purest white, carmine, and ultramarine are said to be scarce sufficient to express their brilliancy.

It appears evident from the Author's observations that notwithstanding their external aspect, these beings ought undoubtedly to be ranked in the animal kingdom, and not in the dark and indeterminate list of *zoophytes*. All their functions are of the animal kind, and indicate them to possess, in the fullest manner, the powers of *volition*, and *spontaneous motion*.

One of the singularities observed in these animals is, that though they will live a whole year, or perhaps longer, in a vessel of sea water, without any visible food, yet they are so voracious, when food is presented to them, that one of them will successively devour two muscles in their shells; and some of them will even swallow a whole crab as large as a hen's egg. After a day or two is past, the crab shell is voided at the mouth, perfectly cleared of all the meat. The muscle shells are likewise discharged whole, with the two shells still joined together, but entirely empty; so that not the least particle of the fish is to be perceived on opening them. An anemony of one species will even swallow an individual of another species; but, which is singular, after retaining it ten or twelve hours, will then throw it up alive and uninjured.

Many of the Author's experiments on the *reproductive quality* of these animals are somewhat incomplete; but they are sufficient to shew that they possess it in an extraordinary degree. The limbs of an anemony being cut off, are succeeded by others; and it seems these reproductions may be extended as far as is consistent with the curiosity and patience of the operator. A sea-anemony being cut in two by a section through the body, that part where the limbs and mouth are placed eat a piece of muscle offered to it soon after the operation, and continued to feed and grow daily, till the time of writing this account, which appears to have been about three months after the section. The food

food sometimes passed through the animal, but was generally thrown up again considerably changed, as is the case with the perfect sea-anemony. With respect to the other part of the animal, in about two months the Author perceived two rows of limbs growing out of the part where the incision was made. On offering food to this new mouth, it was laid hold of and eat; and the limbs are now pretty near as large as those which the animal had before the operation. In some other experiments, both the parts appear to have become complete animals.

Such is the general or almost constant event that follows the cutting of these animals in two. Accident however furnished the Author with some anomalies in the action of this *reproductive power*, the result of which was the formation of monsters. In two instances the lower extremity of the sea-anemony has shot forth new limbs from the cut part, in the usual way; but 'the upper half, where the limbs and mouth were, instead of healing up into a new basis,' at the part where the incision was made, 'has produced both another mouth and limbs. Hence an animal was formed, which caught its prey and fed at both ends in the same time.'

Your staunch Naturalist is generally a very hard-hearted being, and we have often expostulated with him for his want of feeling for the unhappy subjects that have the misfortune to excite his curiosity and fall into his hands. The Author however makes a plausible defence against the imputation of cruelty with which he may be charged, on account of his experiments. He urges the favourable consequences that have attended his operations, in those sea anemonies who have been so fortunate as to be the subjects of them; alleging that he has thereby not only extended or multiplied their existence, but likewise renewed their youth; which last, he adds, 'is surely no small advantage.'

The cutting these animals into fritters, though it gives them long life and increase, is not however alleged to be attended with any pleasurable sensation, resembling that usually annexed to the multiplication of the species in animals; and how the sea-anemonies relish the Abbe's *process of rejuvenescence* is best known to themselves. But accepting in part his apology, it cannot justly be applied to his stewing these poor animals, (who pay dear for the *rank* he has assigned them in the creation) in a pan of water, with a thermometer immersed in it, over a *slow fire*, in order to ascertain the precise degree of heat, in which, after a series of increasing tortures, they would at length part with that life, of which they seem to be so tenacious.—That we may not set other experimentalists a longing, and induce them to repeat so cruel an experiment, in order to acquire this thoroughly useless piece of knowledge, we hasten to inform them

them that the sea-anemonies' protracted struggles and sufferings, cease at 50 degrees of Reaumur's thermometer.—Thank God!—as Trim says,—He is dead!

In the 28th article, the Hon. Daines Barrington corrects some mistakes that have been made by ornithologists, particularly by M. de Buffon, in their descriptions of the *Lagopus* or *Ptarigan*.

A N A T O M Y.

In the 33d article, the late ingenious Mr. Hewson relates his discoveries and observations on the figure and composition of the red particles, or *globules*, as they have been commonly called; of the blood. From the time of Lewenhoeck to the present, physiologists and microscopical observers had in general agreed in representing these particles in men and other animals, as being of a spherical, or, in some cases, of an oval form. Some authors had however doubted whether they were spherical, and particularly Father de la Torr ; whose observations on this subject were presented to the R. Society about eight years ago, together with some glass spherules of a considerable magnifying power; one of which the author employed in several of his experiments. This ingenious philosopher discovered that these particles were flat and circular, but imagined that they were likewise *annular*, or that they were *perforated* at the center. He was induced to form this opinion on perceiving a dark spot in the middle of each particle. Mr. Hewson however, by diluting the blood with serum, or with a solution of any of the neutral salts, discovered that its particles in man and other animals are flat and circular, or elliptical vesicles, probably filled with a transparent fluid, and in the center of which is placed a very small and seemingly solid globule.

Referring the curious to the article itself for further information, we shall only observe that the true figure of these particles seems hitherto to have been altered and mistaken, in consequence of the Observer's having diluted the blood with water, which, it seems, dissolves the vesicles, and consequently alters their form. In order to see their true figure, which resembles that of a guinea, a small quantity of serum is to be taken, and a piece of the crassamentum is to be shook with it, till it is a little coloured with the red particles. A small quantity of the liquor being put on the slider, placed on a position somewhat declining from a horizontal situation, the circular but not globular vesicles will be seen, as the liquor descends, to turn over and present in their revolution all the *phases* of a flat circular body.

Of the three remaining articles of this volume, the 30th contains some observations, transmitted by Edward King, Esq; on a singular sparry incrustation resembling marble, formed by the
water of

water of a coal-pit in Somersetshire, in its passage through a pipe or trunk of elm. This petrification seems to be of the same nature, and to be capable of being applied to the same uses, which we indicated in giving an account of Mr. Raspe's dissertation on the qualities of the water at Radicofani in Tuscany*. In the 32d article, several particulars are related concerning the Tokay and other Hungarian wines, by Silvester Douglas, Esq. The 36th article is a paper communicated by Mr. John Robertson, Lib. R. S. and written by the late William Jones, Esq; F. R. S. in which the properties of the conic sections are deduced after a compendious manner, by that excellent mathematician.

* See M. Review, vol. xlv. March 1772, page 182.

ART. XII. *An Essay towards the History of Liverpool* †, drawn from Papers left by the late Mr. George Perry, and from other Materials since collected. By William Enfield. With Views of the principal public Structures, a Chart of the Harbour, and a Map of the Environs. Fol. 12 s. Boards. Johnson. 1774.

THE materials of this history were for the most part collected by a gentleman, whose untimely death prevented the execution of his plan: the collection has been since enlarged by other communications, and digested into its present order by the ingenious Editor. 'The design,' as he tells us in the preface, 'was first formed by Mr. George Perry, a gentleman who had abilities and perseverance fully equal to the undertaking. This scheme included a large and accurate plan of the town of Liverpool; elegant views of the town and of its principal buildings: a chart of the harbour, and a map of the environs; the natural, civil, and commercial history of the town; and some account of the adjacent country. He had the satisfaction to accomplish the whole of this design, excepting the history of the town and neighbourhood, and to receive the highest approbation from the Public for the accuracy and elegance with which the plan, the views of the town, and the map of the environs were executed. The views of the public buildings were reserved for a place in the history, and therefore have not appeared till this publication.

'For the last part of the design, he had collected many valuable materials, chiefly respecting the etymology, natural history, and antiquities of Liverpool, and the adjacent places. These materials he intended to have increased, and to have digested into a connected and complete history; and had he lived, would certainly have executed the design upon a much

† This the Editor apprehends, for reasons assigned in the first chapter, to be the original orthography.

larger plan, and in a much more perfect manner, than it appears at present. The Editor, however, has done what lay in his power to collect new materials, particularly, with regard to the population, the public structures and institutions, and the commerce of the town; and has digested and drawn up the whole with all the attention which his other engagements would admit of.

In this history we have a particular account of the state of population and commerce in the town of Liverpool, together with a comparative view of its present and former state in both these respects; by which the Reader will be able to judge of the surprising increase of its inhabitants, and the very rapid progress it has made. The two chapters which treat of these subjects are by no means the least interesting and valuable part of this volume. We shall in the sequel of this article collect together some leading facts and observations to this purpose.

In November 1565 there were in *Liverpool* only 138 householders and cottagers; and about the same time a rate was levied on the inhabitants, by which it appears, that only about seven streets were inhabited. From this time till about the end of the next century, *Liverpool* made but a slow and inconsiderable progress, either in the number of its inhabitants or extent of its trade. The æra of its chief increase appears to have been the 10th year of the reign of King *William*, 1699; at which period the inhabitants obtained an act of parliament for building a new church, and for making the town a parish of itself, separate from *Walton*, previous to which *Liverpool* was only a part of the former. Since this time the increase, both of its trade and population, has been so great, as to render it necessary to make three spacious docks, and to build three large churches. In the beginning of the year 1773, the state of population in *Liverpool* was investigated by an actual survey; from which it appears, that the number of families is 8002, and of inhabitants 34,407. The number of inhabited houses has been found to be 5928, so that the proportion of inhabitants to a house is 5 $\frac{1}{2}$, and to a family 4 $\frac{1}{2}$.

The subjoined list exhibits the comparative state of *Liverpool* with that of some other towns, whose inhabitants have been either numbered or accurately computed :

London 651,580	Amsterdam 200,000	Norwich 24,500
Paris 480,000	Liverpool 34,407	Leeds 16,380
Berlin 134,000	Birmingham 30,804	Shrewsbury 8,141
	Manchester 27,246	

‘ In the year 1760 the number of houses in *Liverpool* was 4200, and consequently the number of inhabitants about 25,000. In 1753, the number of houses was 3700, and of inhabitants about 20,000. So that in twenty years the number of people has

has increased 14,000, or considerably above one-third. And if we look farther back, it will appear, that the increase had been almost equally rapid from the establishment of the African trade in the year 1730; and even from the beginning of the present century.

One in 27 $\frac{1}{16}$ is the yearly proportion of deaths in Liverpool; and 27 $\frac{1}{16}$ years are of course the expectation or share of life due to each person born in that place. From a table containing the number of inhabitants at intervals of ten years, from 1700 to 1770, it appears, 'that the town has doubled its inhabitants in about 25 years, and has at present upwards of six times the number which was in it at the beginning of this century.' And from another table of deaths it is inferred, that, as far as the observations of one year may be allowed to extend, 'not half the inhabitants in Liverpool die under five years old: whereas in London and some other large towns, more than half die under three years old: that one in about 15 lives to be upwards of 70 years of age; that women live longer than men, 45 women having died upwards of 70, and only 30 men; that married women live longer than single women; and that the proportion of males to females who have died under ten years old has been as 15 $\frac{1}{2}$ to 14 $\frac{1}{2}$.'

Our Readers, who have attended to this subject, will see, that the above observations confirm the principles advanced by Dr. Price in his late excellent publications; and by reasoning from which, he has so happily succeeded in rescuing numbers from disappointment and ruin.

The progress of commerce in the town of Liverpool, which is pursued in the sixth chapter of this history, is no less surprising than that of population. In the year 1565 there were in this port only 12 small vessels manned by 76 men; but it appears from a list of the ships belonging to this place continued down from 1709 to 1772, that in the year 1771 the number of ships was no less than 323, the whole amount of which was 35,586 tons. The increase of trade may be observed likewise in the vast increase of the dock duties. From Midsummer 1751 to Midsummer 1752, these produced only 1776*l.* 8*s.* 2*d.* whereas from 1771 to 1772, they amounted to 4554*l.* 5*s.* 4*d.*

'In order to give the Reader an idea of the present state of trade in its several branches in Liverpool, a particular account is here added of the imports and exports for one year, viz. from the 1st of January 1770 to the 1st of January 1771.'

We shall take no notice of the other chapters of this work, which contain a description of the public structures and institutions, with the internal police and other particulars belonging to this town.

To the whole is annexed a map, very accurately constructed, exhibiting an actual survey of the environs of Liverpool for five miles round, the *Exchange* being the center; and of course including no less than 50 square miles. The Editor concludes with informing the Public, 'that a plan for the *History of Lancashire* has been drawn up, and some materials for the purpose collected, by a gentleman who has abilities every way equal to the undertaking;' and we heartily join with him in wishing, that a design so useful may not fail for want of the requisite assistance.

MONTHLY CATALOGUE, For SEPTEMBER, 1774.

POLITICAL.

Art. 13. *Thoughts upon Slavery*. By John Wesley, A. M. 8vo.
1 s. Hawes in Lamb-Street, Spital-Square. 1774.

THAT one rational being should be claimed by another as his absolute property, in all circumstances, like a horse or a dog, and that he should beget children solely for his master's profit, by adding to his personal chattels; are tenets so repugnant to all principles of humanity, according to British ideas, that the slave trade has often been severely censured among us both in a moral and legal view. The advocates for slavery, indeed, are chiefly those who are mediately or immediately biassed by interest to defend it; or who, by residence in our Plantations, have lost those honest tender feelings that prompt us to do as we would be done by.

What the apologists for slavery rest on, as their strongest plea, is that of *expediency*, according to present circumstances; but is not this casting aside all distinction between right and wrong, and betraying the cause of humanity altogether into the iron hand of violence, which is first to decide who is to be master and who is to be slave? And does not this as fully justify a Barbary corsair, as a Jamaica planter, with all his brutal agents in the African trade? Let us attend to what Mr. Wesley offers on the subject.

He has collected from various writers, a good historical account of our modern negro slave trade, with descriptions of the country and inhabitants from whence they are brought; the methods by which they are procured, together with the usage on their passage, and in the Plantations where they are finally sold and settled. Mr. Wesley thus sums up the testimonies he has consulted on the general character of the native Africans.—'Upon the whole therefore the negroes who inhabit the coast of Africa, from the river Senegal to the southern bounds of Angola, are so far from being the stupid, senseless, brutish, lazy barbarians, the fierce, cruel, perfidious savages they have been described, that on the contrary, they are represented by them who had no motive to flatter them, as remarkably sensible, considering the few advantages they have for improving their understanding: as industrious to the highest degree, perhaps more so than
any

any other natives of so warm a climate: as fair, just, and honest in all their dealings, unless where Whitemen have taught them to be otherwise: and as far more mild, friendly, and kind to strangers, than any of our forefathers were. Our forefathers! Where shall we find at this day, among the fair-faced natives of Europe, a nation generally practising the justice, mercy, and truth, which are found among these poor black Africans? Suppose the preceding accounts are true (which I see no reason or pretence to doubt of) we may leave England and France, to seek genuine honesty in Benin, Congo, or Angola.

It appears more than probable that the good qualities here attributed to the native Africans are dealt with too liberal a hand, in order to dress them up and mortify us by the contrast; but what then? If the negroes do not deserve so agreeable a character, will it follow that we have a right to drag them away from the places of their nativity across the ocean into perpetual slavery? Others again hardly allow them any pretensions to rationality, in order, by their disgusting representations, to palliate as much as possible the injurious treatment of them. Nevertheless thus much may be safely asserted, that whatever they are naturally, we industriously cultivate their worst qualities, where we trade with them for slaves; to qualify them for the detestable employment of kidnapping their more innocent countrymen within land.

We have often been publicly informed how the ships are supplied with these poor Africans, and therefore need not repeat the schemes of violence and treachery recorded by the present Writer. Two instances however produced by Mr. Wesley, will give us a lively idea of this infamous traffic.

The first is taken verbatim from the original manuscript of the surgeon's journal. "SESTRO, Dec. 29, 1724. No trade to-day, though many traders came on board. They informed us, that the people are gone to war within land, and will bring prisoners enough in two or three days; in hopes of which we stay.

"The 30th. No trade yet: but our traders came on board to-day, and informed us the people had burnt four towns: so that tomorrow we expect slaves off.

"The 31st, Fair weather: but no trading yet. We see each night towns burning. But we hear, many of the Sestro men are killed by the inland negroes: so that we fear this war will be unsuccessful.

"The 2d of January. Last night we saw a prodigious fire break out about eleven o'clock, and this morning see the town of Sestro burnt down to the ground." (It contained some hundred houses.)

"So that we find their enemies are too hard for them at present, and consequently our trade spoiled here. Therefore about seven o'clock we weighed anchor, to proceed lower down."

"The second extract taken from the journal of a surgeon, who went from New York on the same trade, is as follows: "The commander of the vessel sent to acquaint the King, that he wanted a cargo of slaves. The King promised to furnish him, and in order to it, set out, designing to surprize some town, and make all the people prisoners. Some time after, the King sent him word, he had

not yet met with the desired success : having attempted to break up two towns, but having been twice repulsed : but that he still hoped to procure the number of slaves. In this design he persisted, till he met his enemies in the field. A battle was fought, which lasted three days. And the engagement was so bloody, that four thousand five hundred men were slain upon the spot." Such is the manner wherein the negroes are procured ! Thus the Christians preach the gospel to the Heathens !

While the negro merchants at London, Bristol, and Liverpool, thus raise ample fortunes *with honour and reputation*, the horror of the means is hid from us by the remoteness of the scenes of action ; as particulars seldom reach us except by accident. But with what indignant smiles ought we to receive the narration of internal wars in Africa, when urged to excuse our purchasing the prisoners ; who we are told would otherwise be all killed ! It may be charitably hoped that none of the subscriptions so liberally offered for the support of the Bill of Rights, have been taken from purses filled by supporting the wrongs of slavery.

Mr. Wesley gives us a very affecting account of the miseries these poor wretches undergo in their passage from Africa to the West Indies (during which great numbers often perish) as well as after they are landed, in what is termed *seasoning*. The treatment of the survivors on the plantations they are employed to cultivate, is well known to be bad enough at the best, and really shocking when wanton severity is under no other check than interest, which would suffer by the incapacity or death of a wretch that cost a few pounds ! They will certainly fare better or worse according to the natural disposition of their masters, which is of itself a poor dependence to rest upon : and it is from this circumstance that we have such different accounts of the situation of negroes in our islands ; particularly by Mr. Wesley in this pamphlet, and by the author of the History of Jamaica lately published. But as they have described with different intentions, they probably copied, the one from the fairest, and the other from the foulest originals. Mr. Wesley is however supported by our knowledge of human nature, which is never backward in the full use of excessive power. The murder of slaves, is by our plantation laws punished only by a pecuniary fine, and Mr. Wesley, who is no stranger to America, tells us of one gentleman who thought proper to roast his slave alive !

While the cruel treatment to which the negroes are subjected, is a known fact, beyond all possibility of denial, the best of usage must, in an impartial view, be pronounced a very imperfect reparation for the crime of ravishing them from their dearest connexions, their property, and their country ; unless, indeed, we kindly take upon us to determine for them, in defiance of their own feelings, that it is better for them to labour in our grounds, under the lash of the whip, than to live quietly at home, according to their natural inclinations.

This pamphlet contains many facts on good authority, or as good as could be found ; for we are less acquainted with the interior of Africa, than of any other quarter of the globe ; and the Writer has made many pertinent observations, into which we cannot enter, but
which

which do honour to his humanity: the more so, as the subject is treated in a liberal manner, without being debased by any peculiar tincture,—which was perhaps to be apprehended.

Art. 14. *A Supplement to Mr. Wesley's Pamphlet, intitled, Thoughts upon Slavery.* 8vo. 2s. Reynell. 1774.

Wit and humour are sadly prostituted when employed to gloss over a bad cause; and they must have callous hearts indeed who can turn the sufferings of the injured into a jest. We have, it is true, an arch commentator on Mr. Wesley before us; but though the *argumentum ad hominem* may be successfully used in some cases, yet on a serious subject it is both impertinent and ungenerous to go beyond the premises to attack a man where he did not offend. This officious wag ought to have considered that Mr. Wesley was treating on the equity of converting the human species into an article of trade; all he had to say on the subject was fully before him in the pamphlet; the author was not dictating to us from his rostrum in the Foundery; nor had his commentator any right to drag him to it. But Mr. Wesley having quoted two exaggerated accounts of Africa, which, whether true or false, cannot justify the negro traders; our commentator is so eager in teasing him on his religious principles, that he totally overlooks the only question he ought to have discussed: nor is this done without design; for his principal aim is to lead his readers totally away from it, by seducing them to laugh at a Methodist. Had we been so ensnared, we should summarily have pronounced this commentator an able antagonist, who had laid Mr. Wesley sprawling; but *risum tegetis amici*, our Author may be a very clever fellow, Mr. W. may be an enthusiast in his religious principles, he may be accused of contradictions, the negroes may be as stupid as he pleases; but all this will not prove that the tyrannic dominion we assume over them is either consistent with religion or humanity. His *reductio ad absurdum*, at the end, of abandoning all our plantations, is unworthy of notice.

Art. 15. *An Appeal to the Public*; stating and considering the Objections to the Quebec Bill. Inscribed and dedicated to the patriotic Society of the Bill of Rights. 8vo. 1s. Payne. 1774.

This Appeal to the Public appears in the form of an intended parliamentary speech, which the Writer tells his patrons, in an ironical dedication, he only wanted a seat in the House of Commons to qualify him to deliver. The Quebec act is well defended, though on principles to which those who have attended to the disputed merits of it, are already no strangers.

NOVELS.

Art. 16. *The History of Arsaces, Prince of Betlis.* By the Editor of *Chrysal*. 12mo. 2 Vols. 6s. bound. Becket. 1774.

A romance, rather than a novel. It is a kind of political fiction, subjected to the severest laws of morality. It affords not 'one soft scene of love; one sentiment of loose desire; outrageous virtue is never gratified with anecdotes of private scandal; nor licentiousness flattered with the sacred name of liberty.'—We may still farther justly characterize this piece in the words of the ingenious writer's preface:—'Arsaces is not a mere moralist, or held up as a pattern of

perfection, a monster which nature never formed. He is drawn—subject to the power, but not the slave of passion; and speaks with freedom the sentiments suggested by the occasion, whether gay or grave, or reprehension or applause.—To wipe off the false colourings of prejudice, and shew truth in her native purity, is the Writer's aim:—and we think he has succeeded, in an eminent degree.

Here are many lessons which it would be happy for mankind if all Princes would learn; viz. “Injudicious MERCY encourages CRIMES, by disarming JUSTICE of her terrors*.”—Good magistrates ought particularly to be on their guard against the soft and plausible seductions of their own humanity; and ever to bear in mind, that one great end of their exaltation is, that they be a *terror to evil doers*: by which means they will most effectually prevent evil from being done.

Among other *fabled* truths, we meet with a very pathetic display of the miseries brought on the unhappy natives of those parts of the East Indies where the Europeans have settled, by the avarice and tyranny of the rapacious intruders. Humanity will read the particulars with horror, and endeavour, we fear, in vain, to comfort herself with the hope that they have not their foundation in FACT.—Let our *Nabobs* look to this!

We have here, also, some striking intimations, of the utmost national importance, with respect to over-grown empire, and colony connexions. Our Author prophesies much, but it is all melancholy; nothing but denunciations of woes;—from which, however, it is hoped, the goodness of Heaven will long preserve this hitherto highly favoured country; and not involve the innocent with the guilty, in one promiscuous public ruin.

There are many singularities in this work; but it abounds with excellent morality. The Author's invention is extremely fruitful; his language is nervous, his narratives are both entertaining and instructive; and, on the whole, his performance is much superior to the ordinary novels of the times.

Art. 17. *The fatal Effects of Inconstancy; or, Letters of the Marchioness de Syrcs, the Count de Mirbelle, and others.* Translated from the French. 12mo. 2 Vols. 5 s. sewed. Bcw. 1774.

The fatal effects of criminal indulgences in amorous pursuits, are here displayed, in a striking and exemplary light. The Author has ability, and the Translator judgment; though, perhaps, the latter is somewhat deficient in taste. An easy and elegant writer of English would not talk of ‘*framing* letters and novels;’ nor would have made a lover, who is a man of family and education, complain that his mistress ‘almost *sets* him mad.’—But there are not very many slips of this kind, in the present work.

* The alarming increase of highwaymen, housebreakers, &c. surely calls for the utmost exertion of the magistrates vigilance, and the *strict execution of the laws*: without which the evil will inevitably grow upon us, till the lower people of this country become little better than a nation of banditti. The example of Pope Sixtus the Fifth, with his *wholesale severities*, cannot be too much recommended to crowned heads.

Art.

X Mrs Griffith.

- Art. 18. *The Pleasures of Retirement*, preferable to the Joys of Dissipation; exemplified in the Life and Adventures of the Count de B——. Written by *himself*, in Letters to a Friend. *Now first* translated from the Original French. By a Lady. 12mo. 3 s. Wilkie. 1774.

Not 'now first translated from the original French.' A former English translation appeared about 30 years ago, under the title of 'The Confession of Count de Harcourt.'

M E D I C A L.

- Art. 19. *Advice to People afflicted with the Gout, &c.* By J. Williams, M. D. 8vo. 1s. 6d. Becker. 1774.

Notwithstanding the labours of the many writers, who have lately thought proper to address the Public on the subject of this essay, Dr. Williams has not considered the matter as exhausted, but has thought proper to give us his opinions likewise concerning the nature of the gout, the treatment of patients in the different stages of it, and the means of preventing and shortening the paroxysms. He finds fault with some parts of the present practice; speaks largely of the good effects of *music*, exhibited to the quantity of a scruple or half a drachm every six hours, and even of *castor*, in order to promote the expulsion of the gouty matter while it is fluctuating in the habit; and recommends cold bathing, as a practice well adapted to prevent a return of the fit.

Late as it is in the season, the Author accompanies Dr. Cadogan through many parts of his pamphlet. But those who have any appetite left for this stale subject, or who may think it of consequence to know in what points Dr. Williams dissents from Dr. Cadogan's doctrine, or to what parts of it he gives his assent, we must refer to the essay itself. For our parts, we are heartily sick of the subject, and shall continue very squeamish upon it, till some man of genius starts up, and really throws some new light upon the matter. B.

- Art. 20. *Observations on Dr. Williams's Treatise upon the Gout:*

By Mr. Daniel Smith, &c. 8vo. 1s. Carnan. 1774.

Scribimus indocti doctique,—and on no art so copiously and incessantly as on physic, the most obscure, perhaps, of all the arts. When the most learned and best informed members of the faculty talk of the solids and the fluids, and theorise on the *modus operandi* of medicines on these two grand divisions of the human frame, they contribute very little to the illumination of their readers, and frequently bring their art into disgrace by their contradictory hypotheses. The reader will therefore easily judge what kind and degree of information he is to expect on these dark points from the present writer, who is not of the faculty, and seems to have no other requisites or just pretensions to commence Author and Theorist on these obscure subjects, than a strong *inclination* to benefit the Public by his speculations, and the having had several smart fits of the gout.

He stoutly contraverts Dr. Williams's opinion, declared in the preceding pamphlet, that the gout owes its origin to the *solids*;—a notion which rendered it 'necessary' for him, it seems, in order to corroborate his former opinion on this head, to make some observations on the Doctor's publication. In reference to this opinion,

he endeavours to set the Doctor right with respect to his mistaken notions concerning the effects of cold bathing; and '*proves*' that the advantages derived from it are not produced by its bracing the *solids*, as the Doctor supposes, but by the influence of the cold water on the *fluids*. This, the Author, with great self-complacency, at once evinces 'by a very familiar and obvious experiment on the thermometer:' for plunge this instrument into a cold bath, says he, and it will shew by the descent of the mercury that the cold principally affects the *fluid* contained in it; without producing 'the least visible alteration in the glass tube;'—that is, in the *solids* of the machine, which doubtless happily and aptly represent the solids in the human system.—What can Dr. Williams or any other Doctor say to this home proof? An experiment so much in point!

Leaving these sublime conundrums about the solids and the fluids, and the juices,—and all that, we shall observe that we entertained hopes that the Author would at length have favoured the Public with the recipe of the excellent anodyne application announced in his former publication; the extraordinary virtues of which piqued our curiosity, and still more our humanity, so far as to induce us somewhat earnestly to urge the Author to a speedy publication of a remedy, that had repeatedly given him instant and never failing relief*. We here however meet with nothing concerning it, except it is hinted at in the following declaration, made in the concluding sentence of this pamphlet; that in compliance with the warm solicitations of his 'friends,' he intends soon to publish 'the remedies and method of treatment, which have done him such inconceivable service in this most excruciating disease.—One such remedy for the disease, as the Author formerly represented this to be, is worth all the theoretical jargon that has ever been written concerning it.

Art. 21. *Cases in the Acute Rheumatism and the Gout; with Cursory Remarks, and the Method of Treatment.* By Thomas Dawson, M. D. late Physician to the Middlesex, and the London Hospital. 8vo. 2s. Johnson. 1774.

Though we cannot particularly enter into the contents of this pamphlet, which has accidentally been too long overlooked by us, we shall so far explain the design of it, as to observe that it contains an account of the effectual and speedy relief which has been given in several cases of the acute rheumatism and gout, by the exhibition of large doses, to the amount of half an ounce each, of the *Volatile Tincture of Guaiacum*. Several of these cases are here minutely related, each accompanied with a particular commentary, and with judicious remarks relating both to the general treatment of these disorders, and the proper seasons of exhibiting the medicine here recommended. On the whole, the results of these cases seem in a great measure to justify the good opinion which the Author entertains concerning its efficacy, when administered with a proper regard to time and other circumstances.

* See M. Review, Vol. xlvii. December, 1772, page 483.

M A T H E M A T I C S, &c.

Art. 22. *A new and easy Method of finding the Longitude at Sea, with like Accuracy that the Latitude is found, adapted to general Use.*

By T. Kean. 8vo. 1s. 6d. Nourse. 1774.

The following extract contains a sketch of the Author's *new and easy* method, which he has illustrated by examples: we shall submit it to the judgment of those Readers, who may be fortunate enough to understand it. 'Admitting that at the meridian of Greenwich, the moon comes to that meridian (by the ephemeris) at a certain hour and minute of the day; and the next day, I find she does not come to the same meridian till an hour after: consequently at 90 degrees West distance (or 6 hours) she must be 15 minutes later in coming to their meridian, than at the meridian of Greenwich; at 180 degrees West distance, she must be 30 minutes later; and so on, till she has described her circle; and at 60 minutes difference of time, comes to the place of beginning. This being granted, I take an altitude of the moon at such time as she riseth or falleth fastest, and most equable, admit it to be 10' (or the 6th part of a degree) in a minute; which shews that for 60 minutes, there must be 600' (or 10 degrees) difference of altitude from one day to the other (or in the space of 24 hours): And that every hour and minute she is altering the same, from the time of her departure from the meridian of Greenwich, till her arrival there the next day. For instance, at 90 degrees West distance she is lower by 15' (or 2° 30') than at the meridian of Greenwich: at 180 degrees West distance, she is lower by 300' (or 5°): and so on till she finishes her circle.' Nothing more is necessary than to determine the moon's true central altitude at the time of observation, and to compare it with the same altitude at the meridian of Greenwich: and by this single observation the longitude, by account, is either ascertained or corrected.

M I S C E L L A N E O U S.

Art. 23. *Observations upon the present State of our Gold and Silver Coins, 1730.* By the late John Conduitt, Esq; Member for Southampton, and Master of his Majesty's Mint. From an original Manuscript, formerly in the Possession of the late Dr. Jonathan Swift. 8vo. 1s. 6d. Becket. 1774.

The state of our gold coin has of late been so much the object of public attention, that we need not wonder if observations, *new and old*, should issue from the press on this occasion. As the orator and politician have their "mollia tempora fandi," it is the province of our friend the bookseller likewise to distinguish *times and seasons*; and perhaps during the long interval of above 40 years that has elapsed since these Observations were written, no period has occurred in which they would have been more pertinent than the present. That they are the genuine production of the author to whom they are ascribed, and faithfully transmitted to the press from his original manuscript, will sufficiently recommend them to all who wish to obtain an extensive and accurate information on this subject. Some of the regulations that are here proposed have now been adopted; Mr. C. suggested them as preventives of the evil which they are now appointed to redress; and probably the following observation may

may not be altogether unworthy the notice of those whom it more immediately concerns. 'The wear upon the gold and silver monies would be much greater, but for the general use of bank bills; and as it is a dead loss to the nation, and a very considerable one, it might not be improper to oblige the officers of the revenue, and the bank, and all bankers, to cover the counters where they tell their money, with cloth or leather; for the telling money on wood, especially with a mixture of sand, very much increases the wear.'

Art. 24. *The Life of the late Earl of Chesterfield*: or, the Man of the World. Including his Lordship's principal Speeches in Parliament; his most admired Essays in the Paper called the World; his Poems; &c. &c. 12mo. 2 Vols. 6s. Bew, 1774.

Lord C.'s speeches and letters, a large bundle; tied together with little threads of narrative, the whole of which would scarce make a three-penny pamphlet.

Art. 25. *Musical Travels through England*. By Joel Collier, Organist. 8vo. 1s. Kearsly. 1774.

Mr. Joel Collier, who would pass himself upon us for a very funny fellow, appears evidently, in this exhibition of himself, to have set *Punch* before him as his model; but he does not, in our opinion, come up to the true *vis comica* of that facetious gentleman, except perhaps in some of the more reprehensible parts of the conduct of that ancient wit;—in mimicking his betters—talking gross bawdy—and more particularly in his much too frequent use of that characteristical and standing joke of his great archetype, f—ting in the face of his audience, by way of humour. We are always well disposed to join in and circulate a seasonable and hearty laugh; but this Mr. Collier, though he strains every nerve to make us merry, actually makes our jaws drop, and throws us into repeated fits of the vapours, with his disgusting, stale, and stolen jokes, and his coarse manual wit. In short, we cannot even afford him the poor consolation of laughing at him; as any inclination of that kind is instantly checked by the air of personal malignity, that evidently dictated and runs through the whole of this contemptible attack on an agreeable and instructive writer.

To speak a word or two of him as an Author.—His humour, when he is not nasty or obscene, principally consists in parodying certain parts of Dr. Burney's Journals. And for this purpose our luckless Wight has pitched upon passages and expressions which do the most credit to the good sense, feeling, and descriptive talents of the ingenious Journalist!—*Lepidum Caput!*

Art. 26. *An Excursion to the Lakes in Westmoreland and Cumberland*, August, 1773. 8vo. 3s. 6d. sewed. Wilkie. 1774.

The scenes here described are, indeed, worthy of all that the powers of the pen or the pencil could contribute toward their due celebration; but the hand in which either is held, ought to be guided by the genius of a Titian, a Poussin, or a Claude. The talents of this Writer, however, are not to be compared with those of the great masters above-named. He is capable of discerning and tasting the beauties which he delineates; but he is faulty in his expression. His drawing wants correctness, and there is too much
glaze

glare in his colouring.—In a word, without metaphor, he writes in raptures, so long continued, that we grow weary of them, and are quite disgusted with an eternal round and repetition of flowery epithets, and poetic imagery. There is no end of his admiration. Every fresh object, every succeeding scene, throws him into new extasies; and there is scarce a page in which we do not meet with occasion to wish that he had procured some friendly and judicious hand to lop off the exuberances of his pen, before he sent his work to the press. Had that been done, his performance might have been freed from the North British idioms *, and English vulgarisms †, with which it is frequently disgraced: and which appear the more extraordinary, as the Author is by no means destitute of learning.—We suppose he is some young writer, who, in common with many juvenile scribblers, is fond of a luxuriant style, and imagines his diction cannot be too brilliant. Like the Bristol privateer-boy, in the last war, who, on the capture of a French ship, became possessed of a rich embroidered waistcoat; he determined to wear it himself, when ashore, and having obtained, likewise, some gold lace, he would

* Among these we notice the following instance, because it frequently occurs among even the more respectable Scotch writers: speaking of *Maiden Castle*, this Writer says, ‘The Roman road *has led* immediately through it; it forms a square, and *has been* built of stone;’ from which a plain English reader might be led to infer that this structure was *heretofore* built with stone, though it *now* consists of brick, or wood; nor are we *sure* that this is not our Author’s meaning: yet the contrary is probable from his use of the same mode of expression, in other places, where we find the sense, or nonsense, better ascertained. For instance, p. 36, ‘This armour is preserved with great attention, as having been worn by the last Earl of Westmoreland, who *has been* a man of very small stature.’ Here the matter of fact is put out of all doubt; unless, indeed, we suppose that his Lordship of Westmoreland left off his armorial casing, and grew bigger, after he found his limbs more at liberty to stretch and expand themselves.

† Here we often meet with *laid*, for *lay*;—‘Temple Sowerby *laid* also in our way.’ ‘A beautiful canal, margined with shrubs, *laid* spreading to the right.’ ‘Beneath us *laid* a plain of about three miles—’. Such language should be left to the chambermaids of inns, and the people who carry accounts of robberies, and accidents, to the news-papers.

We here, too, meet with singularities of expression to which neither England, nor Scotland, we believe, will lay claim: ‘Here we met with the utmost civility, every *one* we address shewing *themselves* ready to give us all the information in their power—’ p. 51. And in p. 20, we are informed that ‘the meadows near *Brough* are kept in good order, and very *wealthy*.’ The *soil*, we conclude, is here *rich*; and it is probable that, in consequence of this favourable circumstance, the *owners* of it are *wealthy*: and, as lovers of our country, we have no objection to the intelligence, however improper the terms in which it is conveyed.

needs

needs have it sewed on the embroidery: supposing his waistcoat could not possibly be too fine.

Time, and experience, however, seldom fail to convince these eager and flowery writers, of the superiority of a more chastised and plainer manner; and that even description itself, picturesque as it ought to be, may be over-loaded with ornaments.

Although we have censured this piece, on account of the redundancy, incorrectness, and luxuriance of the Author's language, we readily admit that it abounds with well-written passages; and that it contains some very animated and pleasing descriptions.

B O T A N Y.

Art. 27. *HORTI MALABARICI pars prima, de varii generis Arboribus et Fruticibus Siliquosis; Latinis, Malabaricis, Arabicis, Brachmanum characteribus nominibusque expressis, adjuncta sterum, fructuum, seminumque vera delineatione, colorum viriumque accurata descriptione, adornata per nobilissimum ac generosissimum D. D. HENRICUM VAN RHEDE TOT DRAAKESTEIN, Toparcham in Mydrecht, quondam Malabarici Regni Gubernatorem, Supremi Confessus apud Indos Belgas Senatorem Extraordinarium, nunc vero Equestris ordinis nuncius illustribus ac prepotentibus provinciæ Ultrajectinæ precibus adscriptum, et THEODORUM JANSON, ab Almeloveen, M. D. Notis auxit, et Commentariis illustravit JOHANNES COMELINUS. Nunc primum Classum, Generum, et Specierum characteres LINNÆANAS; Synonyma Authorum, atque Observationes addidit; et Indice Linneo adauxit JOHANNES HILL, M. D. Academia Imperialis Naturæ Curiosorum Dioscorides quartus. 4to. 11. 12. Bell, &c. 1774.*

The *Hortus Malabaricus* is the first botanical work, in point of reputation, that ever appeared in print before the Linnæan reformation of Botany; and from its scarcity, and high price, there is no question but Dr. Hill's edition of it will be acceptable to the lovers of this science; exclusive of the consideration due to the improvements above-mentioned.—The high value in which the original has been held, arose, in a great measure, from its authenticity and accuracy; the drawings having been all exactly traced from the natural specimens: and those very specimens are still preserved in the British Museum.

* * Dr. Hill advertises some copies coloured, at the price of three guineas. We have not seen any of them; and we are at a loss to conceive how the ingenious Doctor could venture to try the experiment upon the Public, as, we apprehend, that he can have no better authority for it than the verbal descriptions of the plants, &c. given in the original: no copies of which (that we have heard of) were ever attempted to be coloured.

P O E T I C A L.

Art. 28. *A Translation of Part of the Twenty-third Canto of the Orlando Furioso of Ariosto. 4to. 12. 6d. Almon. 1774.*

This is published as a specimen of an intended translation of the whole poem. It comes, in our opinion, under the character of mediocrity, but is unequal. It is accompanied with an elegy on the death of Lord Botetourt, late Governor of Virginia, which has not much merit.

Art.

Art. 29. *The Fox*; an Elegiac Poem: sacred to the Memory of a late Right H—ble Personage. 8vo. 6d. Snagg. 1774.
Pope declared that

While he liv'd, no rich or noble knave

Should walk in peace and quiet to his grave.

Here is a rhimester (no *Pope* though) who goes farther; and seems resolved to suffer none of our great culprits to *sleep* in peace and quiet in their graves: nor, truly, would it be possible for them to do so, if they could hear the wretched scratching and grating of such untunable lyres as this, which is strummed to abuse the memory, and the two sons, of the late Lord Holland.

Art. 30. *Selecta Poemata Anglorum Latina, seu sparsim edita, seu haenus inedita*. Select Latin Poems, by English Authors. Collected from a Variety of scattered Publications and MSS; by Edward Popham, late Fellow of Oriel College, Oxford. 12mo. 2 Vols. 6 s. sewed. Doddsley.

The great defect of this entertaining collection is the frequent omission of the Author's names. It is impossible to read the following verses, and not be desirous to know by whom they were written. The Editor has given the address, *In Somnum*; it should have been,

AD SOMNUM.

Somne levis, quanquam certissima mortis imago,

Consortem cupio te tamen esse tibi;

Alma quies, optata veni; nam sic sine vita

Vivere quum suave est! sic sine morte mori!

We wish to be informed, by any of our learned Correspondents, who was the Author of these most beautiful lines.

R E L I G I O U S.

Art. 31. *Institutes of Natural and Revealed Religion*. Vol. III *. Containing a View of the Doctrines of Revelation. By Joseph Priestley, LL. D. F. R. S. 12mo. 2 s. 6 d. sewed. Johnson. 1774.

This third volume of Dr. Priestley's *Institutes* appears to be admirably calculated to answer his original design, viz. *the instruction of youth*. The Doctor has shewn great judgment in not touching upon many subjects that have been controverted; and in the discussion of those which he could not possibly omit, he has contented himself, for the most part, with relating what appeared to him to be the genuine doctrines of revelation, without intimating that there has ever been any controversy upon the subject.

In his preface he makes some general remarks upon what Dr. Reid, Dr. Beattie, and Dr. Oswald have advanced concerning the doctrines and evidences of religion.—But a full examination of what these authors have said is, we are told, ready for publication.

D R A M A T I C.

Art. 32. *The Parthian Exile*; a Tragedy: As performed several Times at Coventry and Worcester. By G. Downing, Comedian. 8vo. 1 s. 6 d. Robinson. 1774.

We are extremely glad that Mr. Downing can please the good folks at Coventry and Worcester; we would not advise him, however,

* See Review for May 1772, and November 1773.

to trust his innocent country muse within the purlieus of Covent-Garden or Drury-Lane.

Art. 33. *The Waterman; or, the First of August: a Ballad Opera, in Two Acts.* As it is performed at the Theatre-Royal in the Haymarket. 8vo. 1s. Becket. 1774.

There is a certain *enjoiment* in these ballad farces, which generally secures them a welcome reception at our theatres. Mr. Dibdin has a knack at striking off these little merry things; and *the Waterman* is not the worst entertainment of the kind that hath been produced since the author of *Love in a Village* revived the taste for this species of dramatic exhibition.

S E R M O N S.

I. *The Justice of God in the Damnation of Sinners, explained, illustrated, and proved, in a Sermon upon Romans iii. 10.* by Jonathan Edwards, A. M. late President of New-Jersey College, New-England. Revised and corrected by C. de Coetlegon, A. M. Boston printed; London reprinted. 8vo. 6d. Buckland, &c.

The late Paul Lewis, the Macheath of his day, having attended the preaching of one of the Moorfields' divines, to a congregation of prisoners in Clerkenwell jail, declared it was "A Hell-fire good sermon."

Mr. Edwards's hearers might with somewhat more propriety have pronounced the discourse before us "A good Hell-fire sermon."—But, sentiment apart, such licentious *expressions* must be left to the *Choice Spirits* of the Age.

While Christians of so many different persuasions all appeal to holy writ for the justification of their opinions, a man may find shelter in any controverted point, and let him strive ever so zealously to be orthodox, he will hardly gain the credit of it from more than one class. Under a sense of this experienced fact, we may take the liberty to lament that so many serious good people should think they do God service by representing his claims of justice in such dreadful terms, and then reproaching his creatures for not loving rather than fearing such an inexorable being! Instead of making the yoke of Christ easy and his burden light, according to his express declaration, they delight in working up his doctrine into riddles and paradoxes, that the ability of solving and reconciling them may be the test of genuine piety!

If ever there was a railing accusation brought against an assembly of Christians, it was this of Mr. Jonathan Edwards, who we believe to be nevertheless a pious pastor, according to the old puritanical leaven, which has so thoroughly spread over English America. But doctrines of this complexion totally destroy all general distinctions; and had this sermon been preached in the chapel of a prison filled with the most abandoned miscreants that were ever sentenced to the gallows by a court of justice, the preacher could not have stigmatized and vilified them more than he has, we would charitably hope, a congregation of well-disposed Christians. The sermon is really a curious system of pious abuse; but perhaps Mr. Edwards found his hearers pleased with this kind of scolding, and so indulged them
from

from mere kindness: and if such discourses are suitable to their taste and apprehensions, no one has a right to interfere between him and his flock. Possibly it is with the Bostonians, as with Parson ——'s old women: "they *love* to be damned."

H. *The Scripture Doctrine of the Trinity justified*; in a Discourse preached in the Cathedral Church of St. Paul, London, June 2, 1774, at the Lecture founded by the late worthy Lady Moyer. With occasional Remarks on the Preacher's first Sermon in Essex-House, &c. No Author, nor Publisher, specified.

Although Mr. Lindsey, and the Unitarians in general, are scurrilously and grossly treated in this flaming piece of orthodoxy, we are glad to find that the Author is not totally lost to all sense of decorum: That, after his discourse was sent to the press, he had a return of that modesty which had left him when it was preached, is evident from the suppression of his name; and we will, therefore, in charity to a repenting sinner, save him from the disgrace of seeing it, on this occasion, introduced into our Review.

H. Preached at the Consecration of the Parish Church of St. Andrew, in the City of Canterbury, July 4, 1774. *With an Appendix.* By John Duncombe, M. A. Rector of that Parish, Vicar of Hearthe, Chaplain to the Lord Archbishop, and one of the Six Preachers in the Cathedral. 4to. 1s. Law.

● the Appendix to this sermon, Mr. Duncombe has described the monuments, &c. in the late church of St. Andrew, in Canterbury, which may be of use to any future compiler of the life of the celebrated Dean Swift, whose ancestors were buried there; and of whom Mr. D. has given various particulars.

IV. *The Captain of Salvation*: Preached on Christmas-Day, 1773, at St. Sepulchre, near Newgate-street, for the Benefit of the Children belonging to St. Ethelburga Society. By the Rev. Henry Peckwell, M. A. late of Edmund Hall, Oxford; and Chaplain to the Marchioness Dowager of Lothian. 8vo. 6d. Dilly, &c.

V. *Genuine Patriotism*—Preached before the Gentlemen who support the Lord's Day Morning Lecture at Little St. Helen's, Bishopsgate-street, June 12, 1774. By George Stephen, A. M. 8vo. 6d. Buckland.

VI. At the Old Jewry, July 10, 1774, on the Death of the Rev. Thomas Amory, D. D. who died June 24, in his 74th Year. By R. Flexman, D. D. To which are added, the Address at his Interment, by N. White; and a Catalogue of his Writings. 8vo. 1s. Buckland.

CORRESPONDENCE.

IN compliance with the request contained in a letter addressed to us from Leyden, and signed C. Van Engelen, we willingly insert the substance of the *Programma* sent to us by the Low-Dutch Literary Society established at that place, and the question contained in it, which they have proposed for the subject of their annual prize; consisting of a gold medal of 153 guilders, to be given in the year 1775.

The

The question, if we mistake not the sense of our Correspondent's letter, is

‘ In order to clear up the Antiquity of the Low Dutch Language, how far can it be shewn that the Foundation of that Tongue is to be found in the remains of the Mosogothic and Anglo-Saxon Languages?’

This Society was instituted for the purposes of illustrating and perfecting the Low-Dutch antiquities and history, as well as language and poetry. They have already published two volumes of Memoirs on various subjects relative to these four branches of literature; and we are informed that the third will very soon appear.

Those who intend to be candidates for this premium must send in their dissertations, written in Low-Dutch or Latin, with a motto annexed, and an additional sealed-up paper containing the same motto, together with the name, &c. of the Author; addressing the packet to Dr. Adrianus Van Assendelft, Secretary of the Society, or to Pieter Vreede Junior, Keeper of the Correspondence, before the 1st of October, 1775.

• We would willingly oblige our Correspondent, *Medicus*, who addresses us from Portsmouth, on the subject of a Common-place-book, had we any thing new to communicate to him on that article.

• †† We have turned to the different accounts given, in the years 1762 and 1765, of “The Bee,” and of “Essays, by Dr. Goldsmith;” which the *Hinter of Truth* says, are only different titles to same book. We have neither of those editions at hand; but we take it for granted that what is asserted by an “Hinter of Truth,” must be true.

This discovery evinces two things. First, that notwithstanding our numerous detections of old books vamped with new title-pages, and other impositions of a similar kind, *one* instance, at least, occurs, in which our recollection, and justice, have been eluded. Secondly, that it is possible for one Critic to think more or less favourably of a performance than a brother Critic, who had perused the same work five or six years before.—Perhaps the Critics in question were both *Doctors*; in which case they may plead a right to differ by *prescription*.

As to what this Correspondent surmises, of a prejudice against our old friend, and associate, Dr. G. he may rest assured that there is no foundation for it.—But it is ever our custom to be sparing of our compliments to each other. Sometimes, however, we confess, we have been reciprocally *taken in* for a penful of praise, by a brother in masquerade; but when he has the honesty to shew his face, there is no danger of his being put to the blush by the flattery of his friends.

I. H.'s anecdotes of Sir Isaac Newton are received, but no use could be made of them this month.

• See Review for last month, p. 161, *Art.* 27.

THE MONTHLY REVIEW,

For OCTOBER, 1774.



ART. I. *Philosophical and Critical Observations on the Nature, Characters, and various Species of Composition.* By John Ogilvie, D. D. 8vo. 2 Vols. 12s. bound. Robinson. 1774.

THE philosophy of language, as it leads to the knowledge of one of the principal characteristics of our nature, is an object of the highest and noblest attention;—a study the most comprehensive in its kind, adapted to embellish, to give exertion to the faculties, and pregnant with innumerable species of information and delight.

To investigate those powers of expression and that construction of speech, which have placed the human heart in the hands of the orator, and given him an almost magical dominion over the passions;—that have prolonged the date of liberty, disarmed the hand of power, and decided the fate of civil institutions—To pursue such inquiries, and trace such powers to their source, must be attended with the most inexpressible interest and pleasure.

For though, where Nature and Genius are the first sources of excellence, inquiries upon mechanical principles, seem but idly directed; yet to mark those happier instances of harmony and phraseology, which the favourites of Nature have afforded us, and from thence to lay down rules and principles of composition, has always been one of the chief ends and objects of criticism.

Dr. Ogilvie has, in the variety of his subject, an ample field for inquiries of this kind. His work is planned in the following form. The first volume contains,

1. Introductory Observations on the Nature of Composition.
2. Of the Province of the Understanding in Composition.
3. Of the Influence of Imagination on Composition.
4. Of Penetration or Discernment, as it regards Composition.
5. Of the Use of Memory in Composition.
6. Of the various Combinations of intellectual Powers in the different Species of Composition.

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7. Of that Combination of the intellectual Faculties, which gives rise to the Arts of Poetry and Criticism.
8. Whether that Balance of the intellectual Powers, from which the Perfection of Composition results, can be obtained, and by what methods we can make the nearest approach to it.

This last section is less theoretic, less speculative and abstracted than the rest; and it is, consequently, in proportion, more useful and engaging. While the Author is recommending the means that appear necessary or expedient for obtaining a balance of the intellectual powers, or, in other words, for rendering the judgment and the imagination proportionate to each other, he throws out some valuable hints for the education of youth. What he advances on the subject of Natural History we shall lay before our Readers; persuaded, that the major part of them would never open our leaves for a disquisition or a detail of his speculative inquiries.

Having recommended the study of the more easy and captivating branches of moral philosophy, to minds just approaching toward maturity, together with the works of our most liberal and elegant critics*, Dr. Ogilvie proceeds:

Should any other course of reading be thought necessary to complete the system of education that is proper at this period for the improvement of the understanding, we would venture for this purpose the study of natural history. A judicious performance on this copious and interesting subject, hath indeed an obvious tendency to call out all the powers of the mind into successive exertion, and is calculated beyond all others to excite and to gratify that curiosity which is stirred up in a reflecting mind by objects conveyed to it by the canal of sensation. As no theme of whatever kind, contains a more diversified series of objects than that of natural history, so there is not perhaps any in the prosecution of which more various degrees of merit have been rendered conspicuous. That part of it which relates to the generation, the species, and the organization of insects, like many other subjects excellent in themselves, and tending to produce emolument to the reader, yet hath been followed out by authors whose hearts perhaps were better than their understandings, with so much minuteness as hath exposed both themselves and their subject to ridicule. The theme however in itself is undoubtedly noble, as it tends to enlarge our ideas of the power and wisdom of that Being who has not only peopled the world with such inexhaustible variety, but has with wonderful attention adapted the organs of the smallest insect to its peculiar necessities, and has directed the objects around to afford it a succession of suitable supplies.

But the circumstances after all which a man of great imagination will principally take pleasure to contemplate, are those parts of this science which lay open the grandeur, the magnificence, and the utility of the works of nature. Accordingly, we find that the birth and generation of things, the formation of the earth from

* Addison, Johnson, Hurd, &c.

chaos, the original and the employments of its first inhabitants, the productions of seas, rivers, mountains, &c. were the themes both of the earliest poets and philosophers*, inspired as it were by the powerful voice of nature, and led to survey divine wisdom in the workmanship of the Deity.

When from contemplating in this manner the earth in general and the bodies revolving around it, we come to consider its various strata, the minerals hid in its bowels, and that inexhaustible store of materials which it contains for all the purposes of man; the understanding engages in an enquiry at the same time curious, entertaining, and instructive. It ought however to be observed, that a general sketch of these subjects calculated rather to stimulate than to gratify curiosity, will be sufficient in very early life to convey as much knowledge as a judicious instructor will judge it expedient to communicate. Nothing is productive of worse consequences, particularly upon young persons of genius, than an attempt to lay before them at once the whole extent of an art, and to hurry the mind as it were, before it is arrived at a state of sufficient maturity, into intricate speculations, whose evidence after all may be principally con-

* * This truth will be acknowledged by all who have any knowledge of antiquity. The bards of these early days united in their own profession the character of poets and philosophers, but these last attempted not to occupy the sphere of the first. Yet their subjects were the same *ἡσπερος μὲν ἐν ποίημασι ἔλεγον αὖ διαδοχῶνι τὰ δοκῶντα καὶ τὰς λόγους ἀσπίρ* Οἶνον; καὶ Ἡσπερ; says Plutarch on this subject. Linus, Orpheus, Melampus, Thamyris, Palæphatos, Pronapides, Timæus Locris, and Hesiod, authors (the two last excepted) some of whose writings are wholly lost, and the others preserved in broken fragments, all of them began their songs at that period—"Cum nondum divinæ religionis, non humani officii ratio colebatur: nemo legitimas aptius viderat: non certos quisquam inspexerat liberos, &c." Cicero de Joven. But *ἅμα πάντα συνέβαινεν* "all things were jumbled together:" and the formation of the universe from this chaos was the subject of their songs.

Principio cælum ac terras camposque liquentes
Lucentemque globum Lunæ, Titanique astræ
Spiritus intus sitit: totamque infusa per artus
Mens agitât molem.

VIRG.

* To this investigation they gave the name of ΤΑΧΟΧΗΜΥ, which (as a learned modern writer observes) "is a system of the universe digested and wrought into an allegory:—a composition made up of infinite parts, each of which has been a discovery of itself, and is delivered as a *mystery* to the initiated." Enq. into the Life of Homer, p. 99.—The philosophers treated this subject more systematically, without the images and licence of poetry. The Egyptians ascribed the origin of things to matter or earth^a; Thales the Milesian, to water^b; Plato, to the four principles, fire, water, earth and air, put together and supported by an invisible and infinite mind^c; Lucretius humorously, but in a spirit truly philosophical, ascribes the mixture of these elements to Venus, or the principle of love^d; and Phorontus has explained in a very distinct manner the offices of every deity in the generation and conservation of things, discovering by these means the important truths that are shrouded so effectually beneath the veil of poetic allegory*. As it appears, therefore, that these fathers of science who hung out the first lights to mankind dwelt successively upon the subjects here recommended, most of them at periods when the human mind with regard to knowledge was in its infancy, and susceptible of any impressions whatever; no subjects more apposite and instructive can be proposed to the young and inexperienced, than those which were originally judged so important, and which are productive of such obvious emoluments.

^a ΔΙΟΓΕΝ. ΛΑΕΤ. ὑπομ. p. 7.

^b Id. Gæa. p. 18.

^c Id. Idæa. 229.

^d ΑΤΚΙΑΣ Ἡστ. Oper. vol. iv. edit. Basil. p. 295.

^e ΦΟΡΟΝΤ. ὑπομ. 227. 228. 229. pass.

jectural and presumptive. That this is the case with those who have wrote on Natural History, is evident from the various hypotheses that have been formed of the origin of rivers, fountains, and volcanos; of the causes that gave rise in particular instances to eruptions, inundations, and hurricanes, and other extraordinary phenomena of the same kind. The perusal of different theories on these subjects answers only the purpose of opening an inlet to sceptical principles; and by involving the mind in a labyrinth of doubt and error, renders it unable to range its ideas with precision, and to express these with perspicuity. The method of proceeding from the simplest views of a subject to more enlarged and compounded exhibitions, is exactly analogous to the manner in which we find it necessary to proceed when young persons are instructed in the knowledge of those languages which it is judged proper to teach them (with what expediency we shall see afterwards) almost as soon as they are capable of distinguishing objects. That tutor, who, as soon as his pupil had learned the first elements of Greek and Latin, should put into his hands Thucydides, Pindar, Tacitus, or Persius, would surely be censured as having acted in a very absurd and irrational manner. We suppose that the man, at whatever age, who is acquiring these languages can, for a time, take in but a small compass of ideas. We extend these gradually, by leading him from the plainest and most intelligible writings, to such as by a more complicated construction of words require application and exercise to be thoroughly comprehended. By this process the explication of difficult passages becomes at last easy: we grow familiar with particular idioms, and are able to transuse these into a copy: we enter without perplexity into the whole phraseology, and are qualified to impart our knowledge to others by that method which experience hath shown to be successful with ourselves.

* By beginning therefore with disclosing those works of divine wisdom that are conspicuous in the formation and exercises of the various classes of insects; by describing the manner in which these are fitted so admirably for the purposes of their creation; their little arts, policy, government, settlement, and excursions, a mind endowed with any portion of genius will engage in a most agreeable and instructive research. While imagination will dwell upon the wonderful and astonishing in this enquiry, judgment will find its investigation considerably enlarged by studying the manners of these and the desires by which they appear to be animated*; as well as by observing particularly the marks that serve to discriminate either individuals of the same tribe, or the different species from each other †.

Ita

— communes natos, consortia testæ

Urbis habent, magnisque agitant sub legibus ævum;

Et patriam solæ, & certos novere penates.

Venturæque hyemis memores, æstivæ laborem

Experiantur, & in medium quæsitæ reponant,

Namque aliæ victu invigilant, &c.

Virg. Georg. iv. l. 153.

* † The divine poet, whom we have quoted above, makes a noble use of the employments of these tribes, by making these inculcate some sublime maxims of philosophy.

His quidam signis, atque hæc exempla secuti,
Est spibus partem divinæ mentis & hausus

Ætharæos

Its ideas of infinite wisdom will be inconceivably augmented, and its curiosity supplied with the highest gratification, when by advancing gradually in its inquiry it finds the whole visible works of the Deity tending to produce the most beneficial purposes; and even those in which a superficial view might seem to point out irregularity, contrived upon closer examination for ends of greater and obvious importance.—Thus, by following out a digested plan, the understanding will be improved by a sure, though an almost imperceptible progression; and the mind will acquire an habit of tracing effects to their causes with justness and accuracy, as soon as it is capable of forming an estimate of the comparative value of the objects that surround it.

Among the many works to which this copious subject hath given rise in our own country, there are few calculated to answer all the ends which it is here proposed to bring about. Derham, in his *Physico-Theology*, has indeed explained some parts of Natural History in a very clear and simple manner:—but his style is unhappily so vulgar and unanimated, that we can scarce recommend his work (though otherwise valuable and judicious) to those who study to improve the intellectual powers by whose influence the mind is qualified for composition. Ray, Wesley, and some others, who have wrote on the same topics lie open to similar exceptions. The larger compilations on the other hand; either collected from books, or the result of the author's own observation and experience, are by far too abstracted and philosophical either to improve or entertain an inexperienced reader. Happily however for our present purpose, the work of an ingenious foreigner, which is elegantly translated into our own language, and is almost in every body's hands, may be recommended with confidence, as having an obvious tendency to excite, as its author intended, the curiosity, and form the mind of youth. Few readers will be at a loss to know that the work referred to is that entitled *Spectacle de la Nature*, and contains a general view of the works of nature carried on in that method which we have recommended as most eligible in the first stages of life. The propriety therefore of recommending this work as a means to effectuate

*Æthereos dixere: deum namque ire per omnes
Terraque, tractusque maris, cælumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque sibi tenues nascentem arcessere vitas,
Scilicet huc reddi deinde, ac resoluta referri
Omnia: nec mori esse locum; sed viva volare
Sideris in numerum, atque alio succedere cælo.*

Ibid. l. 219.

The genius of Virgil shines no where more conspicuously than when it is thus employed in conveying the most momentous truths to the mind from subjects apparently simple and unimportant. In this province of genius, beyond all others, it may be said to deserve the denomination of *creative*, as the author in some sense exhibits an imitation of the divine mind by striking the unexpected light of instruction from a theme which at the utmost promises only a little transient entertainment. We observe with admiration the compass and extent of that mind which could inculcate from the little labours of insects the omnipresence and immensity of God, as the vital principle spread through the universe, and the immortality of the soul which proceeds from, and mixes at death with divine essence, which could inculcate these doctrines with propriety as growing out of its subject, and naturally qualifying with objects so apparently incongruous and remote!

the above-mentioned purposes, must be so obvious as to stand in need of no illustration. We shall therefore only observe, that the familiar style of dialogue which the author hath adopted in the three first volumes, the happy selection of his characters, and that air of philosophical negligence which is supported through the whole, give this performance advantages in point of entertainment equal, if not superior, to most others of the same subject †.

The second volume contains observations,

1. On the Style of Composition in general, its distinguishing Properties and Defects.
2. Of simple Composition.
3. Of perspicuous Composition.
4. Of elegant Composition.
5. Of sublime Composition.
6. Of nervous Composition.
7. Of correct Composition.

Dr. Ogilvie, in his advertisement, seems to intimate an intention to write another volume, in which it is proposed to consider this 'divine Art' as a means of human happiness and civilization.

* † Though we have here principally recommended the work of a foreign writer on the subject of Natural History, to the perusal of young readers, there are some English writers on this subject, whose works may be read for the purposes above specified with utility. Besides a compendious and judicious treatise of this kind published in the Preceptor, many of Dr. Hill's pieces are curious and edifying in this branch of literature; and even Wesley, though he appears not to have studied elegance of expression in his survey of the works of Nature, yet has taken such a view of these as may in a great measure be subservient to the purposes for which this study is here recommended.

ART. II. *A Treatise on Education, in which the general Method pursued in the public Institutions of Europe; and particularly in those of England; that of Milton, Locke, Rousseau, and Helvetius are considered, and a more practicable and useful one proposed.* By David Williams. 12mo. 3s. 6d. Payne, &c. 1774.

WE have never met with any unexceptionable, nor, indeed, with any very valuable treatise on education; and, possibly, one reason may have been, that those great men, who have written on the subject, have indulged their respective theories, without much acquaintance with the practical part. Locke, Milton, &c. were not preceptors of youth, and were consequently strangers to the effects of different applications. These, like young and unexperienced physicians, are unsafe guides to follow; and, in a case of so much importance, it will be more salutary to trust to the old apothecary.

As strangers to Mr. Williams, we know not whether he comes under the same predicament with the other writers on education, or whether he may not be conversant with the practical part of it; but this we may say in his behalf, that though

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his book contains many exceptionable passages, sentiments that are insupportable, and suppositions that are idly founded, yet there is not wanting in his speculations a vein of good sense, and, when he deviates from the common track, he seems to march, at least, under the auspices of Nature.

Possibly he may find readers who will think the following sketches of an education merely English, somewhat more than specious. If they can vindicate the credit of his book, and invalidate the general censure we have cast upon it, we shall not, on our parts, have the least objection. We have only to observe that the censure we have passed, we were under a necessity of pronouncing, in general terms; for had we considered minutely every exceptionable passage, we must have written a volume larger than that which we criticised.

The sketches of education we refer to, are struck out from the conduct of PHILO, a sensible father, who had undertaken to educate his son, and to make him 'a man of knowledge and a philosopher.'

'He had thoroughly considered the question concerning languages; and determined his child should learn no language but English.—I have often debated the subject with him, and must confess, that in every argument he seemed to have the advantage. I never could give him a reason why a child should suspend his curiosity, and all the proper use of his retention, which is to treasure up ideas; and this for so many years as he must employ in what is called learning the languages. But Philo affirmed, that the end proposed, was but very seldom answered; and that not one in ten, perhaps not one in twenty, of those who go to a grammar school, learn any thing which they ever put to use in their future lives. Their continuance then must be at least so much loss of time. He went farther, and said that when the languages were learnt, as might be the case with a few, they were of no general use; nay, they were often pernicious. *A man who has acquired an idea, does neither improve nor give it any advantage, by being able to name it in several languages.* Besides the knowledge and use of languages is not to be acquired without the application of some years. Those who attempt many, are therefore bunglers in all. Whereas, if they had applied themselves to one, they would probably have used it properly and with effect; and perhaps have contributed even to its improvement.

'But I have urged, "That the world has been benefited by the knowledge of languages. The Greeks and Romans have furnished us, not only with models of fine writing, but with instructions and instructions in almost all the arts of life." Philo would say, that he granted this, in compassion to my want of a better argument; but desired me to give a reason, why this should be an inducement for every man to learn their languages. This should be done only by a few, who might be sacrificed for the public advantage; and they would furnish us with such translations as would give the sentiments of their best authors. We should then be in possession of much more

more than we get in the common way. For by the time we have been punished through a school, we are generally so tired with words, that we bid adieu to all learning; and have recourse to any thing rather than a book. *There are but few persons in an age, who understand a Greek or Latin author so well, or can profit so much by it, as a man who reads a good translation with ease, and fast enough to associate and connect his sentiments.*

But I have objected, "that on Philo's plan, we should be detached from the rest of the world, and ignorant of what passed in it." He would then say, that the want of a philosophical language was a great reproach to philosophy. The reasons that separate nations, and form their several dialects, have nothing to do with the republic of letters; the members of which are the great and good men of the whole world. This should not only be furnished, in the manner of every community, with the common instrument of intercourse; but give a model of language to the rest of the world. This was the case, when the learning of the world was superstition. The language of superstition was Latin; and of consequence it was what might be called the philosophical language. The case is very different at this time. There are certain and peculiar informations to be had in Greek; others in Latin; others in English; others in Italian; others in French. All these languages are almost equally important; and they furnish among them all the philosophical knowledge of the world. We know the time that must be taken in learning all these; that there are great odds against a man's succeeding in the attempt; and that when he has, he is in possession only of a medley which is to serve the purposes of a philosophical language. Philo therefore said, that a better philosophical language should be formed; to be taught every scholar, as Latin was formerly; or that every man should be confined to think in and improve his own; receiving information from other languages by means of a certain number of people, whose employment it should be to translate. On this plan, no time would be lost. Philo was determined, however, that his child should lose none; and he led him on directly to knowledge, with no other language but English.

Even in this, he did not proceed in the common method; from a full conviction that it was erroneous. Men are now become weary of wrangling about principles and sentiments which they had never formed for themselves; but had only committed to memory in their childhood and youth. The general knowledge of the world, in the common method of teaching, could be nothing more than a quantity of prepossessions. Men begun where they should have ended; and taught their children doctrines of religion, and notions of God. This is the very reason, that religion has had in general so little influence on the morals of the world. It was made a duty and a task when it could not be understood; and when every word relating to it, must be a burden to the memory. Children associated disagreeable ideas to those words; whenever they occurred in future life, they always brought their associates; and religion was never recollected, without the ideas of a painful task, and an unpleasant duty. Almost every species of learning has had the same fate with religion,
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and on the same account ; because they have not been taught at the proper season, and have been imposed by mere authority. Religion and learning would be delightful to a mind properly prepared to receive them.

Philo's son was not taught to read his bible, to learn hymns, or to repeat prayers. He was very sure, that this was the most effectual way to make him disregard, if not dislike them for his whole life. He therefore risked the imputation of profaneness, and irreligion, which bigots and enthusiasts might fix on his character, when they understood that his child did not read his bible, and was never brought to church. This was not the first time that the people had rewarded Philo's goodness with obloquy and ill-fame ; and he bore the effects of their ignorance and uncharitableness with patience and good humour.—He pursued the path he had entered upon, and enlarged the knowledge of his child in the most simple ideas ; and those names, facts, and circumstances which are the materials of all science. He had found in his own case, that all poetical beauties ; all philosophical and even historical truths, had been merely committed to memory, and were words without meaning, till at the age of four or five and twenty, something like chance, or the common curiosity of reading books, led him to look into natural history. He found immediately something like a film drawn off from his eyes ; and the things he had read assumed a meaning. He saw the truths and facts it alluded to ; and the books which had been his detestation, because they had given him so much unprofitable misery, he now read over again with avidity, because he could read them with a meaning. He could not however help regretting, that he must educate himself after having been educated, and wishing his time to come over again, that he might reach those heights of science, which he saw before him, but which he was too late to reach. It was at this time that he perceived the use of his retention and power of treasuring up things, which had been in him totally misemployed. Orations ; fables ; and passages of poetry are not materials for the memory : *they injure instead of helping the powers of invention.* But every fact and circumstance which is to be known in the natural world, is a proper article for the memory ; and reason, or imagination, may make use of it according to the genius or purpose of the possessor. He felt the more regret on this subject, as he observed that the power of retaining facts was now much lessened ; and that the treasury of his mind, though improperly filled, must retain what it held ; and could not be cleared out for present and useful purposes. He thought it therefore a duty upon him, to prevent this unhappiness to his child ; and to be rather wanting in that deference which is given to public opinion, than in one of the most essential obligations of a parent.

The reader is to observe, that I offer the best reasons for his conduct which I can now recollect. And I hope I shall not injure his name, by a weak or foolish representation. I do not pretend to offer him as a perfect model in any part of his conduct. He was a man who thought for himself ; and acted up generally to his opinions. But did not pretend to be above infirmities or mistakes.

Philo

Philo gradually extended the views of his pupil on the natural surface of the world, and the productions and animals about him, till he thought his understanding might comprehend some very familiar illustrations of the first truths of geography. He gave some reasons for the general opinions which are held of the shape of the world; and its relation to other bodies in the solar system. He found that all he said, though illustrated in a great variety of ways, was not perfectly understood, but he wanted only to make his child avoid the general idea of children, that the world is flat and terminated by their horizon. He took pains therefore, to change that horizon, by taking even long journeys to prove what he had said. This was sufficient to procure him the best kind of credit; for what he was further to say on the subject of geography. He taught him the use of the globes and maps; and made him conceive a general idea of the world as divided into continents, seas, kingdoms, and provinces; all furnished with materials of knowledge, in the same manner as the spot they inhabited, and which had afforded them so much instruction and pleasure. It was easy, therefore, to excite his most ardent curiosity to know every thing they contained. Philo told him this was impossible in the way they had begun, as he might easily see by the time they had already spent in their own neighbourhood; and he was capable of forming some judgment of the small proportion of a province or a parish to the surface of the whole globe. Philo, however, encouraged him by letting him know, that some people had always been employed in the same manner with themselves, and committed all their observations to writing. Nothing more was necessary to induce his pupil to go through every book that Philo set before him on natural history. And his mind retained all those truths and facts which are so apt to escape persons who have been educated otherwise, with as much fidelity as other children do the circumstances of their play and misfortunes at school. Before he pursued natural history into natural philosophy, he found he must have recourse to arithmetic; in which his pupil had hitherto received only a few occasional lessons. He soon led him through all the general numerical operations, and through the first and perhaps the most important in algebra, not with any view to make him a mathematician, but to enable him to compound and generalize his ideas in an accurate manner. Philo himself was surprized at the ease with which his son learnt the elements of geometry, and they were now prepared for mechanics. A fruitful source of entertainment and health. Their own experiments and trials, as in natural history, gave them not only exercise, but prepared them in the best manner to take pleasure in and to judge of those of others.

They returned to natural history; and Philo's pupil found his progress much facilitated by the methods which had been taken to refer all objects of the same nature to general terms.—It created a kind of alliance between them in his mind similar to that in nature; and he seemed to allot distinct repositories for them in his head. Thus mineralogy, botany, anatomy, &c. became terms for considerable portions of distinct knowledge.

Natural history is the object of retention: its facts must be ordered and arranged by reason to form natural philosophy; the most important

important principles of which, relating to fire, air, water, and earth, Philo explained to his pupil as well as he could. The general experiments of electricity, of the air pump, of statics, and of chemistry, afforded them infinite entertainment. And being situated near the capital, they wanted no assistances from instruments and machines.—Philo now led his pupil to observe nature in her deviations and monsters; and natural philosophy in its abuses; as chemistry giving rise to alchymy, natural magic, &c. He then pointed out those principles which had been made use of in the arts for the ornament and convenience of life. The smelting and use of metals; the method of making glass; the employments of the jeweller, tanner, and clothier; the great business of agriculture; the arts of the potter, sculptor, painter, and architect; and all those numerous means which have been invented for our support and convenience, Philo exhibited these as much as possible in all their best effects; and having accustomed his pupil, not only to see but to copy the principal subjects in natural history, his eye was well educated, and his taste was well formed.

He was now capable of philosophical faith. Philo made the certain truths of astronomy as intelligible as he could; but he was obliged to mention others as things which he gave credit to himself; because they were the discoveries and conjectures of wise and good men. He made him also acquainted with the abuse of this science, and diverted him much with the extravagancies of astrology. His pupil was now commencing philosopher; and using, not his memory only, but his reason, in comparing, judging, and forming opinions. The first acts of reflection seem to point out the principles of logic. For the mind, when it has treasured up simple ideas; arranges and compounds them; and thereby forms new ones; which are again treasured up for the use of the genius or imagination. By delineating the powers of apprehension, judgment, induction, and demonstration, Philo taught his pupil the art of using his reasonable faculties.—This led to the principles of obligation and duty; and Philo began with those which are concerned in adjusting the affections. He proceeded to domestic obligations; and then to all the social and civil duties. It is not easy to conceive the pleasure he felt at finding the mind of his child alive to all the impressions of goodness; and, like a well-tuned instrument, yielding only proper and melodious sounds. He easily raised his views to general ideas of good and evil; to the laws of nations, and the principles of war, commerce, &c. This was done by a judicious application to civil, and what may be called literary history; the history of the world, and of all its greatest benefactors.

He was now qualified to turn his thoughts to religion; and the ardour and sincerity with which he directed them to that Being, whose wonderful works he had ever been contemplating, are totally unknown to those whose minds are too soon perplexed with notions of his nature and attributes. When he first conceived of the universe, as a family under the care and goodness of an almighty parent; and Philo read to him some of the devotional compositions which had been formed on that principle;—his raptures were excessive; and it

was thought necessary to be sparing on the subject. Philo led him into ecclesiastical history; to mix a little regret with his pleasure. He prepared him to allow for human infirmities in all human institutions, and not to expect civil or sacred customs to be formed on perfect principles. This was perhaps among the nicest and most difficult parts of his management. For young people are often made vicious, by being disappointed in the expectations they had entertained of seeing the world perfectly virtuous. He thought it the most important business of a tutor to prepare his pupil to allow for infirmities in others which he would not bear in himself. He took care, therefore, that he should consider superstition, divination, and even hypocrisy and irreligion, as he had alchymy, natural magic, and astrology, and the several abuses of natural philosophy and astronomy.

Grammar, as a philosophical art, had been no part of Philo's plan. He had taught his child on the first use of his speech the general distinctions and variations of words. He now made him reflect on grammar as it was formed into an art; and rendered it a subject of great curiosity and entertainment. His pupil was now capable of considering the general nature and use of letters; the art of articulating them, called pronunciation; the methods of applying them to the different views of the mind called syntax; and the manner of placing them in a discourse or conversation, which is called construction. This led our philosophers to rhetoric; and the methods of aiding the voice by gesture and action. The province of the orator and actor borders on that of the poet; and Philo conducted his pupil to the enchanted regions of poetry. He first explained to him the general machinery of this art; beginning with the mechanism of versification. He instructed him in the general nature of poetry, which is the produce of genius or imagination from the ideas of the mind; as painting is from the objects of nature. He began with the art of personifying properties and qualities in fables and allegories. He then considered those imitations of manners, customs, and opinions which are to be found in pastorals, comedy, and tragedy. And concluded with the imitations of civil and sacred history, which are called Epic poems; and contain the fates of imaginary nations; and the histories of imaginary heroes and gods.

Philo thus finished what might be called his education; and his son is just turned of sixteen, with a mind as well formed; in a better way to improve in knowledge, and to render it useful; and more disposed in every way to the duties of goodness, than most men at forty.

Our Readers will, in the above extract, see many instances of that good sense, and attention to Nature, of which we have taken notice; and on that account they may be inclined to make some allowance for those untenable opinions distinguished by *italics*.

ART. III. *The Old Testament, English and Hebrew, with Remarks critical and grammatical on the Hebrew. And Corrections of the English.* By Anselm Bayly, LL.D. Sub-dean of his Majesty's Chapels. In 4 Vols. large 8vo. 2l. 2s. Boards. Evans, &c. 1774.

AN acquaintance with the Hebrew language is an acquisition that may be made without very great difficulty, and Dr. Bayly hopes to promote and facilitate the knowledge of it by the publication now before us; concerning which we are told that, 'if the Reader, learned or unlearned, would but imagine the pains, expedition, and expence, that have been taken for his use in this edition of the Old Testament, he would readily befriend and admire it.' We cannot convey a better idea of this performance than by inserting a few extracts from the Editor's preface; in which we have the following information:

'It was proposed to give the points called נקודות complete with the accents called טעמים and notes under the Hebrew as well as under the English; but on trial it was found, that the accents would confuse the eye of the English reader, and that the notes crowding the Hebrew, spoiled the beauty of the page: for which reasons the former, as also the masoretical small and great letters, are omitted, excepting the atnach (*) answering to our stops (; and :) which is carefully inserted, and the latter are reserved for a volume by themselves. The Editor therefore hopes this apology will be sufficient to appease the favourers of the points, and their opponents. Doubtless they who read without the points, dislike to be embarrassed by them, and would have been better pleased with their absence than their presence; but then they, who stand up for their use, would have complained. Taking the case, therefore, as astronomers do the year, at a medium, for the sake of public utility, neither party hath any great occasion to be displeased; and perhaps both sides will like it, that they are left to their own judgment of the text without notes.'

This is a general account of the state of the Hebrew text in this edition of the Old Testament. As to the English text it remains as before, 'excepting, says the Editor, some few errors which are corrected, and the stops which are very much altered, it is hoped, greatly to the clearing of the sense; obsolete and vulgar expressions are also remarked. The design of giving a portable sized Bible would *not* admit *but* few notes and short; some are only hints, of which it may be said at least in their behalf, that they are original:—The notes are confined to three points, 1. Mistranslations: 2. The disposition of things with respect to time: 3. Pointing out the connection and use of the parenthesis.'

The notes, as Dr. Bayly observes, are short and comparatively very few; they are sometimes, we think, omitted in places where they might have been usefully inserted, without adding materially to the bulk of the volumes; or the alteration of a word in the English text might have answered the purpose;

as in the account of Jephthah's vow, Judges xi. 31, where the insertion of (*or*) *I will offer it*, &c. instead of (*and*) *I will offer it*, &c. makes an important difference in the sense of the passage, and appears to be justified by the manner in which the *vau* is used in the Hebrew language. On which subject Dr. Bayly very properly remarks that, 'The connection of sentences and the transition from subject to subject appear more evident and easy in the original than in the translation, from an inattention of the translators to the Hebrew manner of expressing the time of an action, not by adverbs of time, but by the tenses of the verb with the inseparable particle *vau*, prefixed to the noun or verb, answering to our adverbs conjunctive, *and*, *also*, *likewise*, *so*, *thus*, *moreover*; adverbative, *but*, *now*, *though*; causal, *wherefore*, *therefore*, *seeing*, *since*, *that*; disjunctive, *or*, *either*, *nor*, *neither*; an adverb of time, *now*, *just now*, *then*, *the instant*, *immediately*, *as soon as*, *just as*, *when*, *at what time*, *at the same time*, *while*, *until*, *in the mean time*, *since*, *after*, *afterwards*, *soon after*, *sometime after*, *after this*, *before*, *as yet*. When therefore, it is added, in the notes the reader shall find these particles inserted to point out the connection, he is not to look on them as any improper liberties, but as explications warranted by the original itself; and if these particles were occasionally and properly used, as they are in other writings, according to the idiom of the English language, instead of *and* (&) so continually, the translation would read more agreeably, freely, and sedisibly, even without any, or with very little alteration of other words, as thus the first chap. of Gen. In the beginning God created the heaven and the earth, when the earth was without form and void, and darkness was on the face of the deep: then after the spirit of God had moved on the face of the waters, God said, Let there be light, and there was light. And God saw the light, that it was good; and God divided the light from the darkness: moreover God called the light day, and the darkness he called night: thus the evening and the morning were the first day. Next God said, — The *vau* might sometimes be omitted, turned by *that* with the verb in the subjunctive mood, or by *so* in the infinitive as Gen. i. ver. 6, that it may divide, or to divide the waters.'

These general remarks, attended to, will enable a person who has some acquaintance with the Hebrew language often to correct with propriety our English version; they may also assist the mere English reader sometimes to make useful amendments: accordingly Dr. Bayly observes, 'If the reader will only cast his eye over the notes, few and short as they appear, among which are many criticisms on the Hebrew, he may perhaps find himself enabled to discern the meaning and connection, and even to rectify some mistranslations himself, which were forced to be omitted, much better than by commentaries and paraphrases, that work out a sense generally very tedious, seldom clearer than the translation, and very often unsupported by the original. Nothing hinders a reader from investigating the sense of an author more than consulting a multiplicity of notes. For which reason it were to be wished, that the original of the scriptures was studied more, and the commentators less;

let; at the same time however each *keeping his own private opinions and experiments to himself*, according to the rule; "halt thou faith? have it to thyself and before God," rather than offend thy brother with thy fancies, and *disturb the church with private judgment*. One chuseth to understand a part of scripture in a figurative, or spiritual sense; let him enjoy it if he finds comfort in it, and his faith increased: another prefers the letter; let him too feed on the husk, if he can digest it. The word of God is a feast for all; where the strong may feed on savoury meat, and the feeble on milk; the contented may eat fruit and drink water, the weak may be strengthened with corn, and the afflicted be cheered with wine and oil. Thus all may prophecy (interpret) one by one, that all may learn and all be comforted, and the world not plagued with sects and divisions.'

Surely we are not deceived in thinking that there is somewhat objectionable in those parts of the above paragraph which we have printed in italics? Do they not favour more of the spirit of a national establishment, than that of Christianity? He who publishes to the world merely his own chimeras and conceits is, at best, but uselessly employed, though, should it be done with candour and charity, the injury to the Public is likely to be but small, and may be soon obviated: but certainly for a man of ability and judgment to propose remarks and illustrations which appear to be supported by reason and scripture, must be very allowable; otherwise we may ask what would become of the criticisms and emendations which Dr. Bayly himself offers to our consideration? Some reflections in these volumes strongly suggest his approbation of a figurative or spiritual explication of the ceremonial law, and other parts of the Old Testament; an explication which we do not condemn: but, on the above principles, ought he not to have reserved such a sense to himself as matter of private opinion?

The last extract we shall make from the preface is as follows:

'It may be of use to add one remark on the manner, in which Moses conducts his history; that he generally pursues one single narration at a time, without any mixture of concomitant circumstances, which he relates in a resumption of the subject. In the first chap. of Gen. for instance, he strictly confines himself to the first day's creation, without any notice of the woman, the garden of Eden, Adam's probation and naming the creatures; all which are related by themselves in the second chapter. Father Simon, either from a blind partiality to oral tradition, or for want of reflection on Moses' style of writing, looked on this chapter and other parts of scripture, as a confused collection of scraps and fragments; rather than a regular history. Again, in Gen. xxxvii. 28, he carries Joseph directly into Egypt, and there leaves him for a time, till chap. xxxix. where he minutely enters on his history without interruption.'

A short but useful explication of the Hebrew alphabet and grammar is given at the end of the preface, for the benefit of those who are totally unacquainted with the language, not exact

and full enough, as the Author observes, to enable them to understand it critically, but sufficient to convince them how easily they may do it with a little assistance, and to provoke them to so important a study, especially the clergy, for whom, says the Doctor, it is a shame, if not a crime, to be unacquainted with this language.

We shall next lay before our Readers a few of the short remarks or characters which Dr. Bayly places at the end of most of the books of the Old Testament; and shall begin with the first, which is as follows:

‘ Thus ends the book (from the Seventy) very properly entitled *Genesis*, that is, the origin of things and state of nations, particularly of the holy line. If the reader, standing as it were on a hill, will review the ground over which he hath travelled, what important objects present themselves to his eye! the creation, original state of man, his fall and *recovery*, together with the institution and practice of sacrifice, in the first four chapters; afterward the lamentable corruption of mankind, the deluge, general dispersion, origin of nations, the call of Abraham, blessing of Isaac, preservation of Jacob; and lastly the history of Joseph: which if the reader as he goes along shall be able (either from proper reflections or the few hints given in the notes) to *spiritualize*, he will find his understanding illuminated, his faith strengthened, and his heart meliorated; if he rest in the letter he may indeed be instructed, amused, and pleased, but not carried very forward toward the kingdom of heaven. The Jew, as well as Christian, may learn from the examples of Abraham,—of Lot,—and of Jacob, how to believe, adore, acknowledge, and pray: “O God of Abraham, and God of Isaac, which didst deliver Jacob from Esau: the angel which didst deliver him from all evil, bless me.”—In short this book contains the sum and substance of the law and gospel.’

At the end of the next book the Editor thus expresses himself:

‘ This second book of Moses is, according to the Seventy, named *Exodus*, that is, egress or departure, from its most eminent event, which is the accomplishment of the promise made to Abraham in the delivery of his posterity from a state of bondage. Here again the reader will do well not to rest in the mere letter, as when he reads a common history. If thou wouldst enrich thyself, penetrate the surface, and search for the precious ore secreted within: feel thyself enthralled and delivered; participate of the passover, feed on the manna, and drink of the rock; in burying Jacob and Joseph look into the sepulchre; in hearing the law, and viewing the tabernacle and holy of holies, throw aside Moses’ veil, and enter into heaven itself to the Mediator of the New Testament, who appears in the presence of God for us.’

We have inserted the above passages particularly in support of what we before said of Dr. Bayly’s strong inclination to the figurative explication, which, in some instances, cannot be wholly improper, because justified at times by applications in the New Testament, but it requires a chastised imagination, a constant

constant and steady guard, especially in what is offered to public view, lest we are betrayed into those unwarrantable conceits and fancies, which prove, in some hands, a kind of burlesque on the scriptures. In his reflections on the book of Leviticus, this Writer expresses himself with great freedom when he says, 'Men, both Jews and Christians, while they look on the outside, the external sense only, will often laugh at the history and laws of Moses, wherein the letter is frequently so mean, that common sense is forced either to reject it or to search for the spirit.' But must it be said concerning the history and laws of the Jews that they are absurd and ridiculous unless we can discover some figurative meaning? Would not this be to yield up their authenticity as sacred books? For who can say with regard to every rite and custom appointed that it had a figurative signification? Or is it not sufficient to observe concerning many of them, that they were wisely intended to preserve the Israelites a distinct people; or to reply with Orobio the Jew concerning the direction to have fringes on their garments, that though this part of their habit was very immaterial in itself, it was no immaterial thing to be hereby constantly reminded of their dependence on God, and the obligation they were under to submit to and obey him.

At the end of the book of Deuteronomy Dr. Bayly offers these reflections:

'We have seen in this book, which finishes what the Jews sometimes call *Torah* the law, and sometimes the Pentateuch, the five books or volumes, that Moses talks with the people more openly and plainly, as it were without a veil. Each chapter speaks to all, and is universally interesting, except perhaps the 28th, which is peculiarly national, though its prophecy and accomplishment may serve to confirm our faith, on whom the ends of the world are come. Moses in this chapter, after setting before his people blessings for their obedience, and cursings for their disobedience, in a general manner, like the outlines of a large picture consisting of many figures, begins at ver. 36, to give the features of each person and event, which are drawn so strong, that it is known at first sight for whom each is designed. "The Lord shall bring thee and thy king which thou shalt set over thee unto a nation."—That the people and their king should go into captivity, must be to them almost an incredible event, as being told at a time when they had no thoughts of a king, nor their posterity for many years after, till the appointment of Saul, whom all the people set over them; and afterwards of Jeroboam, whom Israel set over them. But what king and the people emphatically and completely did the Lord bring into captivity, except Zedekiah and his people? and under what nation, except the Babylonish? 2 Kings xxv. Indeed before this time the house of Israel with their king Hoshea (2 Kings xvii.) was carried captive into Assyria, and Jehoz king of Judah into Egypt, by Pharaoh Nechoh, and died there, but not the people: 2 Kings xxiii. 34. Nor yet in

Jehoiakim, who was carried into Babylon, 2 Kings xxiv. was this prophecy fulfilled, but in his successor Zedekiah; whom, with his people, the Lord did bring into a nation which neither they nor their fathers knew. But more astonishing and dreadful are the calamities which they were to endure in the succeeding captivity and final dispersion under the Roman nation, evidently described in ver. 49 to 57, and from ver. 59 to the end, by the distinguishing characters of situation, "from the end of the earth"—of the eagle, the Roman standard—courage and cruelty, "of a stern countenance, shewing no favour;"—besieging the Jews and demolishing their high walls, themselves so pressed with famine that they ate their own children, as here foretold, and as related by Josephus. The last verse says, "The Lord shall bring thee into Egypt again in ships"—(Many of the captive Jews, says Joseph. lib. 7. 16. were transported into Egypt after Jerusalem had been taken by Titus) "and there ye shall be offered in sale to your enemies for bond-men and bond-women, and none will buy you." So extensive in this chapter is Moses' eye, looking through the medium of the divine prescience, from the beginning to the end of the Jewish polity.

At the end of the book of Ruth is the following short account :

Inest sua gratia parvis : This little book, which the Jews place the second of what they call—the five rolls—hath many beauties and some importance. It hath for its subject distress and the stillness of private life; consequently its style is plain and familiar, not to say sometimes apparently negligent and incorrect, addressed to the soft feelings of pity, compassion and kindness. It hath also its importance, in that it hath preserved the genealogy of David from Pharez the son of Judah. This book relating circumstances, which happened during the time of the judges, and prior to the birth of Eli and Samuel, may be placed next to Judges, as a kind of appendix to it, or it may stand alone, since it contains a detached narration; so also do the first three chapters of the succeeding book: the history of the Israelites seems not to be resumed, till the beginning of the fourth chapter. The part of Ruth seemingly incorrect, and supposed by some to be corrupted, is the first chapter, in the use of pronouns; ver. 8, 9, 11, כִּם 19, הָיָה תָּם as fem. and ver. 13, הָיָה as maf. הָיָה תָּם are usually maf. and הָיָה fem. but sometimes common also, like the first person sing. and the third plural, as in Deut. xxii. 23. and Esther i. 20.

We shall here add Dr. Bayly's remarks on the book of Ezra :

'It is a vulgar notion, that the sacred books were burnt with the temple, and all the copies lost in the captivity, and that they were restored by Ezra from memory or divine inspiration, together with a change of the Samaritan letter, which some contend was the original Hebrew, for the Chaldean: this opinion is vulgar, because it hath no better foundation than the fable in the Apocryphal book Esdras, chap. xiv. For not the least hint is given in Ezra or Nehemiah, that the sacred books were lost, but the contrary, that they were extant, as here in ver. 3, where it is said, "let it be done according to the law"—and Neh. viii. 1. "they spake unto Ezra the scribe to bring the book of the law of Moses"—so that most likely the

The original itself was preserved out of the conflagration, and undoubtedly many copies. Another proof that original records were extant, is the constant reference to them in the books of Kings and Chronicles. It must have been from some registers then existing, that Ezra, chap. ii. and Nehemiah, chap. vii. 5. took the names and pedigrees of those whom Nebuchadnezzar carried away captive. Indeed Nehemiah expressly says, "I found a register"—Many solid arguments might be offered, if the present occasion allowed it, which would prove the improbability, if not impossibility, of introducing a change of the letters: let the Hebraist but use a little of his own judgment and reflection, and he will convince himself without the assistance of others, or rather their hindrance."

Some proper remarks of the same kind with the above are placed at the end of the book of Nehemiah.

The following short observations appear at the conclusion of the Song of Solomon :

" This Song is considered by all commentators as a kind of pastoral eclogue, or dramatic poem ; but who are the *dramatis personæ* doth not indisputably appear, nor always the real meaning of what they say. There is however great elegance throughout, and abundant brightness ; but the colours of light vary according to the medium through which they pass. Whoever are the principal characters or speakers, whether God and the house of Israel, in our style, the church, or the bride and bridegroom, or as Tyndal saith, the spouse and spouse, certainly nothing can be softer and we ought to suppose purer, than the words in which they express their reciprocal love, except those of David in his lamentation for the death of Jonathan, " thy love to me was wonderful, passing the love of women."

We shall insert a sentence or two from Dr. Bayly's epilogue, (as he terms it in the preface) to the book of Isaiah, because they seem to contain something peculiar, on which the Reader may make his reflections :

" No part of this book, says he, is more curious than the three-fold narration of the same events, differing in circumstances and expression, but without any contradiction or corruption, in chap. xxxvi. and xxxvii. compared with 2 Kings xviii. 13, and chap. xix. and 2 Chron. xxxii. The xxxvith chap. of Isaiah, and 2 Kings xviii. differ in almost every verse, by some addition, omission, or mode of expression.—The comparison of this three-fold narration will afford real pleasure, and great instruction in the art of criticism to the discerning reader, though none to dull plodders of evil minds and contracted views, who search for and infer corruptions from *variations* ; by which they perplex themselves, please the adversary, and hurt the friend : because after comparing the various lessons, it may be impossible to ascertain the original reading, and every one is left to do it for himself. This is vanity, saith the preacher, all is vanity and vexation of spirit."

At the conclusion of the prophecy of Malachi, this Writer observes,

" It is not certain in what time Malachi prophesied, whether before the captivity of Israel, or after the rebuilding of the second temple

temple in the time of Nehemiah. However it is evident, that in the two last chapters he describes the advent of the Messiah so distinctly and remarkably, "Behold I will send my messenger," as if he were the last of the prophets. Thus ends that original or written revelation, commonly called by us the Old Testament, or will of God, proposed to all mankind through the ministration of Moses and the prophets. When Moses received his commission from God, the world was over-run with idolatry, and he *writ* to recover mankind from a lapse into sin and superstition to purity, simplicity, and holiness. For this end he begins with the origin of things, the air, light, earth, sun, moon, stars, animals, and man; worked miracles, instituted laws and religious ceremonies, authorized his writings by many internal proofs, but especially by the external and standing evidence of prophecy, foretelling events which should come to pass, some of them near two thousand years after his death. The prophets have followed close upon Moses, explaining and enforcing his laws, and opening his prophecies, the accomplishment of which are attested by the Greek and Latin writers, and by the sacred penmen of the New Testament. If therefore men believe not Moses and the prophets, neither will they be persuaded though one rose from the dead.

'The character of each book, together with the stile of the writer, and the elegance and exactness of the Hebrew, hath been industriously pointed out in the notes, especially on the prophets, in order to lead men to the study of this most excellent language; nay, it is greatly to be wished that youth were initiated in it even before Latin and Greek; because by this means they would acquire right principles of duty, form a taste of the classics so as to discern their real use and beauties, and be enabled to understand the New Testament more accurately than they can by the present mode of education. As the prophets are an extension of building and comment on Moses, so is the gospel on the law and the prophets. It offers not one new doctrine or precept, nor abrogates any founded in nature and reason, but only unfolds and accomplisheth the old. "I am come, saith the Founder of the gospel, not to destroy the law, or the prophets, but to fulfil." He came to abolish the interpretations, traditions, and doctrines of those three *shepherds*, the Pharisees, Scribes, and Sadduces, or Chief Priests, Scribes, and Elders (Zech. xi. 8.) but not of Moses and the prophets. Not only the subject matter of the New Testament is that of the Old, but the very language and style of writing. The Greek, as much as it is possible for one tongue to partake of another, and yet retain its existence, is the idiom and phraseology of the Hebrew, designedly and properly, because of the Seventy translation in use among the Hellenistic Jews, and because the classic Greek did not afford expressions answering to those of the Hebrew. The Greeks widely differed from the Jews in their object of worship, and in manners; of course so must they in ideas and language. The study of the Old Testament therefore, and profound knowledge of the Mosaic institution, is absolutely necessary for that of the Christian.'

The above quotations will give the Reader some notion of what is to be expected from this work: we should observe that some

some few of the books of scripture have not any remarks added at the end, and with regard to others they are sometimes very short, none indeed are long. There is spare paper that would have admitted of farther reflections, which might usefully and agreeably have been added. We shall now offer a few of the notes to our Reader's attention, and then conclude the article.

' Gen. chap. i. ver. 16. *Light* in the sense of luminary : *lesser* a vulgar corruption of *less* : *be made also*, wrong insertions ; stars not being governed of *made* understood, but coupled with *light* ; better thus, " The superior light to rule the day, and the inferior light, and, or with, the stars to rule the night : " as in Psalm 136. ver. 8, 9. —

' Chap. iii. ver. 5. As Gods,] The translation here improperly follows the Seventy ; it ought to be " as God," who certainly knew what evil was secreted in nature, though man did not, till his fall, after which he is said to know it, in ver. 22, at first he knew good only.

As the Hebrew word here used is plural, this remark does not look like that of an Hutchinsonian, though some parts of the book might be thought to wear such an aspect.

' Chap. vii. ver. 17.] ver. 13, 14, 15, 16, are a parenthesis, and verse 17, is a repetition of verse 12, used for the sake of resuming the subject ; where the verb in the original being fut. the conjunction should be rendered *afterwards*, or *after this*, i. e. after Noah's entrance into the ark. " After this (I say) the flood was, &c." —

' Chap. xi. ver. 27. Now these are] *Now* might be omitted as in verse 10. The conjunctions *and*, *now* answering to the Heb. ׀ should often be omitted ; its constant repetition tiring the ear and clogging the sense. —

' Chap. xxxii. ver. 24. A man] Not *Adam*, *homo*, *ανθρωπος*, but *ish*, *vir*, *ame*, some extraordinary person, who is called *el*, that is God, in ver. 28, 30, and chap. xxxv. ver. 9. In Exod. xv. ver. 3. the Lord is called *ish*, a man of war. —

' Chap. xlv. ver. 7. Here is a strong and positive belief in a particular providence, which all wise men have ever acknowledged and experienced with consolation and thankfulness, but which the foolish reject to their condemnation. —

' Exod. chap. x. ver. 24. And Pharoah] Afterwards (namely after the three days' darkness) Pharoah called unto Moses. —

' Chap. xii. ver. 35. Borrowed] Asked or required, not borrowed with any agreement or intention to repay : for it is said, the Lord gave the people *favour*, as foretold chap. iii. ver. 21. and they *spoiled* the Egyptians ; Moses told Pharoah, chap. x. ver. 25. " Thou must give give us " — Also in Gen. xv. 14. God promised Abram, " they shall come out with great substance : " all was in right of conquest and matter of favour. Ver. 36, they lent] They granted, or complied with their demands. —

' Chap. xiv. ver. 17. I will get me honour] What is here said, and in chap. xii. ver. 12. " Against all the gods of Egypt I will execute judgment," shews, that the purpose of the plagues was not so much to punish, as to convert Pharoah, his people, and other nations

tions from idolatry to the knowledge of Jehovah. It is supposed that Baal-zephon was an eminent and rich idolatrous temple; in the sight of which, as it were, God completed his victory.—

‘Levit. xix. ver. 2. Ye shall be holy] What is it to be holy? It is distinctly and finely described in the next and following verses, “reverence every one his mother and his father, and keep my sabbaths:” that is join social and divine duties together. These are the only proofs of real religion external and internal. Hence it is said with propriety, “Faith without works is dead,” a useless thing.—

‘1 Sam. xxvi. ver. 10. Or his day] Either his time may come when he shall die;—or, or, is usual and elegant in poetry, but not in prose.—

‘2 Sam. i. ver. 18. Jasher] *Hajasher*, that is the right, exact; so that the book Jasher may signify the correct record, or authentic register, in which was made an entry of all important occurrences both civil and religious; and from which materials might be formed the books that have been transmitted down to posterity. Also] Even he, or who—

‘Chap. v. ver. 1. Behold] Behold us—in 1 Chron. xi. 1. it is “behold” which is a variation of phrase, but not of sense. The author of Chron. sometimes adds or diminishes, and sometimes changes the expression: this ought to be considered as a beauty, not a corruption. Ver. 2. shalt feed] shalt be a shepherd over my people;—and thou shalt be a captain over Israel.—Here again in 1 Chron. xi. 2. the phrase is different.—

‘Chap. vii. ver. 10. I will appoint] Verse 10, 11, might be rendered in the past tense, referring to the land of Canaan, without a parenthesis: *appointed,—planted,—might dwell*—and that the children of wickedness *might not afflict* them any more, even ever since the—And now the Lord telleth thee—Here the reader cannot help looking beyond the natural to the spiritual David, if he would find sense and truth in the words of the prophet Nathan, and in David’s prayer and thanksgiving. Comp. 1 Chron. chap. xvii.—

‘2 Kings, chap. xiv. ver. 26. Shut up] One under restrictions himself and that has power to restrain others, some great officer of state, a magistrate, Jud. xviii. 7. and in 1 Sam. ix. 17. 2 Chron. xiv. 11. one who bears rule, reigns or prevails, and the more liable to be *shut up*, as was Hoshea, 2 Kings, xvii. 4. and the prophet Jeremiah xxxvi. 5. When none is shut up, nor reserved, it is a mark, that all power and every man of consequence, is gone; see Deut. xxxii. 36.—

‘Isaiah, chap. x. ver. 24. He shall] Though he smite—

‘Chap. xxxi. ver. 4. And the] With a young lion - - - he will not be afraid] *He* ought not to be inserted; for *lion* is the nominative to the verb *afraid* and there is no pronoun in the original, —

‘Ver. 8. Not of] Neither of a mighty man, nor shall the sword of a mean man—See 2 Kings xix. 35. the wonderful accomplishment of this prophecy.—

‘Chap. xxxii. 2. And a man] which man - - - ver. 3. And the eyes of them that see] Then the eyes of them that *are disposed* to see, expressed

expressed by the participle *pres.* מִלְכִּי The king here (spoken of is primarily Hezekiah, and secondarily the Messiah).—

‘ Chap. xlv. ver. 15. Verily] Certainly thou, O God, art mysterious, abounding in secrets.—This verse comes in very abruptly according to the translation, and indeed the original seems to be obscure, and inconsistent with ver. 19, and the drift of the whole chapter, which predicts the cessation of idolatry, effected in the Jewish state by Ezra, chap. ix. x. and by Nehemiah, chap. ix. and xiii. with eminent zeal and severe injunction.—

‘ Chap. liii. ver. 9. Because] Notwithstanding, although—Ending the former part of this verse with a colon or full-point after *death*, agreeable to the *anach* in the original, the latter reads better in connection with ver. 10, thus, “ Although he had done no violence, neither was any deceit in his mouth, yet it pleased—”

‘ Chap. lxi. ver. 7. For your shame] For your twofold (great, Tyndal) shame and confusion, they (those who shall return from their captivity) shall rejoice in their inheritance, for which purpose in the land they shall have a possession a second time.—This is an attempt to make some sense, though perhaps not the right translation of this difficult verse.—

‘ Jer. chap. iii. ver. 19. A pleasant] The desirable—that is, restore thee to thy land, after it hath been possessed by the Assyrian and Chaldean armies.—

‘ Chap. xviii. ver. 14. Will a man leave] Will any one leave מִן הַנָּחַל the fine stream, that comes from the rock, for the snow water of Lebanon? Or shall the cool flowing spring be forsaken for the strange, that is, impure, muddy waters? See Numb. xi. 8. Job xxiv. 9. 2 Sam. i. 21. Ps. xxxii. 4. where מִן הַנָּחַל signifies some fine liquid, fluid, or moisture, as oil, milk.—“ Thou shalt suck the milk of kings, Isa. lxi. 16. and lxvi. 11.—

‘ Chap. xx. ver. 14. Cursed] The word מִן הַנָּחַל doth not convey the horrid idea of *curled*, and ought to be softened into *disregarded*, *disesteemed*, or some such expression. He that suffers great affliction or base ingratitude for well doing, will know how to excuse this prophet, who was but a man, with other men of great feelings, for violent resentments.—

‘ Dan. chap. x. ver. 13. Withstood] Stood before me—as in ver. 16. It were better to own our ignorance who is the prince of the kingdom of Persia and of Grecia, and who Michael is, than to say that by them are meant guardian angels and contending *genii*, like the gods in Homer: surely such interpretations as these favour strongly of heathenism and popery.—

‘ Hof. chap. vi. ver. 5. Hewed them] Hewed with the prophets, by their means, acting as a stone-carver to bring men and things into form and shape—Slain them] Teased them, namely, the prophets—that thy (relative to Ephraim and Judah, not God) judgments may be—

The 8th verse of the last chapter of Hosea Dr. Bayly translates in this manner:

“ When Ephraim shall say, What have I to do any more with idols? Then I will answer and reform him; from me as a tree ever green, even from me shall thy fruit be found.”

The notes on the minor prophets are much fewer than we should have expected, especially as it is generally said these books are more incorrectly translated than most other parts of the Old Testament. The above collection of notes will probably be acceptable to some of our Readers, and assist them to judge concerning the importance and value of the work.

These volumes afford the Reader a convenient opportunity of comparing the Hebrew with the English translation, and no better expedient, perhaps, as the Editor observes, could be proposed to render the study and knowledge of that language easy and attainable. With this view, he says, he offers to the Public the cheapest and most commodious edition of the Hebrew scriptures, that ever was printed. It is decorated with a frontispiece representing Moses receiving the law on Mount Sinai, and illustrated by two maps; one, of journies performed by the Israelites, and the other, of their settlement in Canaan.

Publications on the Subject of LITERARY PROPERTY continued:
See our last.

N^o 6.

ART. IV. *A modest Plea for the Property of Copy-Right.* By Catharine Macaulay. 8vo. 1 s. 6 d. Dilly.

THOSE writers who possess the greatest share of original genius, having undoubtedly the fairest prospect of immortality, are the persons who are principally interested in the decision of the question concerning literary property. After the striking instances of female genius which the present age has produced, it is with peculiar propriety that a female writer steps forth in support of the rights of authors. And though it would, perhaps, be unreasonable to expect, in the sudden effusions of female genius, a connected train of reasoning, or a full investigation of truth, we may generally promise ourselves the satisfaction of meeting with sensible observations, and lively strokes of wit or fancy; and whatever subjects it takes in hand, we may hope to see them placed in a new and entertaining point of view.

With such expectations we entered on the perusal of this apology for authors: and we can with truth assure our Readers that we have not been disappointed. We do not indeed find in this work any scientific explanation of the nature of literary property; any philosophical researches into the grounds on which the rights of authors rest; or any learned examination of their pretensions to an exclusive property in their works, derived from common law. We even find, at the beginning of the work, positions concerning the nature of common law, which seem to confound it with the general principles of equity,
and

and the universal law of nature ; and, consequently, to leave a discretionary power in the breast of the judge to determine what is law, by appealing to his own ideas of natural right and moral fitness : a consequence which so judicious and zealous an advocate for liberty as Mrs. *Macaulay* would be loth to admit. But notwithstanding these defects, we find the subject treated with so much good sense and rectitude of sentiment, that it is a question with us, whether our heroine has not discomfited the enemy as much by this slight skirmish, as the veteran forces by their regular attack ; and whether it has not happened in this contest, as it sometimes happens in military encounters, that the light and flying troops do as much execution as the rest.

Mrs. *Macaulay* endeavours to convince the world that it is not beneath the dignity of an author to listen to the solicitations of Nature ; and that he is not the less likely either to covet fame, or to deserve it, because he at the same time wishes to eat his daily bread.

‘ Authors it seems are beings of a very high order, and infinitely above the low considerations of the useful, the convenient, and the necessary !

Incessantly they toil, to instruct and please mankind,
With studies pale, with midnight vigils blind ;
Though thank’d by few, rewarded yet by none,
Content to appeal to Fame’s superior throne ;
Let but the goddess the just prize bestow,—
For fame is all that authors ask below !

‘ These are undoubtedly fine sentiments ; but, alas ! the love of filthy lucre, or the cravings of Nature, will sometimes prevail, even over the refinements of genius and science ! There are some low-minded geniuses, who will be apt to think they may, with as little degradation to character, traffic with a bookseller* for the purchase of their mental harvest, as opulent landholders may traffic with monopolizers in grain and cattle, for the sale of the more substantial product of their lands. They will be apt to consider that literary merit will not purchase a shoulder of mutton, or prevail with sordid butchers and bakers to abate one farthing in the pound of the exorbitant price which meat and bread at this time bear ; the brewer, the linen-draper, the hosier, &c. &c. will all think their ignorance in letters an excuse for extorting, for the mere necessities of life, sums which the wretched author has not wherewithal to pay ; and it is to be doubted, if a sheriff’s officer, when a cast of his office is necessary to conduct the self-denying philosopher to the last scene of his glory, it is to be doubted, I say, whether he will abate one tithe of his accustomary extortions.

‘ Three members of the Upper House, the Bishops of Gloucester and Bristol, and Lord Lyttelton, have not thought it beneath their station as authors and nobles, to take large sums of booksellers for their literary publications.’

* These

‘ These are evils which the sublime flights of poetic fancy do not always fear above.’

To prove that the most celebrated geniuses have not been wholly indifferent to those motives which have the chief sway over the generality of mankind, our Author remarks, that *Shakespeare* wrote plays upon the single motive of filling the house; that *Bacon* gained his fortune and title by prostituting his glorious talents to the interests of an arbitrary court; that *Locke*, living at a time when the rights of Nature and the interests of the Sovereign were supposed to be inseparable, did not go without his reward; and that *Newton* was gratified with a place and pension.

Mrs. *Macaulay* then proceeds to answer several objections, which had been urged against securing literary property in the House of Lords, particularly by Lord *Camden*. To the objection, that if perpetual property in copy was granted, bookfellers would set their own price upon their publications, and print them in what manner they please; she replies:

‘ It is the true interest of the proprietor of every copy, to sell off at the most moderate price, as many editions as with all his art and industry he can dispose of. Is the edition near sold? is the eager question of every author to his bookfeller. And suppose the proprietor of a valuable copy should, on mistaken grounds of interest, be led to keep up the price of his work, by giving none but expensive editions to the Public: that Public, according to what the noble Lord observed on another occasion, may have recourse to the unlimited power of printing editions of English authors, claimed by the Irish and the Americans.

‘ But bookfellers in these times understand their interest better than to give very bad editions of authors. We have in general better paper, better print, and more elegant editions of English authors, than I believe were ever known since literature flourished in England; and in regard to moderateness of price, books in these times, when every commodity, every material in the way of trade, pay such a high tax to the government; books, I say, are the cheapest articles sold. This is so notorious a truth to those enlightened, generous individuals, who understand the use of literature, and respect learned and ingenious persons, that they lament that frivolous taste, which is so generally prevailing, as to occasion both sexes to give with pleasure, to see a farcical representation on the stage, or to revel at a masquerade, double, treble, and in the last instance, often above ten times the sum, which they grudge to bestow on an instructive book.’

On the question whether laying open literary property would be advantageous or disadvantageous to the state of literature in this country, our Author says:

‘ This question, I think, is easily answered, that it will not only be disadvantageous, but ruinous to the state of literature. If literary property becomes common, we can have but two kind of authors, men in opulence, and men in dependence.

‘ The

* The Romans, even in their degenerate days, had that high sense of merit in general, and of services rendered the Public, that, according to Pliny, and other writers, in proportion to a man's character for literary abilities and virtues, in proportion to his power of rendering himself useful to his country and fellow-citizens, and in proportion to his exertion of this power, he was sure of meeting from the generous hands of individuals an equal reward.

* Pliny, if I remember right, in speaking of his own success in life, and that of one of his cotemporaries, mentions the leaving legacies to learned and good men, as a practice common and familiar. We were of the same age, said he, we entered into life together, and we had the same number of legacies bequeathed us. This being the custom among the Romans, with what ardour must it inspire every youthful breast, to deserve such grateful, such useful returns of bounty? But, alas! there never was any thing Roman in the characters and conduct of the English people! When did ever an Englishman grow rich from the real services he had rendered his country? No! Gothic institutions have, from the first establishment of our ancestors in these parts, tainted the minds of their posterity with such a leaven of the corruptest kind of selfishness, that an Englishman persuades himself he is acting with propriety, when he bequeaths the whole of his estate to a blockhead he despises in the fiftieth degree of relationship, though he leaves behind him many worthy ingenious friends, whom a small legacy would help out of very intricate circumstances.

* If there ever is any money left in this country, out of the channel of relationship, the instances are rare: they are commonly returns for servile compliances with the will of the benefactor; or else the economical bequester once for all pays for a seat among the mansions of the blessed, those sums to hospitals and public charities, which he denied to the starving poor, whilst he preserved any power of self-gratification.

* That watchful guard, selfishness, is a never failing check to any generous folly of the mind, or to any benevolent inclination in the human breast; and the means of obtaining wealth from the good opinion of his country or his friends being thus barred from a man, whom fortune has denied to favour, yet of merit, of genius, and of virtue, sufficient to instruct and to enlighten mankind. If such a man is deprived of the necessary lucrative advantage by the right of property in his own writings, is he to starve, or live in penury, whilst he is exerting, perhaps vain endeavours to serve a people who do not desire his services? Supposing this man has a wife and children, ought he, for the meere whistling of a name, to exert those talents in literary compositions, which were much better employed in some mechanical business, or some trade, that would support his family? Will not such a man, if he has the tender feelings of a husband and a father,—if indeed he has the conscience of a religious or a moral man; will he not check every incentive arising from vanity, which would tempt him, for the purchase of an ill bought fame, to expose to poverty and contempt those who, by the law of religion and nature he is bound to cherish and protect?

* Every

‘ Every independent man, not born to an estate, being thus, by a hard conjuncture of circumstances, prevented from exerting his talents for the delight and instruction of mankind, this important task can only be the lot of the opulent and the dependent; but, alas! genius and learning are, in our days, too humble and too modest to frequent the palaces of the great; therefore, I am afraid, it is from dependent writers alone that we must expect all our future instruction;—but can that instruction be edifying which falls from a venal pen, exerted merely to earn the favour of a patron, by making that which is the worse appear the better reason, and by setting forth, in false colours, all the prejudices and corrupt views of the man from whose hard earned bounty the author expects bread?’

‘ Thus much for the matter of those publications, which will succeed this great revolution in literary property. In regard to elegant editions, no proprietors of copy-right, who hold such property on the life of an author, or for a small term of years, will find it worth their while to give very good editions of works, left the Public, who are fond of pennyworths in the article of books, should withhold their purchase till the property became common; and in this case, the style, if not the sentiments of the author, will be miserably mangled, and the shops full of those wretched editions of works, which would disgrace even an Irish press.’

Mrs. Macaulay concludes with expressing her persuasion, that when that learned and excellent nobleman Lord Camden [the great and leading opposer of the Bookellers’ Bill] considers this important subject in all its extensive view, he will be the first to move for a bill to relieve the holders of copy-right from their present distress; to settle the lucrative advantage of authors for their writings on a permanent footing, and thus to encourage useful literature, by rendering it convenient to the circumstances of men of independent tempers, to employ their literary abilities in the service of their country.

Nº 7.

ART. V. An Address to the Artists and Manufacturers of Great Britain, respecting an Application to Parliament for the farther Encouragement of new Discoveries and Inventions in the useful Arts; to the facilitating future Improvements in the Produce, Manufactures, and Commerce of these Kingdoms: To which is added, an Appendix, containing Strictures on some singular Consequences attending the late Decision on Literary Property. By W. Kenrick, LL.D. 4to. 2 s. Dornville, &c. 1774.

IT is no easy thing to determine the comparative merit of the several classes into which mankind are distributed, and to fix the order of precedence among them. For, beside that almost every one is partial to the walk of life which he has chosen, and forms too high an idea of the importance of his own pursuits; we are by no means agreed concerning the common standard by which merit is to be tried, and the general rules

rules by which the several ranks in society are, to be disposed. Those who carry with them the *insignia* of nobility, and are raised above the multitude by titles of honour, give themselves, without hesitation, the first place in society, and are too apt to look down upon the *ignobile vulgus* of all classes with contempt. While the successful citizen, valuing him chiefly on his industry and good fortune, measures merit by the acre or the pound, and proportions every man's consequence to the wealth he possesses. Writers who are endued with superior powers of genius—whom Nature 'hath wrought within a finer mould, and tempered with a purer flame'—supposing that the order of precedence ought to be adjusted by mental capacity; and considering poetical invention, and creative fancy, as the highest effort of human ability, imagine that the first honours and rewards are due to literary merit. Whereas the Artist, who contributes to the ease, convenience, or ornament of life, by his discoveries and inventions, thinks that the power and exertion of genius are no less shown in these productions than in works of fancy; and apprehends, that in point of real utility he hath greatly the advantage of the Author: and from hence he concludes that he ought to stand higher in the estimation of the Public, and to meet with greater encouragement and reward.

In this publication, Dr. Kenrick has attempted to support this latter opinion, and seems much displeased with Mrs. Macaulay for speaking of Artists, in comparison with Authors, as inventors of a very inferior order. To wipe off this reproach he says:

'It is not in the capacity of *writers* that either *Bacon* or *Newton*, particularly the latter, lays claim to public veneration. The genius of *Newton* was not of a literary cast, nor does he raise our admiration, or command our respect, so much as an author, as he does in the capacity of an inventor or artist. The superiority of his character is not derived from his superior talents in turning periods and making books, but in solving geometrical problems, making physical experiments, and manufacturing prisms and optic glasses. It is Sir Isaac *Newton* the *mathematician*, the *experimentalist*, the *mechanic*, and not the *writer*, whose name is so highly honoured, and transmitted with so much renown to posterity.'

From the importance of the improvement of the arts, to society, Dr. Kenrick infers that Artists deserve a higher rank in the order of merit than is usually allowed them, and that they are entitled to greater encouragement and a more certain reward, than they at present enjoy: and, in this publication he addresses the artists and manufacturers of Great Britain to engage them to apply to Parliament on this business.

He first briefly establishes the natural right of artists to live by the fruits of their ingenuity and labour; and attempts to prove that the Author and Artist stand exactly in the same predicament

dicament in regard to a right of property in their respective inventions: after which he proceeds to shew the political expediency of giving public encouragement to inventions and discoveries in the arts and sciences. He then takes a view of the several methods in which they have hitherto been rewarded. Parliamentary premiums he thinks liable to considerable objections, both as it is sometimes difficult to ascertain the degree of merit in a discovery or invention when it is first made public, and as it is often necessary to have parliamentary interest, as well as personal merit, in order to obtain the reward. Private societies for the encouragement of arts, manufactures, &c. and particularly that established in London, he censures with a degree of acrimony which they certainly do not deserve, and which we cannot account for, without supposing that he has met with some personal disappointment or mortification from this quarter.

Having thus censured the present mode of encouraging the arts, our Author compares the actual state of the useful arts, in respect of encouragement, with that of literature and the fine arts. Authors and their assigns, he says, have been vested with an exclusive right of property in their works, and also practitioners in the arts of design, engravers, etchers, and mezzotinto scrapers; but the authors of chemical discoveries, the inventors of mathematical instruments, the contrivers of essential improvements in manufactures, and some of those artists, whose labours are similar to those at present under the protection of the law, such as modellers, engravers on plate and gems, &c. have no exclusive privilege of fabricating any manufacture, whose novelty of form, or use and design, are peculiar to themselves.

After complaining of the unreasonableness of this unequal distribution of legal encouragement to the arts, and particularly of the hardship of being obliged to pay 80 or 100 l. for a patent, while authors, and some artists, enjoy a temporary security by statute-law; he proposes that application should be made to Parliament, to obtain for all artists an exclusive right of property in their inventions.

The objections made to this proposal are, that such a grant is establishing a monopoly; that it would enrich a few to the injury of others; that it would keep up the price of new-invented manufactures, and that it would occasion endless litigations. To the first Dr. Kenrick replies, that a monopoly is only a licence for the sole vending of any article, the sale of which was before common; and therefore cannot properly be applied to new inventions: to the second; that the emolument of inventors, and inconvenience to those who have followed old methods, are necessary consequences of giving encouragement

ment to improvements, but no reasonable objection against it: to the third; that the Public will not purchase new machines at the price fixed by the proprietors, unless they find the superior merit adequate to the advanced price, and then the purchaser suffers no hardship: to the last; that it would not be difficult to settle the point of right, in really new and useful inventions.

In conclusion the Author proposes, that provided a parliamentary security of this kind of property cannot be obtained, the prerogative of the crown for granting patents should be made unlimited with respect to time.

Without attempting to settle the dispute between Authors and Artists concerning the order of precedence; and without recurring to the question concerning the resemblance between the case of authors and that of the inventors of machines; we agree with Dr. Kenrick, in thinking that there is by no means an equal and sufficient encouragement given to mechanical inventions and improvements; and that it is very desirable that some measures should be taken to secure to inventors the reward due to their ingenuity. But the manner in which this should be done is a question attended with considerable difficulty. Many inventions are of such a nature that if the profit of them was confined to the first inventor, their utility would be exceedingly circumscribed, and almost destroyed. This would be the case particularly with respect to the two late inventions which Dr. Kenrick mentions, that of bending timber for carriage wheels; and that of preventing houses from taking fire, by lining the ceiling with thin plates of iron. And many machines, or manufactures, are so easily imitated and diversified, that with all the security of a patent, or act of parliament, the inventor may have the profits of his invention stolen from him without any possibility of redress. No method of indemnifying and rewarding inventors will then be expedient, but such as at once secures an adequate compensation to the inventor, and gives the Public full possession of the benefit of his invention. Exclusive grants of property, either by statute or patent, would, in our opinion, completely answer neither of these purposes. And notwithstanding the objections which Dr. Kenrick raises against societies established for the encouragement of arts, we cannot but think it would be found by experience, that if a proper portion of the public money were allotted to the purpose of giving premiums for useful inventions or discoveries, (and how could it be more usefully employed?) and if the distribution of it were put into the hands of a society formed under the patronage of the crown, and consisting of the most eminent philosophers and artists, ingenuity would meet with more encouragement,

couragement, and be rendered more useful to the Public than by any other method.

In the *Appendix* to this Address, Dr. Kenrick observes concerning literary property; that on the present footing, abstracts, abridgments, and compilations are no invasion of original copy-right; and that there is no copy-right by the statute in works not entered in the hall-book of the Stationers company, and of consequence in unpublished manuscripts.

It is certainly not favourable to the interest of literature that all abstracts, compilations, &c. should be prohibited: and we apprehend such a prohibition would seldom be of advantage to an author: for extracts make the original work better known, and generally promotes its sale. And if, in any instance, the whole of an original work should be published under the pretence of compilation, or so much of it as to prevent the sale, this abuse might easily be marked, and punished as an invasion of copy-right.—The other objection which Dr. Kenrick makes to the present state of copy-right, is, we apprehend, ill-grounded: for it is adjudged and admitted in *common law*, that an author is intitled to the copy of his own work, before it has been printed and published by his authority *.

In shewing the futility of these objections, we do not, however, mean to imply our approbation of the footing upon which literary property at present rests. We think it evident, on the result of the debate, that authors have a natural right to a *perpetual exclusive property* in their works; and that the public convenience or interest doth not render it necessary that this right should be invaded, but on the contrary requires that it should be secured; since without it, literature could receive no certain encouragement.

We are indeed aware, that the execution of this design would be attended with some difficulties. But we apprehend the most material may be obviated, by considering literary property in two distinct lights; *first*, as respecting the right to multiply copies of an identical composition: *secondly*, as respecting an author's right to any original thought or invention, which he communicates by printing to the Public. This latter, we apprehend, cannot, from the nature of the thing, be any other way secured, than by granting a *premium* to the author, in the same manner as hath been proposed with respect to the inventors of machines, or improvements in the arts. For the invention, which is properly the author's own, may be conveyed to the Public in a variety of forms which cannot with any propriety be styled invasions of copy-right: and indeed it is neces-

* See Sir J. Burrows's Question, &c. page 113.

faty to the improvement of science and arts, that new discoveries in philosophy, mathematics, medicine, &c. should freely be admitted into subsequent compilations on new works. Excluding, then, this part of an author's right from the question concerning literary property, and transferring it to that concerning useful inventions; it only remains to consider in what manner the *right of multiplying copies* may be secured.

Now, we are of opinion that this might be effectually done by an *Act, to secure to Authors perpetual Copy-right*, which should prohibit the reprinting of any original work, without the permission of the author or his assigns; leaving it in the breast of a jury to determine whether any publication is *identically*, or *to all the purposes of sale*, the *same work* with that from which it is supposed to be copied.

Such a bill as this, drawn up with accuracy, brought in by some able defender of the cause of literary property, and placed in its proper light, not as the *Booksellers'*, but *THE AUTHORS' BILL*, would, we flatter ourselves, receive the sanction of a legislature, which is distinguished by several authors of eminent merit, and by many judicious and zealous friends to science and literature.

E.

ART. VI. *Curfory Remarks on Tragedy, on Shakespeare, and on certain French and Italian Poets, principally Tragedians.* 8vo. 3s. sewed. Owen. 1774.

IT is the obvious intention of this Writer rather to controvert received opinions, than to advance new observations; and, as a polemical critic, he has taken the field against two redoubted adversaries (Dr. Johnson and Mrs. Montague) in their respective strictures on Shakespeare. The Doctor has, in his preface, certainly laid himself extremely open to criticism; and here the Author of the Remarks has evidently, in many instances, the advantage; but against the literary Amazon he gains no ground: And the affectation of singularity alone could have induced him to place Corneille before Shakespeare, in the list of dramatic poets.

In other instances he is more just. In general, he expresses himself in a genteel style of language, and he evinces his taste for classical learning, and the fine arts.

The following observations, annexed to some account of the *Rosmunda of Ruccellai*, will be no unentertaining proof of this.

'I am well aware that the English critic will be apt to pronounce the tragedy before us, as well as the theatrical compositions in general of all southern nations, insipid, uninteresting, and unaffecting; but he would do well to consider the different characters of nations, various as the climates they inhabit, warm and genial as the sun that makes all nature smile around them, or cold and barren, like the

Rev. Oct. 1774.

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snow-

snow-capt mountains that environ them. What at Naples or at Rome would appal the heart with terror and dismay, or convulse it with all the agonizing throbs of pity and compassion, would, in the more impenetrable northern bosom, scarce excite the transitory shudder, or the feeble half-formed sigh.

It may perhaps be asked, how it happens that the modern Italians differ so widely from their ancestors the Romans, who took such delight in the barbarous shews of gladiators, and the exposing their fellow-creatures to the fury of wild beasts. To this it may be answered, that if they were cruel, it was owing originally to necessity rather than to their natural dispositions; for being in their beginning but an inconsiderable number, they were contrained to live by violence and plunder. When they became more numerous, they likewise grew more formidable, and with their numbers their enemies increased. As they began by rapine, they continued by warfare; and whilst the sword remained unsheathed, the blood on it was regarded as a sign of honour, and beholden with a degree of satisfaction and applause. As for the cruel combats of gladiators, they owed their rise to a superstitious notion that prevailed among the Pagans, namely, that the manes of the dead were rendered propitious with human blood. To policy they owed their continuance; and in after-ages these inhuman sports were frequently exhibited to the Romans, to cherish in their bosoms a ferocity, that seemed essential to their aggrandizement, and to make them bravely act as well as boldly think. But when once the Christian religion prevailed, as it preached meekness and humility, so it checked and abated the impetuous spirit of military ardour; and the reformation of manners then became the attention of the sovereigns, whose whole thoughts had been before engrossed in adding new conquests to their domains by ravage and destruction. Their subjects too then applied themselves to the cultivation of the duties of society and domestic œconomy; and if they sunk as heroes, they rose as men. From hence then may be dated the æra of humanity amongst the Romans: peace and tranquillity inspired and promoted the tender affections amongst them, as a state of warfare and a desire of conquest had hardened and brutalized their dispositions. Politeness, according to the learned Montesquieu, is found to prevail most in despotic governments; for there the inhabitants are not immersed in politics, and have idle hours enough to dedicate to the less essential duties of urbanity and a deference to one another. In like manner we may venture to assert, that the social virtues will be most cultivated by those, to whom the lasting and uninterrupted enjoyment of peace gives opportunity and inclination to improve the mind and humanize the soul. But whilst danger hovers over us, the desire of self-preservation engrosses our whole thoughts, commands and fixes our whole attention, and whilst we are continually busied in the defence of our household gods, we have no leisure to sacrifice to the graces.

The Goths, by their irruptions, had indeed given a temporary change to the manners of the inhabitants of Italy, by the introduction of their own; but when once the tumults they had occasioned subsided, and peace was again restored, literature was then revived; arts and sciences, for the comfort and embellishment of life, were then

then introduced, and with them their concomitant virtues; humanity and a regard for the welfare of others. What ease and inactivity began, the warmth of climate accomplished; and a keen sensibility took place unknown to former ages. The modern Italians then became totally unlike their progenitor Fabricius, who, it is said, could bear the most unexpected and terrifying objects without the least shock or emotion. The irritableness and delicate mobility of their nerves was considerably heightened and increased, and the rough spirit of valour gave place to the finer feelings of sympathetic tenderness. To this great revolution, it may be doubted, whether the change in the political system or of climate contributed most. That the climate of Italy is very much altered from what it was in former times, we have the strongest reasons to believe, if we compare the accounts given of it by ancient writers, with the real state of it at this day. Horace and Pliny frequently mention the severity of the cold during the winter: Ælian teaches us the art of catching eels, when the rivers were frozen: and Virgil in his Georgics, instructs his countrymen to protect their sheep against the cold.

*Incipiens, stabulis edico in mollibus herbam
Carpere oves, dum mox frondosa reduciur aestas;
Et multâ duram stipulâ filicumque maniplis
Sternere subter humum, glacies ne frigida lædat
Molle pecus, scabiemque ferat turpesque podagras.* Georg. 3.

Speaking of the goats, a much hardier animal, he says,

*Post, hinc digressus, jubeo frondentia capris
Arbuta sufficere et fluvios præbere recentes;
Et stabula a ventis hyberno opponere Sali
Ad medium conversa diem.* Ibid.

And concludes with this general precept in regard to them

*Ergo omni studio glaciem ventosque nivales,
Avertes.* Ibid.

At present all such precautions are unnecessary, the winters in general being extremely mild, excepting in the mountains, where, even to the south of Naples, the cold is very intense: but we are not to suppose that Virgil meant his instructions for the benefit of the inhabitants of the upland countries only, for the text will not warrant such a restriction.

From what has been already said we may infer, that to determine the merit of the compositions of foreign nations, it is not sufficient to be masters of their languages, even in the most perfect degree; but to be competent judges of them, as it is not possible to possess their notions and sensations, we should at least experimentally know in what degree and on what occasions they are moved and affected. Yet such is the self-conceit of many a critic, that without any knowledge of their dispositions, and whilst he himself struggles against the inclemency of seasons by means of the exhilarating blaze or the convivial bowl, whilst he seeks by artificial methods to give a livelier energy and more active current to the half-frozen blood, that lethargically creeps in his veins, he will presume to condemn what he cannot understand, and to depreciate beauties that he cannot feel. The blind, unless their understanding also is obscured, do not from

their own imperfect ideas pretend to judge of colours; yet how many are there ever forward to settle the standard of fenfibility from their own benumbed faculties, and becaufe their nerves require to be roused and ftimulated by more pungent fmells, pronounce the rofe to be without fragrance. There is befides another caufe, why we are not fo enamoured with the charms of Italian poetry, as of the Latin and Greek, and which is to be imputed to the general method of our education. From our infancy we are taught to read and admire the works of the Grecian and Roman poets: and it is well known that a taſte, as well as a habit, is to be acquired. Thus it fares with our opinions, as with our principles, imbibed in the early part of our life, which if good are not ſoon to be perverted, or if bad, not eaſily eradicated. Stricken in our youthful days with a glimmering of beauty in the author at that time before us, in our riper years we purſue it, as the traveller follows the diſtant and unſteady taper: the little difficulties and obſcurities once removed, and ourſelves once arrived at the ſource of light, we then, like him, fit down contented. Captivated with the proſpects preſented to us in our journey, we view with pleaſure the ſame ſcenes again and again, nor wiſh to extend our progreſs beyond the claſſic pale; as if the pure fountains that watered the ancient Latium had ceaſed to flow in the modern Italy, or the flowers that decked their margins had now forgotten to bloom. Initiated too betimes in the myſteries of the heathen mythology, we are induced to look upon other ſyſtems as ill adapted to poetry, and to regard as trivial and abſurd the ſeats of magicians, ſprites, and fairies, whiſt we hear with pleaſure of a drunken Silenus, or a libidinous Jove. Some indeed there are, to whom the knowledge of the Italian language forms a part of their education; but theſe are men of buſineſs, who purſue the path that leads to the temple of fortune, not of ſcience. Others in the politer world are in general ſatiſfied with a ſmattering ſufficient to qualify them for the tour of Europe; but few, very few, endeavour to obtain a critical knowledge of it. Nor will this alone, as has been obſerved before, enable us to judge of the merit of an author, for there are national, there are local beauties to be perceived by thoſe only, to whom his country, and the diſpoſition of his countrymen, are not wholly unknown. Not to confine ourſelves to modern, there might be many inſtances given in the ancient languages to prove the truth of this aſſertion. We read in Horace of the

*Præceps Anio, et Tiburni lucus, et ada
Mobilibus pomaria rivis.*

It has puzzled many to find out the true meaning of the word *mobiles*, and Dacier, the French critic, has in its place adopted the word *duſtiles*; but had Dacier been placed but for a moment on the banks of the Teverone a little below Tivoli, he would have reſected with diſdain his own alteration, and felt, with Mr. Addiſon, the ſingular beauty and propriety of the expreſſion as it ſtands in Horace. Again in Martial;

*O nemus, o fontes, ſolidumque madentis arena
Littus, et aquoreis ſplendidus Anxur aquis!*

A common reader will find nothing very ſtriking in the *aquoreis
splendidus*

Splendidus Anxur aquis; but let him take a view of Terracina and its white impending cliffs in a serene evening, the sun verging towards the west, his beams as yet entire, and the scene before his eyes will, I am certain, illustrate the foregoing passage, more than the most laboured and learned comment, and point out to him a beauty that he never dreamt of.

And here I cannot help expressing my surprize, that a person of Mr. Addison's refined taste and classical knowledge, should not only have been insensible to the beauty of a description so just and at the same time so picturesque, but that he should likewise have totally misunderstood the passage quoted above. Thus it is that he has rendered it into English:

Ye warbling fountains, and ye shady trees,
Where Anxur feels the cool refreshing breeze
Blown off the sea, and all the dewy strand
Lies cover'd with a smooth unfinking sand.

That Anxur from its situation was refreshed with breezes from the sea, and that it was chosen on that account by the Romans for a summer retirement, I do not intend by any means to dispute: nay further I am ready to allow, that the word *splendidus* is sometimes used metaphorically by the best classical writers to signify famous; and can therefore easily conceive that a person unacquainted with the Roman poets, and who had never seen Anxur, might have translated the lines above in the same manner as Mr. Addison has done, and celebrated the place as being famous for its grateful coolness. But the word *splendidus* is here undoubtedly used in its most simple and original meaning, and signifies *shining*. I have attempted the following translation, or rather paraphrase, not presuming that it will rival Mr. Addison's in poetical merit, but because I think it may serve to shew the true meaning of Martial, which to me Mr. Addison seems to have wholly mistaken:

O woods! o streams! o moist yet prinless strand!
Anxur, that dost the smiling deep command,
From whence reflected, quivering sun-beams play,
And on thy glittering rocks resume the parting day.

Not to confirm what I say from the following line of Horace,

Impossum saxis latè candentibus Anxur;

I will content myself with explaining the passage in question from another of Martial himself. In his dedication to his fifth book of Epigrams we find the following lines,

*Sen placet Ensa nutrit, sen filia solis,
Sive salutaris candidus Anxur aquis.*

In which the word *candidus* has precisely the same meaning as *splendidus*, both signifying bright or shining.

The Reader will recognise in the above extract not only a splendor of language, but of taste and erudition.

This volume contains remarks likewise on some of the dramatic works of Racine and Voltaire, on the *Sophonisba* of Trissino, the *Torrismondo* of Tasso, on the *Clemenza di Tito* of Metastasio, and other entertaining particulars.

ART. VII. *An Examination of Mr. Henry's Strictures on Glas's Magnesia.* By Thomas Glas, M. D. 8vo. 6d. Baldwin. 1774.

ART. VIII. *A Letter to Dr. Glas, containing a Reply to his Examination, &c.* By Thomas Henry, Apothecary. 8vo. 6d. Johnson. 1774.

ART. IX. *A Refutation of Mr. Henry's Strictures &c.* By the present Proprietor of Glas's Magnesia. 8vo. 6d. Davis. 1774.

MR. Henry's communicating to the Public a process for preparing pure magnesia, and an account of certain calcareous impurities which he had detected in some parcels of the magnesia sold under the name of the late Mr. Glas, on subjecting it to calcination, has drawn upon him the severe animadversions of Dr. Glas, re-enforced with those of the present Proprietor of that medicine; who, it seems, about two years ago, bought the secret of the original preparer, at the enormous price of 1500 pounds. For the substance of Mr. Henry's Strictures, and for the circumstances which gave occasion to his publication of them, we must refer our Readers to the 49th volume of our Review; [November 1773, page 332, &c.] and shall proceed to consider, in a collective view, the more essential particulars of this controversy as contained in the three pieces now before us.

In the first of these pamphlets, Dr Glas undertakes to vindicate the purity of Glas's magnesia, with a view as he professes, though not in the most decent terms, 'to prevent the Public from being deceived and imposed upon—and the Proprietor from being injured in his reputation and property,' by Mr. Henry's '*false assertions, and iliberal practices.*'—This passage is a specimen of the urbanity with which the Examiner accosts Mr. Henry in the very first sentence of his performance!

The '*falsity*' of Mr. Henry's assertions with respect to the calcareous impregnation, alleged by him to have been communicated to water, by *some* parcels of Glas's calcined magnesia which he had examined, is here attempted to be shewn by some proofs of a negative kind, or by experiments made on *other* parcels of that medicine; the results of which are said to have been totally different from those given by Mr. Henry. They were made on part of the contents of *one* 'box of Glas's magnesia, prepared by the present Proprietor *before* Mr. Henry's 'Strictures on it were published;' and on twenty-one other specimens, which *may* have been prepared *since* the publication of Mr. Henry's critique: for the Author is not sufficiently explicit on this head, though it is a point of some consequence to his argument. We are only told that eleven of them were sent to him 'by the person who prepared them,' who 'warrants them to be all of different makings;' and that the remaining ten 'were collected from the like number of persons, who bought

in-since Mr. Glas's disposed of his process.' All these specimens are said to have been perfectly dissolved in water acidulated with oil of vitriol; and the Author thence infers that no calcareous earth was contained in any one of them.

With respect to the other mode of trial, or that by the 'fiery ordeal,' as Mr. Henry somewhere terms it, the Author does not say that any one of these twenty one specimens were subjected to it: but he maintains this singular doctrine;—that if Glas's magnesia were really rendered acrid by calcination, so as to impregnate water with the disagreeable pungent taste of quicklime, we are not from thence to conclude, with Mr. Henry, that it contained a calcareous earth.—'The more subtilised particles of the magnesia, first purified and refined to a certain degree, and afterwards deprived of their fixed air by calcination, may,' he supposes, 'unite with and be suspended by the particles of water,' in the same manner as the more subtilised and finer particles of calcined calcareous earths are known to be dissolved in that fluid: and he further supposes that the disagreeable taste of lime, complained of by Mr. Henry in his experiments on Glas's magnesia calcined, was produced by a volatile alkali extricated from his *saliva*, by the action of the pure calcined magnesia upon it;—'in the same manner as a pungent vapour is raised from that and other animal juices by quicklime, or lime water.'

Mr. Henry might have screened his veracity, at least, under the shelter of this new hypothesis: on the contrary, in the second of these publications, so far from availing himself of it, he treats it with an air of jocularity. Passing over his ironical remarks upon it, we shall observe that, according to this singular theory, magnesia, 'first purified and refined to a certain degree,' and then perfectly calcined, ought constantly, we apprehend, to impart to water a limy taste; but few chemists, we imagine, have observed this effect; and indeed the Author himself afterwards evidently gives up this novel doctrine; declaring that there is no proof that Glas's magnesia becomes pungent and disagreeable in the mouth after calcination, 'except the testimony of one interested person, who—may have affirmed a thing that is not.'—So that Mr. Henry's veracity is questioned, only for observing that in *six* trials Glas's calcined magnesia gave water a pungent taste, which, according to Dr. Glas's own theory, it ought to communicate to it in *every* instance. But even supposing this theory to be just, the Author seems to forget that Mr. Henry does not rest his proof solely on the *taste* of the magnesia, but pretends to have exhibited the calcareous earth contained in it, in a *visible* and *palpable* form, by throwing fixed air into the water.

In the second of these publications, Mr. Henry in a proper and spirited manner defends his moral character, and the justice and accuracy of his experiments, against the imputations and animadversions of Dr. Glas. He accuses that gentleman of having, in the foregoing pamphlet, 'rashly and wantonly traduced a reputation as spotless as his own;' and produces the respectable testimonies of Dr. Percival and Mr. Aikin in his behalf, which are as favourable to his character as a man, as they are decisive in verifying his experiments above objected to by Dr. Glas. Some of these were performed in the presence of the first of these gentlemen, and were afterwards repeated by him, and still more fully and accurately by Mr. Aikin. The experiments of the latter particularly are by him declared to have been made with the greatest care and attention; and those of both were attended with similar results to those indicated by Mr. Henry in his 'Strictures.'

Dr. Glas, in his '*Examination*,' lays great stress on the superior and 'unequalled lightness' of his brother's magnesia, and produces an experiment to prove that Mr. Henry's preparation is one-third heavier than 'the *amazing* light magnesia, now sold under the name of Mr. Glas.' This circumstance alone, in his opinion, *sufficiently* proves the superior purity of the latter: as magnesia is lighter than any of the known absorbent earths or neutral salts; and therefore the purer it is, or the less quantity there is of these heavier substances mixed with it, it must necessarily be proportionally lighter.

Mr. Henry appears to us to have been always solicitous to acquire this property for his magnesia, and to have met with some difficulty in the attempt. In answer to Dr. Glas however, and in defence of his veracity against a particular charge of the Doctor's, he declares that on filling a pill box with some of his own magnesia, and afterwards with some prepared by Mr. Glas, which was procured in 1771, and some of which he has now by him, his own magnesia was found to be *lighter* than the latter; weighing only 3 scruples 17 grains, whereas Mr. Glas's weighed 4 scruples and 4 grains.

That levity, *ceteris paribus*, may afford a presumption in favour of the purity of magnesia, is not to be denied; but we cannot readily agree with the learned Examiner that the trying the specific gravity of two different parcels of magnesia affords an accurate, much less a sole, or sufficient test of their relative purity: though the purity of metals, and the strength of inflammable spirits may thus be precisely ascertained. The levity of magnesia appears to depend, in a great measure, on certain *minutiae* in the conducting of the process, which are extrinsecal to, or do not affect, the goodness or purity of the preparation.

paration. The late Mr. Glas, in his pamphlet on this subject, observes p. 13, that the result of the process is at one time a powder very subtil and extremely *light*; and, at another, when the operation has been repeated ‘*with a variation scarce distinguishable*,’ the product has been a very *ponderous* powder, and sometimes even a substance not inferior in hardness and closeness of texture to a *stone*.

As Mr. Henry seems, by his silence at least, partly to acquiesce in Dr. Glas’s doctrine on this subject, we shall endeavour to shew, in a familiar way, that the superior purity of magnesia cannot be *sufficiently* ascertained by its specific gravity; to which Dr. Glas however affirms that it is ‘*exactly* proportioned.’ He found that the specific gravity of Glas’s magnesia is to that of Henry’s nearly as 2 to 3; and it appears from a table of the specific gravities of magnesia, chalk, and other bodies, given in the third of these pamphlets, or the ‘*Refutation*,’ that a specimen of Henry’s magnesia was found to be nearly of *double* the specific gravity of Glas’s*. In one specimen of Henry’s preparation we have found it even to exceed that proportion, while it fully stood every other known chemical test of purity, as did likewise the specimen of the *Proprietor’s* magnesia with which it was thus *statically* compared.

Now it appears from the table abovementioned that this light magnesia of Mr. Glas’s might, for example, bear to have a *sixth* part of its bulk of chalk added to it, or a *quarter* of its bulk of crabs’ claws; or even so large a portion as a *third* of its bulk of slacked lime mixed with it; and yet the magnesia, thus grossly adulterated, would by the proposed *statical* test be found specifically lighter than the specimen of Henry’s magnesia last mentioned, in which nevertheless no impurities could be detected by the nicest chemical tests. In short, it is evident that, if specific gravity is solely or principally to be attended to, in determining the purity of magnesia, no less a quantity than a third, or a half, or more of Henry’s magnesia (supposing Glas’s to be perfectly pure) must consist intirely of impurities:—a supposition too absurd to be admitted: for how can it be supposed that such a load of impurity can lie concealed in it, and elude every nicer chemical criterion;—open only to detection through the single medium of a pair of scales?

In the third of these publications, or the ‘*Refutation*,’ the ponderosity of Mr. Henry’s magnesia is still further insisted upon;

* A cubic inch of Glas’s magnesia of my own

preparing weighed	—	44 grains,
of Mr. Henry’s	—	83½
of common chalk	—	272
of lime slaked in air	—	153

Refutation, page 19.*

as

as a matter of reproach; and the levity of the *Proprietor's* magnesia is held up, as being 'universally admitted to be the most unquestionable test of purity.' The other allegations in favour of this preparation are, that its specific gravity is almost invariably the same, as is the loss of weight which it sustains by calcination:—circumstances which 'clearly prove that it is always prepared according to a certain 'invariable standard, namely that of purity;' whereas Mr. Henry's magnesia has no such standard: different parcels, calcined and uncalcined, varying considerably in this particular.

A set of experiments on the two rival magnesias is likewise given, which were made under the inspection of Dr. Smith, Dr. Vivian, Dr. Parsons, and Dr. Wall, in the university of Oxford. From these experiments we collect that neither of these preparations, when calcined, was rendered caustic, or gave water the taste of lime; but it is observed that, on impregnating with fixed air the water in which Henry's calcined magnesia had been infused, 'a perceptible sediment was found at the bottom of the glass the day after the experiment had been performed:' whereas no precipitation could be perceived, either at the time, or ever afterwards, in the water, impregnated with fixed air, in which Glass's magnesia had been digested. Farther, Glass's magnesia, both calcined and uncalcined, is said to have been more readily and perfectly dissolved in the vitriolic acid, than Mr. Henry's preparation.—These experiments certainly prove that the present Proprietor *can* make pure magnesia.

These are the most material, though not the most observable parts of this performance, which contains the most illiberal and indecent reflections on the character of Mr. Henry; who is represented and treated in it as an *unprincipled* intruder on what the Author seems, somewhat mistakenly in our opinion, to consider as his freehold, in consequence only of a private transaction between him and the late Mr. Glass. In one place Mr. Henry's 'veracity,' is said to be 'as light as his magnesia is heavy;' and in other parts of it, he is represented as '*scandalously*' invading the Author's *property*; and as *meanly* and *criminally* attempting to gratify his *avarice*, or relieve his *necessities*, at the expence of the Proprietor's reputation and fortune; and, in short, is charged with 'a want of *every principle of integrity*.'—To justify such language as this, the most "damning proofs" would scarcely be sufficient. We can find however no such proofs, or even presumptions, in either of these productions. Such gross abuse must indispose every liberal mind against the cause which it is employed to support; when they reflect to what kind of treatment an honest man is liable to be exposed, for giving useful information to the Public, whenever such information tends to disturb a proprietor in the quiet enjoyment of the sweets of a lucrative monopoly.

B...y.

ART.

ART. X. *Nature studied with a View to preserve and restore Health, &c. With an Account of a most powerful and safe Desobstruent Medicine, &c.* By William Smith, M.D. 8vo. 4s. Owen. 1774.

AND can this be the Dr. William Smith, who has formerly been so often the object of our animadversion, both in jest and earnest, on the various subjects of Religion, Metaphysics, Government, and, more particularly, Medicine?—If it be, we profess we scarce know our old acquaintance again—he is so altered:—*Nil fuit unquam tam dispar sibi.* That Dr. Smith, we all remember, was a most violent stickler for the *certainty* of medical theory, and the omnipotence of physic; declaring that we had even an ‘*intuitive* knowledge of the causes of diseases,’ and that the physician might *always* accomplish a cure, if he properly discharged his duty*. On the contrary, we find the present Dr. William Smith grievously lamenting the fallacy of medical theory, and the ‘*uncertainty* of physic;’ declaring it to be ‘an art which is not yet fixed upon the established principles of science,’ and affirming that ‘the human species would certainly enjoy a greater share of health, if there were fewer physicians, and less physic.’

Our old acquaintance seemed to have a particular affection to the apothecary’s shop, and published a large quarto, comprehending not only all the trash at present to be found in it; but filled with many loads of the rubbish that has long since been swept out of it; pointing out likewise, with singular diligence, the *superlative* virtues of each article, with all the credulity and confidence of a *Lady Bountiful*; and terminating each chapter of the work with a long and goodly train of four-score or a hundred recipes†. The present *Sofia*, on the contrary, declares in an elegant figure, that ‘the *Apothecary’s shop* is, in his opinion, the worst *disease* the human body is subject to;’ and afterwards, in a vein of not the most cleanly pleasantry, tells us that ‘some patients are so very extravagant in their demands, that they have no opinion of their *physician*, except *he*’—(the patient, we should suppose—not the poor doctor surely) ‘goes through the whole exercise of *shitting*, *pissing*, *spewing*, *sweating*, *bleeding*, *blistering*, &c.’ He adds, that the ‘*physicians* who would willingly disabuse people concerning their *credulity* about physic, dare not do it lest they should lose all their practice;’ and is afterwards even so gross as to hold up to us the picture of a patient attended by a physician and an apothecary, as that of a poor innocent victim ‘*crucified between two thieves.*’

* See M. Review, October 1768, page 306, and October 1769, page 281.

† M. Review, September 1769, page 194.

How is a poor unenlightened Reviewer to reconcile these flagrant contradictions, which are no where explained or accounted for in this performance?—especially when he is satisfied, from the internal marks he observes in this work, in which likewise many passages occur that he recollects to have read in the Author's former publications, that this is really the production, of the *original* Dr. William Smith, and not of a counterfeit.—When the vain fit is upon us, we sometimes flatter ourselves that our former good-humoured and well-intended strictures on the Doctor's unbounded confidence in the *intuitive certainty* of physic, and on his *credulity* with regard to the superlative powers of the most paltry drugs, may have contributed to this striking change of principles and practice:—but that, as generally happens to your new converts, the first zeal of reformation has carried our new *Catechumen* to these unwarrantable lengths.—Not content, like *Martin* ‡, discreetly and deliberately to strip off the superfluous *trimmings* and *tinsel* from the coat; he suddenly falls a ripping and tearing, like *Jack*, sends them all to the devil, and in his rage rends the *main body* of the garment from top to bottom.

Not to plume ourselves however too confidently on the supposed efficacy of our former repeated admonitions, which is nowhere acknowledged in the present volume;—perhaps a circumstance that occurs in the work will sufficiently account for the Doctor's now differing so much from his former self. Towards the latter part of it, it appears that he has made a discovery of a particular composition, that will nearly supersede the use of all other medicines, and render the apothecary's shop a useless nuisance. As little occasion too will there now be for medical theories, as for drugs, when the Public is in possession of this 'safe and very powerful medicine, which opens the most minute obstructions'—and 'has not yet failed in any case where it has been administered, which has been mostly when other means have been tried in vain, and in diseases commonly thought incurable;'—particularly in *consumptions, asthma's, fevers, both putrid, malignant, and inflammatory, palsies, king's evil, in all cutaneous diseases, and all ulcers external and internal, in the rheumatism*, and even, 'he has good reason to believe,' in the *gout*. In short, 'it is such an acquisition to the art of healing, as will be more valued the more it is known.'

It is a powder, it seems, and 'the most powerful deobstruent,' says the Doctor, 'which, I believe, *Nature* ever produced.'—*Nature* however, though she undoubtedly must have had some hand in this affair, must allow *Art* to have had a very considerable share in the œconomy and fabrication of this powerful pro-

‡ *Tale of a Tub.*

duction:—for, to stop the mouth of incredulity at once, the Author adds, that ‘so intimately are the component parts of this medicine mixed together, that a man is constantly at work upon them *from morning till night*, for pretty near *two months* before it is prepared, and then,’ adds he, ‘it is, perhaps, the most penetrating and *searching thing* in Nature.’—

What this powder might have turned out, had the poor fellow been regularly relieved at night, or been constantly treated, at sun-set, with a round dose of the *panacea*, to cheer him up and enable him to continue his labours till the morning, we are left to guess. Surely the grand elixir itself must have been the result of such incessant elaboration! The pharmacal tribe however will think it but too powerful already: for should this *Poudre Unique* make its fortune in the world, it promises to produce, even in its present state, a most glorious crash among their gallipots and species bottles, and to make a tremendous vacuum in their shops. Even Warwick-lane itself must feel the consequences of this concussion.

Nothing can be more happily conceived than the Doctor's *theory*—for notwithstanding all his professions, he still dearly loves a bit of theory—of the manner in which this adroit and circumspect composition proceeds in its operations. Being of the most mild and benignant disposition towards the wholesome fluids and solids of the body, this subtle powder enters, it seems, in the most harmless and innocent guise into the system, enveloped in a sheath, till it has reached the seat of the offending matter. Suddenly, ‘on reaching the seat of action,’ it quits its disguise, starts out of its scabbard, ‘breaks down the offending matter—hurries along the impacted humour, and scours the glands and secretory ducts from all filth and dregs, &c.’ and having thus effectually dispatched its business, we suppose, it slyly slips into its sheath, and departs in peace out of the body, without having ruffled a single healthy fibre; shewing no mercy nevertheless to the peccant humours, wherever concealed in their most private lurking holes and by-paths—the glands and secretory ducts of the system.

The Reader is doubtless on tiptoe to learn the ingredients and composition of this powder. These however the Author prudently conceals, ‘being determined,’ lest otherwise it should not have a fair trial when made known, ‘to give it with his own hand till such time as its powers and virtues are fully proved to every one's satisfaction.’ Some, however, of the many to whom ‘its surprising effects are known—have spoke of it with the highest raptures at a *foreign court*, in consequence of which, application was made from the same court, for the secret, and a very considerable reward offered, but I have not,’ says the Author, ‘as yet consented; and if I do, it will be with several

several conditions.'—What can the court of Great Britain be doing all this time?

Through our concern to clear up the Author's identity, and to hold up to public notice his *catholicism*, we have not left ourselves room to give any further account of the contents of the work. We cannot however pass over without particular notice the Author's dedication of it to Lord North, which, in our opinion, is an elegant specimen of that species of composition. In our former intercourse with the Author we have seldom used the language of panegyric; and therefore greedily seize the present opportunity of bestowing our praise where it is justly due. We must however qualify this praise by observing, that if Dr. Smith really possesses a *good* and a *bad pen*, we Plebeians have some reason to be dissatisfied at his entirely devoting the former to his noble patron, without favouring us with a few strokes of this, excellent tool; which could not surely be worn to the stumps, in penning this classical and well-turned address,—so little of a piece with the loose, vulgar, and ungrammatical phraseology which disgusts us throughout the greater part of this performance.

B. . . y

ART. XI. *A Scriptural Confutation of the Arguments against the One Godhead of the Father, Son, and Holy Ghost, produced by the Rev. Mr. Lindsey in his late Apology.* By a Layman. 8vo. 3s. Nicoll. 1774.

IT might reasonably be expected that the appearance of Mr. Lindsey's Apology would produce several publications, in defence of the commonly received doctrine of the Trinity. The singularity of that Gentleman's case, and conduct, induced us to pay a greater attention to his performance than we should otherwise have done to one that was written on so exhausted a subject. But with respect to such treatises on the Trinity as have nothing peculiar to recommend them, the matter has been so copiously discussed in former times, and it hath occurred so often in the course of our Review, that they cannot be deemed worthy of much notice.

Some reason, however, was given us to imagine that the treatise before us might demand considerable regard, and that it would contain a very important answer to Mr. Lindsey's Apology. But, on reading it, we found ourselves totally disappointed; and that among the numerous productions of this kind, which have passed through our hands, few have been more insignificant and futile.

The work, beside the introduction, is divided into five chapters. The prejudice of the Author is apparent at the beginning of his introduction, in which he uses such language concerning Mr. Lindsey's design, as might have been expected from Mr.

+ William Burgh, Esq;

Mr. Romaine, or one of his zealous disciples. The first chapter treats on the province of Reason, with respect to its inquiry into scripture truths, and it abounds with a most obscure and sophistical species of argument; such as hath been often made use of to silence the dictates of common sense in the matter of transubstantiation, and which, indeed, would only be worthy of proceeding from a school of popery. In the second chapter, which treats of the nature of the evidence of our Saviour's Divinity afforded by the scripture, our Layman betrays no little ignorance of those sacred writings in the knowledge of which he seems so greatly to triumph. His reasons for Christ's not discovering himself to be God, during his residence on earth, appear to us wholly unsatisfactory.—The third and principal chapter is employed in displaying the proofs of our Lord's Divinity arising from the scriptures, and is written somewhat in the manner of Mr. Jones of Pluckley. Nay, Mr. Jones, with his hundred texts, is unworthy of being compared with our Author, whose arguments are as extraordinary as they are numerous. By the same mode of criticising, he might have deduced his favourite doctrine from a thousand other passages, and have had the honour of finding it in whatever book he pleased. It ought not to be omitted that, in the 150th page, he has offered such a reason for *God incarnate*, as the Mosaic law, which denied all similitude of the Supreme Being to a sensible object, would have condemned as idolatrous.—He falls, likewise, into much confusion, from not attending to the different meanings of the word *worship*.—The purpose of the fourth chapter is to remove objections, and to state the evidence of the Divinity of the Holy Ghost.—The fifth and last chapter relates to the Writer himself, and contains very pompous professions of his freedom from prejudice; though he had before told us, that he thanked God and his pious parents, that he imbibed the doctrine he now maintains with his nurse's milk; at the same time in which he imbibed a belief that grass was green, that fire was hot, that snow was cold, and that two and two make four.

This work is very defective in composition, as well as in reasoning. The style is verbose, inaccurate, and sometimes obscure. It has been a great drudgery to us to peruse so vague, declamatory, and injudicious a performance; and we could not have submitted to the task, had we not been obliged to it, by our duty as Reviewers. Surely this Layman might have employed himself to better purpose.—Why do not our principal clergy, if they believe the Trinity, undertake the subject themselves, and not leave it to such unexperienced and insufficient advocates?

K.

ART.

ART. XII. *A Vindication of the Doctrine and Liturgy of the Church of England.* Occasioned by the Apology of Theophilus Lindsey, M. A. on resigning the Vicarage of Catterick, Yorkshire. By George Bingham, B. D. Rector of Pimperne, and of Moor-Critchell, in the County of Dorset, and Diocese of Bristol, and formerly Fellow of All Soul's College, Oxford. 8vo. 1s. 6d. Oxford. printed, and sold by Rivington in London. 1774.

THOUGH Mr. Bingham's Answer to Mr. Lindsey is much superior to the Layman's Scriptural Confutation, it does not allege any thing but what has been advanced again and again; and which may be repeated for ever, without bringing the controversy to a decision.

The only proper method of arriving at a true judgment concerning a doctrine of revelation, is to consider what is the whole strain and tenor of scripture relating to it; and if there should appear any difficulty in particular passages, they ought to be explained in consistency with the general doctrine: not to mention, that such explications should be avoided, as involve in them evident absurdities and contradictions. If there be any religious principles, which are supported by the current language of the Old and New Testament, they are, the Unity of God, the Supremacy of the Father, and the Subordination of the Son; and the last of these principles is strongly asserted in the very places where Jesus Christ is spoken of in the highest terms. But the Athanasians, instead of pursuing the method we have described, heap, at random, a number of passages together, with little or no regard to their real connexion and meaning; and then endeavour to make out the Trinitarian doctrine by metaphysical distinctions, which the sacred Writers never thought of, and which, indeed, could not be a part of revelations intended for the bulk of mankind. Mr. Bingham does not stand exempted from this censure; and it is an act of kindness to him, to omit transcribing several of the absurd things which he has advanced in the present performance.

If, in any respect, our Author appears to have some little advantage over Mr. Lindsey, it is in what is said concerning the opinions of the ancient Fathers. Not that we think the Fathers of the two or three first centuries were regular Trinitarians. The contrary was sufficiently shewn in the controversy which followed the publication of Dr. Clarke's *Scripture Doctrine*, and is very manifest from their writings. But the Fathers often express themselves in so unguarded and inconsistent a manner, that their meaning is liable to perpetual disputes. The best way, therefore, is to discard their authority entirely, and to have recourse alone to the sacred writings.

Mr. Bingham is a scholar, and he writes like a man of integrity and piety. But he seems to have too warm and bigotted an attachment to the *whole* system of the Church of England.

K ART.

ART. XIII. *Reflections on the Apology of the Rev. Theophilus Lindsey, M. A. late Vicar of Catterick, in Yorkshire.* 8vo. 1s. 6d. Buckland. 1774. *The author J. Jenkins.*

WE judge, from some incidental passages, that the present tract does not proceed from any zealous son of the Church of England; but that it comes from a Dissenter, who is anxious for the apprehended purity of the faith, and desirous of preserving the orthodoxy of his flock. Whoever the Author may be, he is an able disputant, and writes as a friend to religious liberty. We suppose, too, that he wishes to sustain the character of a man of moderation; and yet he sets out ill, by pecking at the title of Mr. Lindsey's book, in a way that betrays a captiousness and littleness of spirit. The same spirit is apparent in several other instances. What is here said, in vindication of the common doctrine of the Trinity, we consider as by no means satisfactory; though some of the Writer's particular remarks, in opposition to Mr. Lindsey, are far from being destitute of ingenuity and acuteness.

What our Author lays much stress upon (as well as the Layman, and Mr. Bingham*) is the worship which seems to be paid to Jesus Christ, in the New Testament. We do not think that Mr. Lindsey's Apology has been confuted upon this head; but, at the same time, we are of opinion, that the subject merits a more full and distinct examination than it has lately received. We should rejoice to see a separate treatise upon it, in which the supreme worship due alone to the One God and Father of All, ought to be copiously stated. Then the passages of scripture should be discussed, which appear to ascribe any kind of religious worship to the Son; and it should be determined, how far they do imply religious worship to him, in any sense of the word. Last of all, if any sort of religious worship is to be paid to Jesus Christ, it ought to be settled what that worship is, and in what manner it should be expressed.

We know that the matter was largely debated among the elder Socinians. It has, likewise, been treated by Mr. Emlyn, and, very lately, by the author of Benjamin Ben Mordecai's Letters, on Eusebian principles. But what is at present wanted, is a fuller inquiry into the subject, on the Socinian system, which we suppose to be the system adopted by Mr. Lindsey. Such an inquiry we could wish to see conducted with impartiality, candour, and a spirit of patient criticism; and not in the hasty and dogmatical manner of some writers; of whom, though we agree with them in sentiment, we are sorry to observe, that they do not sufficiently consider either the prejudices of mankind, or the real difficulties which attend many important questions in theology.

* Vid. the two preceding Articles.

The Author of the Reflections concludes his performance in a strain much resembling the *application* of a dissenting sermon : " Reader ! says he, beware of treating this dispute negligently, as a matter of simple speculation. It is a doctrine that must needs enter into the very nature of practical religion. Search the scriptures ; pray for divine illumination ; and judge which is the *scripture doctrine*, that of the Apology or its humble Replier.—If divine titles, honours, and worship are given to the Son and Spirit,—if prayer is made to them ; then do they partake of Deity : they are, with the Father, the *One God blessed for ever.*"

With equal seriousness might similar language be made use of by a zealous Unitarian : " Reader ! might he say, beware " of treating this dispute negligently, as a matter of simple speculation. It is a doctrine that must needs enter into the very " nature of practical religion. Search the scriptures ; pray for " divine illumination ; and judge which is the *scripture doctrine*, that of this Replier, or the humble Apologist.—If reason and revelation concur in asserting, that there is but *One* " God, even the Father ;—if the Old and New Testament " uniformly declare that supreme worship is to be paid to him " alone—if they expressly and repeatedly maintain the inferiority of the Son :—then, to give that supreme worship to " the Son, which is due solely to the Father, is violating a fundamental principle, and acting contrary to the capital design " of both natural and revealed religion."

We shall only add, that if the Father, Son, and Spirit be not three different Beings, but, as intimated by our Author, *one Being in different respects* ; in that case, the Unitarian cannot err with regard to the *object* of worship. Whereas, if the Son and Spirit be distinct *Persons* from the Father (or *Beings*, which is the same thing) and likewise inferior to him, then the Trinitarians, by ascribing equal and supreme honour to them, undoubtedly pay that adoration to others, which alone belongs to the One God and Parent of Universal Nature. K . . . 4.

ART. XIV. *The Patriot*. Addressed to the Electors of Great Britain. 8vo. 6d. Cadell. 1774.

PATRIOTISM, the most worthy and most glorious of human virtues, hath, of late, in *this country*, not only fallen from its illustrious height in the scale of honourable distinctions, but is even sunk down to contempt, and is become the scorn and the bye-word of the very rabble. He who wishes to see the various combining causes of this disgraceful revolution, brought into one collective point of view, will meet with the melancholy satisfaction which he requires, in the perusal of this

this little essay; which is ascribed to one of the first Writers * of the age: the style, indeed, sufficiently speaks the pen.

This sapient Observer precedes his detection of that false and multiform patriotism which hath so long imposed on the undistinguishing part, that is, *the generality*, of mankind, and passed itself upon them for the genuine principle, with the following definition of the character of a True Patriot:

‘ A *Patriot* is he whose public conduct is regulated by one single motive, the love of his country; who, as an agent in parliament, has for himself neither hope nor fear, neither kindness nor resentment, but refers every thing to the common interest.’

The above idea is very seasonably started, at the present juncture; that septennial ‘ Saturnalian season,’ as the Author terms it, ‘ when the freemen of Great Britain may please themselves with the choice of their representatives.—To select and depute those, by whom our laws are to be made, and taxes to be granted, is a high dignity and an important trust: and it is the business of every elector to consider, how this dignity may be well sustained, and this trust faithfully discharged.

‘ It ought to be deeply impressed on the minds of all who have voices in this national deliberation, that no man can deserve a seat in parliament who is not a PATRIOT. No other man will protect our rights, no other man can merit our confidence.’

That of 500 men, such as this degenerate age affords, a majority can be found, of virtue, sufficient to stand the test of our Author’s definition, he thinks no one will venture to affirm.—Yet, says he, ‘ there is no good in despondence: vigilance and activity often effect more than was expected. Let us take a Patriot where we can meet him; and that we may not flatter ourselves with false appearances, distinguish those marks which are certain, from those which may deceive: for a man may have the external appearance of a Patriot, without the constituent qualities; as false coins have often lustre, though they want weight.’

In his enumeration of the marks by which the various kinds of false Patriots may be known, he particularly distinguishes the two following classes:

1. Those who claim a place in the list of Patriots, by an acrimonious and unremitting opposition to the court.

2. Those who start up into Patriotism only by disseminating discontent, and propagating reports of secret influence, of dangerous counsels, of violated rights, and encroaching usurpation.

These and other common marks of *Patriotism* are here briefly but clearly examined ; and it is shewn that they are all such as artifice may easily counterfeit, or folly misapply. The Author then proceeds to inquire whether there are not some characteristic modes of speaking and acting, which may *prove* a man to be NOT A PATRIOT. And here he takes occasion to animadvert on the conduct of those who are ever ready to blow the coals of discord, and embroil their country with its neighbours.

‘ As war, says he, is one of the heaviest national evils, a calamity, in which every species of misery is involved ; as it sets the general safety to hazard, suspends commerce, and desolates the country ; as it exposes great numbers to hardships, dangers, captivity, and death ; no man, who desires the public prosperity, will inflame national resentment by aggravating minute injuries, or enforcing disputable rights of little importance.

‘ It may therefore be safely pronounced, that those men are no Patriots, who when the national honour was vindicated in the sight of Europe, and the Spaniards having invaded what they called their own, had shrunk to a disavowal of their attempt and a cession of their claim, would still have instigated us to a war for a bleak and barren spot in the Magellanic ocean, of which no use could be made, unless it were a place of exile for the hypocrites of Patriotism.

‘ Yet let it not be forgotten, that by the howling violence of patriotic rage, the nation was for a time exasperated to such madness, that for a barren rock under a stormy sky, we might have now been fighting and dying, had not our competitors been wiser than ourselves ; and those who are now courting the favour of the people by noisy professions of public spirit, would, while they were counting the profits of their artifice, have enjoyed the patriotic pleasure of hearing sometimes, that thousands had been slaughtered in a battle, and sometimes that a navy had been dispeopled by poisoned air and corrupted food.”

The Author also introduces the following remarks on the out-cry that has been raised against the Canada Bill :

‘ No man, who loves his country, fills the nation with clamorous complaints, that the Protestant religion is in danger, because *Papery is established in the extensive province of Quebec*, a falsehood so open and shameless, that it can need no confutation among those, who know, that of which it is almost impossible for the most unenlightened zealot to be ignorant,

‘ That Quebec is on the other side of the Atlantic, at too great a distance, to do much good or harm to the European world :

‘ That the inhabitants, being French, were always Papists, who are certainly more dangerous, as enemies than as subjects :

‘ That

‘ That though the province be wide, the people are few, probably not so many as may be found in one of the larger English counties :

‘ That persecution is not more virtuous in a Protestant than a Papist ; and that while we blame Lewis the Fourteenth, for his dragoons and his galleys, we ought, when power comes into our hands, to use it with greater equity :

‘ That when Canada with its inhabitants was yielded, the free enjoyment of their religion was stipulated ; a condition, of which King William, who was no propagator of Popery, gave an example nearer home, at the surrender of Limeric :

‘ That in an age, where every mouth is open for *liberty of conscience*, it is equitable to shew some regard to the conscience of a Papist, who may be supposed, like other men, to think himself safest in his own religion ; and that those at least, who enjoy a toleration, ought not to deny it to our new subjects.

‘ If liberty of conscience be a natural right, we have no power to with-hold it ; if it be an indulgence, it may be allowed to Papists, while it is not denied to other sects.’

These remarks on the Quebec-act are liberal, and highly becoming the character of Dr. Johnson, as a PHILOSOPHER, and a MORALIST. What he says in relation to the present disputes between Great Britain and her American colonies may be more liable to exceptions ; and will probably induce many of his readers to think with less reverence of the learned Writer, in the character he has assumed of a POLITICIAN.

‘ He that wishes to see his country robbed of its rights, cannot be a Patriot.

‘ That man therefore is no Patriot, who justifies the ridiculous claims of American usurpation ; who endeavours to deprive the nation of its natural and lawful authority over its own colonies : those colonies, which were settled under English protection ; were constituted by an English charter ; and have been defended by English arms.

‘ To suppose, that by sending out a colony, the nation established an independent power ; that when, by indulgence and favour, emigrants are become rich, they shall not contribute to their own defence, but at their own pleasure ; and that they shall not be included, like millions of their fellow-subjects, in the general system of representation ; involves such an accumulation of absurdity, as nothing but the shew of patriotism could palliate.

‘ He that accepts protection, stipulates obedience. We have always protected the Americans ; we may therefore subject them to government.

‘ The less is included in the greater. That power which can take away life, may seize upon property. The parlia-

ment may enact for America a law of capital punishment, it may therefore establish a mode and proportion of taxation.

But there are some who lament the state of the poor Bostonians, because they cannot all be supposed to have committed acts of rebellion; yet all are involved in the penalty imposed. This, they say, is to violate the just rule of justice, by condemning the innocent to suffer with the guilty.

This deserves some notice, as it seems dictated by justice and humanity, however, it may raise contempt, by the ignorance which it betrays of the state of man, and the system of things. That the innocent should be confounded with the guilty, is undoubtedly an evil; but it is an evil which no care or caution can prevent. National crimes require national punishments, of which many must necessarily have their part, who have not incurred them by personal guilt. If rebels should fortify a town, the cannon of lawful authority will endanger equally the harmless burghers and the criminal garrison.

In some cases, those suffer most who are least intended to be hurt. If the French in the late war had taken an English city, and permitted the natives to keep their dwellings, how could it have been recovered, but by the slaughter of our friends? A bomb might as well destroy an Englishman as a Frenchman; and by famine we know that the inhabitants would be the first that should perish.

This infliction of promiscuous evil may therefore be lamented, but cannot be blamed. The power of lawful government must be maintained; and the miseries which rebellion produces, can be charged only on the rebels.

Our Author's argument, drawn from his supposed necessary connexion between *protection* and *obedience*, is by no means conclusive: a weak state may be protected by a stronger; but *subjection* does not follow. Holland and Portugal have been protected by England; but neither the Dutch nor the Portuguese ever heard us talk to them about *subjection*.

Nor is our Author more happy in his comparison of the distress in which we have involved the city of Boston, with the situation of an English town supposed to have fallen into the hands of a foreign enemy: the dissimilarity of the circumstances is too glaring not to strike every unprejudiced reader, at the first glance.—What the ingenious Writer has said on the vague and indefinite promises of an hypocritical candidate for a seat in parliament, viz. that he will obey the mandates of his constituents, is of more importance:

The true Patriot, he observes, 'knows the prejudices of faction, and the inconstancy of the multitude. He would first enquire, how the opinion of his constituents shall be taken.

Popular

Popular instructions are commonly the work, not of the wise and steady, but the violent and rash; and meetings held for directing representatives are seldom attended, but by the idle and the dissolute; and he is not without suspicion, that of his constituents, as of other numbers of men, the smaller part may often be the wiser.

‘ He considers himself as deputed to promote the public good, and to preserve his constituents, with the rest of his countrymen, not only from being hurt by others, but from hurting themselves.’

We have here also an excellent remark on the Pseudo-Patriot’s boasted love of his countrymen: ‘ A real Patriot, he observes, is necessarily and invariably a lover of the people. But even this mark may sometimes deceive us.

‘ The people is a very heterogeneous and confused mass of the wealthy and the poor, the wise and the foolish, the good and the bad. Before we confer on a man, who caresses the people, the title of Patriot, we must examine to what part of the people he directs his notice. It is proverbially said, that he who dissembles his own character, may be known by that of his companions. If the candidate of Patriotism endeavours to infuse right opinions into the higher ranks, and by their influence to regulate the lower; if he consorts chiefly with the wise, the temperate, the regular, and the virtuous; his love of the people may be urged in his favour. But if his first or principal application be to the indigent, who are always inflammable; to the weak, who are naturally suspicious; to the ignorant, who are easily misled, and to the profligate, who have no hope, but from mischief and confusion; his love of the people proves little in his favour.’

To these observations on genuine and on counterfeit Patriotism, are added a just censure of those who withhold from government its due praise, and conceal from the people the benefits which they receive. And here the Author takes occasion to do justice to the public spirit of the *late* parliament: ‘ An assembly of men, says he, whom, notwithstanding some fluctuation of counsel, and some weakness of agency, the nation must always remember with gratitude, since it is indebted to them for a very ample concession in the resignation of protections, and a wise and honest attempt to improve the constitution, in the new judicature instituted for the trial of elections.’

He gives some very judicious observations on the good consequences of the new mode of trying elections; and concludes the whole with the following animated reflection:

‘ That the next House of Commons may act upon the principles of the last, with more constancy and higher spirit, must be the wish of all, who wish well to the Public; and it is surely

not too much to expect, that the nation will recover from its delusion, and unite in a general abhorrence of those, who by deceiving the credulous with fictitious mischiefs, overbearing the weak by audacity of falsehood, by appealing to the judgment of ignorance, and flattering the vanity of meanness, by slandering honesty and insulting dignity, have gathered round them whatever the kingdom can supply of base, and gross, and profligate; and raised by merit to this bad eminence, arrogate to themselves the name of PATRIOTS.

ART. XV. *An Essay upon the Harmony of Language, intended principally to illustrate that of the English Language.* 8vo. 3 s. 6d. sewed. Robson. 1774.

WERE we to give our suffrage to no publications but such as carry an obvious utility along with them, we should be uncourtly to the labours of many ingenious men. In the walks of science, as those in life, there are various avenues into which we turn only for amusement; where we find no other fruits than the complacency of a mind gratified by its own speculations, and possibly by the idea of inviting others to the same.

In this class stands the essay now before us: for, though the Author seems to have persuaded himself that his disquisitions may be useful; that the efficient causes of the harmony of our language and poetry may be analysed by rule, and a regular and systematic prosody be instituted, yet he has left us in still firmer possession of the opinion, with which we took up his book, that the *Arbitrium Auris*, must as it confessedly did with the ancients, for ever determine the harmony of modern writing.

But, let the Author speak of his own design:

Speech, says he, is moreover so noble, and so distinguishing a gift of our Creator, that any inquiry concerning it, merely as an object of curiosity, is interesting. It is even disgraceful to remain ignorant of causes which seemingly cannot be very deeply hidden, and whose effects are so obvious, so powerful, and of such daily experience. We are I know in these northern climates accused, and even apt to accuse ourselves of a dulness of sense, little capable of being affected by the powers of harmony. Nay so inclined are we to this self-abuse, that the writings of some may induce posterity, admiring the mild and pleasant climate of the south of England, to wonder how it happened, that in the eighteenth century the sun never shone there. The observation of Dionysius of Halicarnassus however certainly holds with us: "Either verse or prose, he says, which is deficient in harmony, loses in a great measure the advantage of all other merit. For, as the most excellent conceptions of a writer are useless to the world, unless he can express them in suitable terms, so the strongest, most accurate, and most elegant terms will lose their effect."

effect, if awkwardly connected in inharmonious sentences." This not only holds with us, but has lately been experienced in a very eminent degree. It is universally acknowledged, that for the avidity with which the tracts, not long ago published in the news-papers, under the signature of Junius, were received, the author was chiefly indebted to the strength of his expressions, embellished by the harmony of his periods.

To proceed then. Whoever has adverted to the subject proposed to be treated in the following pages, and observed the strange contradictions of most of the modern writers who have touched upon it, and the total inconclusiveness of all of them, may perhaps incline to think it incapable of being treated with systematical precision. What disputes will he find to have subsisted throughout Europe concerning the harmony of the Greek and Latin languages? Disputes relating immediately indeed to those languages in particular, and principally the Greek, but, in the end, regarding human speech in general: and though the subject seems exhausted, the learned are not agreed. If he turns to our own language, what contrariety of opinions, and how inconclusive and unsatisfactory all of them? What a variety of contradictory answers may he receive to this simple question, Whence arises the harmony of our verse? And where will he find complete information according to any one system whatever? Some will tell him that quantity, others that accent, is the principal efficient of our poetical harmony. Some affirm that there is no such thing as quantity in our language; and most hold that what quantity we have is always determined by accent: others again tell us that it sometimes is so, and sometimes not; but all are much at a loss to explain this point intelligibly. Some have indeed gone so far as to divide our verse into feet, and have called those feet by Greek names; but this they have done quite arbitrarily, without reference to any rule, and indeed in a manner incapable of being reduced to rule. It appears strange that in a matter concerning which one should, on first view, imagine every one's ear would enable him to determine, opinions should be so uncertain and so divided.

If from this astonishing jargon of the moderns he turns to the ancients, and examines attentively what remains to us from them on the subject of poetical and rhetorical harmony, he will find a consistency, a clearness, and a precision, which will probably very much, as well as very agreeably surprise him. It will immediately strike him, that they used terms, the meaning of which was accurately fixed, and well known; those very terms which have been adopted by the moderns, but used in such a manner as to convey very confused ideas of what seldom appears to have been clearly conceived by the writer himself. And he will in the end find great reason to think that the ancients not only fully understood the harmony of their respective languages, but that this knowledge was founded on a clear insight into the nature of the harmony of human speech in general; of which, if any moderns have had any accurate ideas, the information at least, which their writings give, is very unsatisfactory and obscure.

I must beg my readers not hastily to impute arrogance to me for supposing myself capable of what so many men of great parts, and great learning have failed in. There seems reason sufficient why they could

could not succeed. I never heard of so much as an attempt to explain systematically the harmony of any modern language, and until some such attempt has been brought to success, all endeavours to explain the harmony of the ancient languages must fail, for want of an exemplar, by which every circumstance may be illustrated. It is my purpose not to attempt surmounting difficulties which have been insuperable to my betters, but to avoid them by taking another road. The ancients have left us, interspersed in their writings, large and accurate information concerning the general harmony of human speech. I imagine that an attentive view of this information will enable us to acquire a clear insight into the particular harmony of our native tongue; that this again will contribute to ascertain and perfect our ideas of the general harmony of human speech, and when clear notions are acquired of both these, it will not be difficult to understand whatever has been accurately written concerning the harmony of any other language.*

From the second to the tenth section inclusive, he treats of the *Efficients of Harmony in Human Speech*; of *Accent, Quantity, and Emphasis*;—of *English Accents*, of *English Vowel Sounds*, of *English Quantity*;—*Dr. Foster's Observations on English Prosody examined*; his *Account of the particular Nature of the Acute Accent**;—of the *Effects of Accent and Emphasis upon Quantity in English Pronunciation*;—of the *Efficients of English poetical Harmony*, of *Scottish Pronunciation*;—of the *Accentuation of English Heroic Verse*;—of the *Measure of English Heroic Verse*;—of the *Pause and Censure in English Heroic Verse*, of *Monosyllables*, *Examples of some general and particular Results from the different Efficients of English poetical Harmony*;—of the *Origin and Progress of English Versification*. In the eleventh section we find some just observations on the comparative merits of *Rhyme and Blank Verse*; the twelfth treats of the *Harmony of the Greek and Latin Languages*; and the last contains observations on the *Connexion of Poetry with Music*.

* Little as we know, says the Author, concerning Grecian music, we are well assured of one essential point in which it differed from ours, and that is its intimate connexion with poetry. With the Greeks music and verse were almost inseparable: with the moderns they seem to have scarcely any necessary connexion. Among the former all improvements of music seem to have tended, or at least to have been meant to heighten the expression of poetry: among the latter every improvement of music has set it more at variance with the sister art, the laboured harmonies of the last age, and the whimsical melodies and extravagant graces of the present equally contribute to that effect. "In our churches," says the excellent Tartini in his treatise on music (I use the translation of his commentator the author of *Principles and Power of Harmony*) "the *miserere mei Deus*, is performed, and on the stage heroes and heroines go to death with

* See Review, vol. xxviii. p. 308.

the very finest musical graces. It is well that custom and habit do not give room for reflexion: however very little reflexion is sufficient to turn all the pleasure that can be received from the most perfect performance into the direct contrary.—Music alone, and separated from any other consideration whatever, is become our only aim and intention." And as the learned commentator himself observes: "As things go on at present, any notes will serve for any words: these are so frittered away that they seem rather the ghosts of mangled words lingering and sticking to the tongue like the ghosts of wicked men, which, as Plato says, are frequently seen hovering about their tombs."

'The laws of ancient poetry, and the nature of modern music are, for the purpose at least of our present inquiry, sufficiently known. It has been the object of the foregoing pages to explain the nature and laws of modern poetry, which had hitherto lain in an unaccountable perplexity. Without entering then into any disquisition of those obscure points concerning ancient music, which have remained yet unintelligible to the most learned and most sedulous inquirers, let us just examine how far the knowledge of ancient poetry, of modern poetry, and of modern music, may lead to elucidate any connexion naturally subsisting between verse and music.

'There is one most obvious circumstance common to the mechanism of poetry and music, which they have also in common with dancing, with the smith's hammers of Pythagoras, and with the clashing of swords and shields of the Idæi dactyli; and that is *cadences*. Modern music has like modern poetry only two different cadences. By these the time is regularly divided, and they are generally known by the names of common and triple time. Now nothing is more certain, as Tartini's learned commentator observes, than that the giving of accented notes to accented syllables ought to be an inviolable rule in vocal music. But it is remarkable, that the only two cadences which our poetry knows, correspond exactly with the only two cadences or divisions of time used in music, the common and the triple. These have, in their simplest state, the former two, the other three equal notes in a bar, and the accent always on the first note of the bar. All the various subdivisions of time used by modern musicians are subordinate to these primary divisions. Take then these two musical cadences in their simplest form, the triple bar containing three equal notes, and the common bar two, and by the help of the unaccented notes which frequently precede the first complete bar of a strain, the musical accentuation may correspond exactly with the poetical. Now these circumstances actually meet in most of our old popular ballads; and the very learned and judicious author of *Principles and Power of Harmony* scruples not to prefer those simple and despised compositions to the generality of the most laboured pieces of the most admired modern masters.

'It is farther observable in our popular ballads (I hardly need scruple referring to these, after the testimony borne in their favour by Tartini, and his learned commentator) that as the common measure most naturally accommodates itself to common time, and the triple measure to triple time, so an exactly equal division of both times will, in general, and for a continuance, accord better with the poetical

poetical measures than any unequal division, however preferable this may be on particular occasions and for variety. But the triple measure, though sometimes set to common time with due regard to the accentuation, will yet by no means fall into its movements with the same ease and simplicity; and when common measure is set to triple time with due regard to the accentuation, in which case the musical bar will consist of two notes, one just double in quantity to the other, it matters not whether the long note be placed in the accented or unaccented part of the bar, but is only requisite that the accented note be assigned to the accented syllable. I assert this on the authority of the practice of our best musicians, and of my own observation, as far as it goes, that the best ears are not offended with it. Hence then it is evident, were there no other proof, that our triple measure is not, as it is commonly called, anapestic, and that our common measure, even in its simplest form, accented regularly on alternate syllables, is not iambic: for if the triple measure were anapestic it would not accord with triple time, but would require common time with alternately two short notes, and a long note equal in quantity to the two short ones; and if the common measure were iambic it would accommodate itself most readily to triple time with alternately a short note, and a long note double in quantity to the short one; the contrary of both which is notoriously fact.

Having then ascertained the grand bond of union between poetry and music, which is cadence, we may easily discover many inferior circumstances of their connexion; and in this connexion we may find an explanation of some seeming paradoxes in versification, otherwise inexplicable.

Modern music and modern poetry agree in that neither will admit the intermixture of the two cadences: the even and the triple foot can no more appear in the same verse than common and triple time in the same musical strain. It is common indeed in music to introduce three equal notes in the time of two equal notes; but then they never form more than a division of the cadence; half the common bar at most and one-third of the triple. An anomalous intermixture of disyllabic and trisyllabic feet is also common in our old minstrel songs, and disyllabic feet are sometimes introduced in modern poems on ludicrous subjects in triple measure, and without materially hurting the harmony. To account for this we must recur to the analogy between the musical and poetical cadences. Two equal notes will alone mark the common cadence: but melt them together so as to form one holding note, as the musicians term it, and no particular cadence, or musical time will be characterized; for this holding note may equally well be analysed into three equal notes, and become a triple bar, as remain a common bar by its composition of two equal notes. But if instead of melting the notes together you divide one of them, the cadence is still marked with as much certainty as when they remained two equal notes. Three equal notes again will mark the triple cadence. Form a holding note of all three, and you destroy all distinguishing character of cadence, just as in the former case: but if you form two of them only into a holding note, the cadence is still characterized almost as strongly as when all were distinct. But if instead of melting two of the three notes into one,

you

you divide one of them into two, you then enter upon a much more complex division of the cadence: a division still simple enough in music, because musical notes unconnected with language, are simple sounds; but too complex for poetry, because most poetical notes are complex sounds, formed of all those elementary sounds of which syllables are composed. Here then appears the reason why verses of the even cadence readily admit the addition of a syllable, but will never spare a syllable; and why, on the contrary, verses of the triple cadence will readily spare a syllable, but will not so well admit an extraordinary one.

The work concludes with a genteel apology, which, if it shews that the Author's opinion of its importance, be somewhat too high, discovers at the same time a becoming modesty and liberality of sentiment.

L.

ART. XVI. *Remarks upon the Garianonum of the Romans: The Site and Remains fixed and described.* By John Ives, Esq; F.R.S. and F.S.A. 8vo. 3s. 6d. Hooper. 1774.

MR. Ives begins his remarks on the venerable ruin upon which he treats, by observing that—‘There are few remains of Roman buildings in Britain, so considerable for *its* [their] preservation, and yet so little noticed by writers, as the ancient Garianonum.—Those who mention it, do it slightly; and most of them dispute its situation.—Whilst Richborough * is celebrated by a Battely, this rival station, equal in antiquity, and superior in remains, has met with no historian:—the present cursory attempt will therefore be more excusable.’

Camden places the Roman Garianonum at Burgh-Castle, in Suffolk; while Sir Henry Spelman, in his *Icania*, endeavours to fix it at Caister, near Yarmouth, in Norfolk. After a due consideration of what has been alleged on both sides, Mr. Ives agrees with Camden in placing *Garianonum* at BURGH-CASTLE, on the south side of the mouth of the river Yare;—a situation which, he thinks, entirely obviates the objections of the learned Spelman, as well as of Bishop Gibson, in his annotations upon Camden, and proves it to have been extremely commodious, and admirably adapted, for those very purposes for which *they* are displeased with it—‘for the protection of that shore which these troops were stationed to defend, for their military exercises, and sudden excursions.—Upon a stream whose largeness and rapidity must have made it formidable to passing armies; upon a shore particularly exposed to the depredations of lawless pirates; and upon the principal entrance of a country possessed by a brave and hardy people; Garianonum must have been a station of the greatest importance to the Romans.—It gave them weight and consequence in

* See Review, vol. L. p. 318.

the eyes of the Britons, who were destitute of every idea of mural fortifications;—it established their influence, extended their territories, and afforded them a secure retreat, and an impregnable defence, against the warlike Iceni, who frequently rose in arms against the invaders of their native soil.—In each of these views did the politic Romans consider their new-erected camp; in every respect it answered their designs, and in every particular corresponded with their wishes.—From hence they commanded the Æstuary of the Yare, the German Ocean, [which he supposes, from anchors, &c. being found there, might at that time flow up to the walls] and the interior country; and from hence they derived a power and consequence sufficient to awe, and capable of intimidating, any military attempt the Britons could form against them.—He ascribes the erection of this station to the famous Roman general Publius Ostorius Scapula, who first brought the *Iceni* under their subjection.

After having thus fixed the site of the chief station, our Author is willing to allow Caister, on the opposite shore, to have been one likewise, though of an inferior nature only. He supposes it to have been one of those smaller camps, which were frequently dependent on the greater stations under the denomination of *summer* camps; agreeably to the notion advanced by Mr. Whitaker in his History of Manchester; and for this purpose Caister seems to have been at a very proper distance, and in a convenient situation to serve as an appendage to Gariannonum.

The few specimens we have given of this little work, are sufficient to shew that the Author writes in a more lively and animated style than is usually met with among professed antiquaries.

D.

MONTHLY CATALOGUE,

For OCTOBER, 1774.

MISCELLANEOUS.

Art. 17. *The Sentimental Exhibition*; or Portraits and Sketches of the Times. 12mo. 2s. 6d. Lowndes. 1774.

THIS writer, though far from being original, makes some good observations on life and manners, and is one of the most tolerable Imitators, for sometimes he affects the imitation, of Sterne. The following section will sufficiently characterise the book:

‘I own I am no friend to *Cicisbeism*. Whatever romantic flights the spirit of chivalry may formerly have taken, and after all the pretty tales that are told us of Arcadian simplicity, and Platonic love, I cannot but think all such refinements are as inconsistent with the natural emotions of the human heart, as they are irreconcilable with all the observations we make on human practice. In short, we are compounded of flesh and blood, and nature has not only ended

us with certain passions, but stimulates us incessantly to the gratification of some or other of them. This, in a state of simplicity, or Arcadian state, we should yield to without restraint; for even under the regimen prescribed to us by civilization, we can with difficulty forbear; and to forbear, is to fight against our keenest inclinations, which a few holy and abstemious men have boasted of being able, but not without much self-denial, pain, and resolution to accomplish. The Sexes were not created only to gaze on each other; and as an intercourse of companionship and conversation insensibly lays the ground-work of strict intimacy and friendship between man and man, so the like communications often indulged between a man and woman, whose dispositions attract each other, gradually produce a similar effect, together with such additional sensations of a softer kind, as the omnipotent has destined the one sex to impart, the other to imbibe. So great is the value of sentiment in female minds, that it not unfrequently stands in place of personal allurements; a woman therefore of but indifferent person, may, by the fine turn and polish of her intellect, so dazzle and captivate her admirer, as to make him utterly blind to distorted features, and an ordinary figure. The mind and person are here so interwoven, that he knows not how to disentangle them; he desires then to enjoy both together, and sensibility of soul is the more coveted, as it is thought to add a greater poignancy and animation to corporeal pleasure.

Some who have observed the constancy and perseverance of what is called Love, and remarked how transient it becomes, and how peevish it grows after enjoyment of its object, have supposed that enjoyment extinguishes love, and that love may be kept for ever alive and vigorous, by hope and expectation; hence they would infer, that the Platonic system, which admits this fond hope in all its latitude, and shuts the door against fruition, is most likely to constitute a permanent, undecaying love. But this is a romantic conclusion, and renitent to the eternal laws of nature. Were the fair sex all to adopt such an unnatural opinion, and if they all had the fortitude to maintain it inviolate, there must be an end of population; but it happens that they too have at least an equal share of the passions, which seldom allow them to play the tyrant long. The men are perfectly sensible of this, and few of them would be such blockheads as to waste their whole lives in pursuit of what they might never obtain. It is the anticipation of future enjoyment which keeps desire alive, and invigorates hope; but desire necessarily wastes away, either by its gratification, or by the impossibility of being gratified. Take away enjoyment, which is the utmost bound and object of human love, and there is an end of love's existence; for to love is, honestly speaking, nothing more nor less than to desire enjoyment. I do not say that here is an end to the profession of love; since men may profess to love what they really do not, and this would be incompatible with Platonism, which supposes a true genuine feeling and perception of love. Esteem is too cold an emotion, and unapplicable to any, except such near connections of blood, as excite no other in the mind.

When love has once got possession of its object, it either capriciously flies to some new one, or else rests satisfied with its acquisition, and

and searches no further. It is to be wished that, for the peace and happiness of society, it could more frequently remain constant, and settled in this latter state, and then the nuptial union might generate a real practical system of Platonism; in which two minds, well attuned to each other, might reach to the highest pitch of felicity and purity that human nature is capable of in this world. This would be a degree of angelic enjoyment, which your Flirts, Gallants, *Macaronis*, *Cicisbeos*, and *Chaperons*, of public places, are neither qualified to taste, nor can even have in contemplation; much inferior rewards too liberally repay the whole series of their despicable assiduity.

This philosophy has more truth than refinement.

L.

Art. 18. *An Account of the new Northern Archipelago*, lately discovered by the Russians in the Seas of Kamtschatka and Anadir. By Mr. J. Von STÄHLIN, Secretary to the Imperial Academy of Sciences at St. Petersburg, and Member of the Royal Society of London. Translated from the German Original. 8vo. 2s. 6d. sewed. Heydinger, 1774.

It is a pertinent remark, curious and well-authenticated, at the beginning of this account of these Argonautic discoveries, 'that at the very time when the English and French discovered islands in the South Seas which till then were totally unknown to all the rest of the world, namely, in the Years 1764, 65, 66, and 67, the intrepid Russians discovered new lands in the utmost limits of the north, and found a cluster of *inhabited* islands unknown to them, and to the whole world.'

From this coincidence, the sensible Author seems inclined to infer, 'that, at certain periods, a spirit of discovery arises, which excites universal emulation in different parts of the world;' and he refers to several other instances of a similar kind: particularly, that 'when the new hemisphere of America was discovered by the Spaniards, the Portuguese and Dutch began, at the same time, to think of navigating from Europe to the East Indies.'—This, however, is, in general, very natural. We always see that discoveries and improvements excite emulation; and that the success of one man animates others to become his rivals.

The Archipelago of Islands discovered by the Russians, in 1765 and 1766, in the seas of Kamtschatka and Anadir, lie between the 56th and 67th degrees of north latitude. There is a neat and seemingly accurate chart of them prefixed to the narrative; and the whole is properly introduced by the ingenious Dr. Maty, of the British Museum, in a well-written preface. To the description of these islands, and of their inhabitants, is added, A narrative of the adventures of four Russian sailors, who were cast away on the desert island of East-Spitbergen; together with some observations on the productions of that island, &c. By Mr. P. L. Le Roy, Professor of History, and Member of the Imperial Academy of Sciences at St. Petersburg. This narrative appears also to be satisfactorily authenticated, and is said to be translated from the German original, at the desire of several Members of the Royal Society.—These poor fellows spent six years and three months in their rueful solitude; at the end of which the three who remained alive (for one sunk under the hardships

hardships to which they were exposed) were fortunately brought off by a Russian ship. The manner in which these *real* Robinson Crusoes subsisted, for so many horrid and tedious winters, in their inhospitable, frozen desert, forms a very curious and interesting story, and the particulars do great honour to the ingenuity, the patience, and the fortitude of these poor mariners; who, in our estimation, are much better entitled to the name of HERO, than either "Macedonia's Madman, or the Swede."

Art. 19. *A Sketch of Materials* for a new and compleat History of Cheshire. The *second Edition*; with an entire new preface, an account of *further materials*, and a plate of Hugh Lupus's sword*. 4to. 2s. 6d. Bathurst, &c.

The ingenious Author of this Sketch (Dr. Gower) has here given, beside his well-written preface, above-mentioned, an account of such new materials for his intended History as he hath been favoured with, since the publication of the first edition of his Sketch, published in 1771: vid. Review, vol. xvi. p. 199. See, also, a further account of this great undertaking, Review, vol. xlix. p. 304. These additional materials are both ample and important; and there now seems to be no doubt but that the work will meet with every kind of encouragement, notwithstanding the prodigious labour and expence with which it will be necessarily attended.

Art. 20. *The Gentleman and Builder's Director*; containing plain and familiar Instructions for erecting every Kind of Building, according to their respective Classes, as regulated by an Act of Parliament, passed last Sessions, for the better regulating of Buildings, and more effectually preventing Mischiefs by Fire. To which is added a Plate; shewing at the first View, the external and Party-walls for each Class of Building. Also a Section of a Stack of Chimneys, with Directions to build them to prevent Smoaking. By William Robinson, Esq; Architect and Surveyor at Hackney. 8vo. 1s. 6d. Kearsly, &c.

William Robinson, Esq; the Justice †, and William Robinson, Esq; the Surveyor, both of Hackney, being probably the same person under two designations, it is presumed he now appears in his more familiar character; and that he may be better able to *lay out the laws* of brick and mortar, than to treat of it more diffusively: which is at least a candid allowance in his favour at first opening the pamphlet.

The formal precision in our Acts of Parliament is not readily intelligible to common workmen, when dictated to under a variety of circumstances; digests therefore of such acts must be of great use to them, if clearly and correctly made: but Mr. R. does not appear to have yet arrived at the literary expertness necessary even for such an undertaking. The natural distribution for a digest of the last Building Act, would have been to allot a distinct chapter to each class of buildings specified in the Act, containing all the circumstances provided for by law under regular and uniform subdivisions; with notes referring to the sections in the Act itself, where the legal matter is to be found. Now though Mr. R. had some obscure idea of this kind,

* The sword of dignity, of the Earldom of Chester.

† See Review for last Month, p. 193.

he either was not allowed, or did not allow himself, time to mature it; for after defining the classes of buildings in their order, he begins his arrangement again and again, for the particulars under each, though not so clearly as might have been wished; by which means a Builder must search three or four places for what relates to one house: and his head titles being all in the same style, without any regard to subordination, the reader on opening the leaves knows not where he is, but wants an index even to a pamphlet of 54 pages.

Add to this, that though law language is not always the most correct either in style or grammar, yet the writer of a familiar manual of this nature, being released from the jargon of the courts, might have expressed himself much clearer and better in many respects than Mr. R. has done: if he has any more of these schemes in agitation, we would recommend Mr. Scott's Digest of the Highway Act* to his perusal; and a good old home-spun proverb to his consideration, which says, *the more haste the worse speed*.

Art. 21. *An Essay on the Clergy; their Studies, Recreations, Decline of Influence, &c. &c.* By the Reverend W. J. Temple, LL.B. Rector of Mamhead in Devonshire. 8vo. 1s. 6d. Dilly. 1774.

This essay is divided into twelve chapters, the first of which contains a very short and superficial abstract of the history of religion; in the second, the Author points out some of the benefits derived to mankind from revelation; in the third, he shews the utility of the sacerdotal character; in the fourth, which contains two pages only, he tells us, that among the Jews, lameness and deformity excluded from the Priesthood; that in Egypt and India, none but particular persons and families officiated in holy things; that among the Greeks and Romans the care of religion was committed to the noblest houses, and principal persons and magistrates of the state, &c.—A more diligent attention to some of these circumstances might be of some efficacy, he thinks, in reviving the declining influence of the Clergy, and consequently of piety and morality.

The fifth chapter contains a plan for the studies of the clergy. It is addressed to a person who is supposed to be near the age of admission to Deacon's orders, and is intended to form not only a moral, Christian Preacher, but also to qualify those who may rise to preferment in the church, to bear an active and useful part in the commonwealth, and to clear them, among other imputations, from that of even their great friend, Lord Clarendon, who somewhere in his life makes this severe reflexion—*that Clergymen understand the least, and take the worst measure of human affairs, of all mankind that can read and write.*

Whether the Clergy will think themselves obliged to Mr. Temple for this plan of study or not, we cannot say; to us it appears a very imperfect, and injudicious plan. Our readers may judge of it from a very small specimen—Mr. Temple seems very desirous it should be known that he understands French and Italian, and without a suitable proficiency in these languages, his plan, he says, cannot be pursued. Accordingly, after recommending the study of the holy scriptures in

* Mentioned in Review, vol. xlix. p. 498.

The original, he goes on as follows:—¹ Let Josephus, the Antiquities Judæiques of Basnage, and les Mœurs des Israélites of Fleury, be your Commentary on the Old Testament; when doubtful and at a loss on the New Testament, Clarke, Locke, Le Clerc, Hammond, will afford you a faithful and satisfactory interpretation. You may then proceed to ecclesiastical history. Mosheim's abridgement is a sensible, and generally a candid, work. You may also read, in part at least, the excellent larger histories of Fleury and Basnage. There is likewise a very amiable and stimulating picture of the manners of primitive christianity in the Mœurs des Chrétiens of the former. Beausobre's Histoire de Manichée, and du Manichéisme is equally entertaining and profound. We are indebted to M. Lefant for an admirable relation of the Councils of Pisa, of Constance, of Basle, so formidable to the pretensions and domination of Antichrist. You can hardly read too often the account of the last famous Council at Trent, by that great historian and politician Father Paul. When you read Seneca, Epictetus, Antoninus the great and good, you will think more highly of our own nature, and *burn* to resemble the divine. The elegant and picturesque pencil of La Bruyere, will shew you the manners and sentiments of those we daily live and converse with. Pascal and Nicole are pious and eloquent moralists. Locke is as the founder of just and rational metaphysics. The treatise of civil government of the same great man, with Sidney and Montesquieu, have supplied every thing that was wanting in Plato and Aristotle on the nature of political institutions. Herodotus, Thucydides, Xenophon, with Diodorus Siculus, will give you all the Greek history. In your study of that of Rome, you will be equally pleased with the profound copiousness of Dionysius Halicarnassensis, and the eloquent brevity of Livy. Then come the precious remains of a Polybius, of a Sallust, of a Tacitus, with Cæsar the historian of nature. Appian, Herodian, Dio Cassius, A. Marcellinus, though inferior in the art of writing, are valuable and worthy of perusal, upon account of the facts and information they contain. After a long series of tyranny, horror, and anarchy, you will see the genius of civil wisdom in affairs, with the precision of Thucydides and eloquence of Tacitus in composition, begin as it were to revive and wake from their iron slumber in Machiavel and Guicciardini. Davila will give you a manly and sensible relation of the calamities and miseries of France, under her weak, or bigoted, or frantic Princes. The great merit of Thuanus and Sully is universally known. This, surely, is a sufficient specimen of our Author's plan, and we leave our Readers to their own reflections upon it.

In the remaining chapters of his Essay, Mr. Temple treats of the style of the pulpit, the decline of the influence of the clergy, the progress of infidelity, non-residence, the external appearance, and recreations of the clergy, &c. and concludes with some reflections upon tests, or subscription to articles in matters of religion: but what he says upon this subject is weak and trifling.

R.

P O E T I C A L.

Art. 22. *Folly*; a Satire. 4to. 6d. Payne. 1774.

The following lines on Otahette shew that this careless Author is superior to the common tribe of rhymers:

Y 2

There

' There no rash elbow shakes the desperate box;
None change their cocoa-trees for India stocks;
None leave their country-seats to tumble down,
Plung'd in the smoke and follies of the town :
No cit'ries Forty-five, no reverend don
Betrays the forty nations save one.

' Driven by his son from Latium's happy seat,
Here exil'd Saturn fix'd his last retreat,
Nor fear'd lest envious Jove should here again
Disturb his ancient solitary reign.
Beheld, as in Hesperian plains, the wood
Unshaken yield its vegetable food ;
The turf, unwounded by the trenching share,
With flowers unnumber'd scent the grateful air.
As nature prompted, or as passion fir'd,
Each happy pair to mutual joys retir'd ;
No torment knew their love : nor yet the fair
Had drawn from Gallic lips the tainted air,
Now noseless youths, complaining through the groves
Affright the Dryads with their snuffing loves.

' Alas ! too soon, so luxury ordains,
Curl-pated slaves shall harrow up your plains,
A hideous crew ! and for another's use,
Your canes surrender their unwilling juice !
Here F—x, the session past, his only care
To bilk the crop-tail'd sons of Issachar,
Like B—ks, in Oberea's charms shall revel,
And realize the dreams of Mrs. Greville.
But, hold, my muse ! nor think thy feeble lay,
A macarony's prowess can display.

L.

Art. 23. *The Graham*, an Heroic Ballad : in Four Cantos. By
Thomas Blacklock, D. D. 4to. 2 s. 6 d. Davies.

The professed intention of this poem is to cherish and encourage a mutual harmony between the inhabitants of South and North Britain. To this end Dr. Blacklock has exhibited, in strong colours, some part of those miseries which their ancient animosities had occasioned. His *GRAHAM* is an affecting story, in which love and jealousy have a principal share ; but when he tells us, previously, that this story is a fiction, by a compliment to our humanity, he robs himself of a leading interest in our attention. These matters should not be confessed beforehand.

His stanza is of a particular construction, perhaps too monotonous.

By sanguine proof, ye nations, taught
What various ills from discord rise,
Discord, with all the curses fraught
That earth can feel, or hell devise ;
With sacred vigilance of thought,
Your union cultivate and prize ;
Union, eternal source of joy,

Which nought can lessen or destroy.
The last thought is somewhat unphilosophical.

L.

Art.

Art. 24. *The Poetical Works of Robert Lloyd, A. M.* To which is prefixed, an Account of the Life and Writings of the Author. By W. Kenrick, LL. D. 8vo. 2 Vols. 6s. sewed. Evans. 1774.

The poems of the late very ingenious, but very unhappy Mr. Lloyd are here elegantly reprinted *, with considerable additions from the *St. James's Magazine*, a periodical work in which that writer was concerned; and which was soon discontinued, for want of encouragement: though far superior to most other publications of the kind. Dr. Kenrick, the present Editor, has prefixed a well-written life of the Author; in which he justly reproaches the Public, for the unaccountable neglect that Mr. Lloyd's poems have met with, from the time of his decease, while applause hath been lavishly bestowed on very inferior writers.—In this account of Mr. Lloyd's writings, there is a mistake, which we are desir'd to notice, with a view to its being

• *aduly* rectified, in any subsequent edition.

Dr. K. observes that Mr. Lloyd, in conjunction with Mr. C. Dennis, 'undertook a translation of the *Centes Moraux* of Marmontel; a hasty performance, that did them little credit, and would have done them still less, had not a second attempt by Mr. Colman to translate that elegant author, at greater leisure, proved almost equally abortive.'—We are authorized to say, that Mr. Colman was *not* the author of the translation of Marmontel here alluded to.—Dr. K. must have been misinformed.

Art. 25. *England's Tears: a Poem.* Inscribed to BRITANNIA.

To which is added, Advice to the Voters of Great Britain, at the approaching General Election. 4to. 1s. 6d. Kearsly. 1774.

This maudlin Muse blubbers most woefully about the degeneracy of Britannia's sons:

Ah! how unlike these ~~were~~ days of yore,
E'er gold, that bane to virtue, curs'd our shore;

Or fields inclos'd—monopolies practis'd—
Our honest fathers better were advis'd.

• *J* We heartily wish this Writer had been *better advis'd*, ere he printed these confounded caterwauling verses!

Art. 26. *The Resurrection of Liberty; or, Advice to the Colonists: a Poem.* By the Ghost of Churchill. 4to. 2s. Allen. 1774.

This Author, too, should have been *better advis'd*: see the preceding Article. Both the Ghost of Churchill, and the Tear Merchant plead their *youthfulness* in extenuation of the imperfections that may be found in their pieces:—What concern have the Public with the age of a bad writer?

Art. 27. *Hebé, an Heroic Poem on her Majesty.* 4to. 1s. 6d.

Allen. 1774.

"Tune, tune Apollo! tune! O tune the lyre—"

Apollo must be an hard-hearted deity, indeed, if he refused to tune the man's lyre, after his assistance had been so *pathetically* invoked!

* See our account of the quarto edition, printed by subscription, in the year 1762. Rev. vol. xxvi. p. 385.

This *Heroic Poem*, as it is called, is happily conceived in the truly elevated style, though not the measure, of the loyal old ballad, which thus sublimely begins :

" Britons rejoice ! Prince Frederic is come,

" The glory of Old England, King George's eldest son !"

' Our amiable Queen's intended excursion to Portsmouth is the subject of this little Heroic Piece.'

Argument to HERR.

Art. 28. *The Mystic Miracle; or, Living Grave: a Poem.* Inscribed to the Rev. Mr. Lindsey. 8vo. 1 s. French.

Mystic nonsense, about Mr. Lindsey, and the wickedness of church-innovations, and the story of Jonah and the whale.

Art. 29. *Aglaura, a Tale*, taken from the French of Marmon- tel's Moral Tales. By Mr. Trapaud, Author of the *Oeconomy of Happiness*. 4to. 1 s. Brotherton. 1774.

This affecting Tale is miserably spoiled by a spiritless transfusion into blank verse.

Art. 30. *Modest Exceptions from the Court of Parnassus*, to Mrs. Macaulay's *Modest Plea*. By the Author of the *Doctor Dissatisfied* †, a Poem. 4to. 1 s. Bew. 1774.

No character can be given, where no meaning is expressed. It is all—nothing,—except a few faint efforts at dirt-slinging.

Art. 31. *Mirth*, a Poem, in Answer to *Warton's Pleasures of Melancholy*. By a Gentleman of Cambridge. 4to. 1 s. 6 d. Johnson. 1774.

There is considerable merit in the title-page of this poem, which is neatly engraved, with elegant emblematical figures in the trophy, festoon, and vignette forms. But is this then nothing more than—

———— a pompous sign,

T'invite dull fots to wretched wine ?

We shall not pass so severe a sentence upon the *Gentleman's* poem ; but this we must say, that the *aptos numeros atque modos dicendi*, he has unfortunately neglected. *Fantastic mirth* requires a measure very different from the solemn and formal march of blank heroics, which, however, is well enough adapted to the *Pleasures of Melancholy*. It is not very material to inquire into the merits of a misapplied versification.

Art. 32. *Plays and Poems*. By William Whitehead, Esq; Poet-Laureat, and Register and Secretary to the most Hon. Order of the Bath. 8vo. 2 Vols. 9 s. bound. Doddsley. 1774.

The well-established reputation of Mr. Whitehead as a poet, which, in spite of the most illiberal attacks, and the equally illiberal necessity of writing annually on the same subjects, has still supported itself in the opinion of the Public, renders any disquisitions on that subject unnecessary here. Most of those poems which the Public has been in possession of, with a few select birth-day odes, and some new pieces, are to be found in these volumes. Among the latter, if we mistake not, are several very agreeable specimens of that easy elegance and sensibility which distinguish Mr. Whitehead's muse.

N. B. The first edition of Mr. W.'s poems was published in 1754, in one vol. 8vo.

† See Review, vol. xlv. p. 236.

ASTRONOMY.

Art. 33. *Astronomic Doubts: or, an Enquiry into the Nature of that Supply of Light and Heat which the superior Planets may be supposed to enjoy.* By Philip Parsons, B. A. Rector of Eastwell in Kent. 8vo. 1s. Printed at Canterbury, and sold by Johnson in London. 1774.

It is no uncommon thing to meet with *sceptics* in religion, who have very little religious knowledge: but we can hardly allow a man to be a *sceptic* in astronomy, who is not acquainted with the first principles of the science. If any one doubt (and publish his doubts to the world), whether the light and heat which the remoter planets receive from the sun be sufficient to the purposes of vegetation and animal life, and the accommodation of their inhabitants, we should naturally expect, that he would be able to state the true distances according to the latest observations, or at least give us the true *proportional* distances, and that he would know how to estimate the quantity of light and heat they severally enjoyed. The latter of these computations is essentially connected with the former. But we are at a loss to conjecture, by what method of calculation Mr. P. has found that the sun would appear to *Mercury* only *three* times as large as to us, and to *Saturn* only *seven* times less. A school book of astronomy would have given him very different proportions, and proportions much more to his purpose, than those which he has assigned. However this Author is very ready to give up to the "scrupulous mathematician," a million or two miles in estimating the vast distances of the planets; and, "like good-natured *Sterne*, with his mule, he never will argue a point with one of that family as long as he lives;" but when he proceeds to fetch his supply of light and heat from the *fixed stars*, a few millions of miles which bear a much less proportion to the whole distance, is a matter of very great consequence. We should be sorry if Mr. P. should be provoked to trace out any kind of relation between an inoffensive Reviewer, and the grave and simple family to which he alludes in the above paragraph: and we shall therefore refer him to the following extract from a popular book on this subject, which, we imagine, he has not yet seen. It contains a sufficient solution of his difficulties.

"The quantity of light, (says Mr. *Ferguson*) afforded by the Sun to Jupiter, being but $\frac{1}{11}$ th part, and to Saturn only $\frac{1}{20}$ th part of what we enjoy, may at first thought induce us to believe that these two planets are entirely unfit for rational beings to dwell upon. But, that their light is not so weak as we imagine, is evident from their brightness in the night-time; and also, that when the Sun is so much eclipsed to us as to have only the 40th part of his disc left uncovered by the moon, the decrease of light is not very sensible: and just at the end of darkness in total eclipses, when his western limb begins to be visible, and seems no bigger than a bit of fine silver wire, every one is surprised at the brightness wherewith that small part of him shines. The moon when full affords travellers light enough to keep them from mistaking their way; and yet, according to Dr. *Smith**, it is equal to no more than a 90 thousandth part of the

* Optics, Art. 95.

light of the Sun : that is, the Sun's light is 90. thousand times as strong as the light of the Moon when full. Consequently, the Sun gives a thousand times as much light to Saturn as the full Moon does to us; and above three thousand times as much to Jupiter. So that these two planets, even without any Moons, would be much more enlightened than we at first imagine; and by having so many, they may be very comfortable places of residence. Their heat, so far as it depends on the force of the Sun's rays, is certainly much less than ours: to which no doubt the bodies of their inhabitants are as well adapted as ours are to the seasons we enjoy. And if we consider, that Jupiter never has any winter, even at his poles, which probably is also the case with Saturn, the cold cannot be so intense on these two planets as is generally imagined. Besides, there may be something in their nature or soil much warmer than in that of our earth: and we find, that all our heat depends not on the rays of the Sun; for if it did, we should always have the same months equally hot or cold at their annual returns. But it is far otherwise, for *February* is sometimes warmer than *May*; which must be owing to vapours and exhalations from the earth." See Ferguson's *Astronomy*, p. 23, 24.

P O L I T I C A L.

Art. 34. *An Address to the Freeholders of the County of Cumberland, and Freemen of the City of Carlisle.* Shewing how the House of Commons consist, and an Abstract of the Qualifications (by Law) of the Electors for Counties, Cities, and Boroughs, and also of the Electors, according to the Places they represent, and the Proceedings (and Law against Bribery) at Elections; and who are, and are not, proper Persons to represent them in Parliament. By a Freeholder of the County. 4to. 1 s. 6 d. Allen. 1774.

No sooner does the opportunity approach for British electors to adopt the example of Esau, who yielded his birthright to the temptation of a mess of pottage, than the national commotion begins. We are stunned with the din of patriots, who lose their time and labour in displaying what we *ought* to do; with the hackneyed professions of candidates, who tell us what they *will* do; and with the beastly uproar of drunken electors, who suffer themselves to be kept in a continual state of intoxication, that they may be incapable of *knowing* what they do. Such is the exercise of our septennial return of liberty; which, according to Voltaire, we do not deserve to enjoy!

Can it be expected in such degenerate times, that *dry* instructions, like those in this pamphlet, which call for eighteen-pence *out* of our pockets, will prevail against bank notes, beer notes, and the benign influence of the royal countenance shining full in our faces, from bright guineas poured *into* our pockets? One hint of advice, suited to the present state of affairs, may however be of service to freemen of boroughs; which is, never to be without gold weights and scales in their pockets at these seasons. *Verbum sapienti sat*; we shall not affront their understandings by descending to particulars; concluding only in the empirical stile *There are more reasons for this caution, than good people are aware of.*

If we have wandered from the direct object before us, it was because there was little temptation to dwell upon it. It is mere compilation, and very crudely done; good matter has suffered by passing through

though slovenly hands: so slovenly indeed, that we are told the method of voting among the Romans, was either by centuries, *or by bribes**; and lest this should pass as a mere typographical error, it is added that *the method by bribes*, was gradually introduced by the tribunes of the people! With similar accuracy we are informed, among the qualifications of persons to be members of the House of Commons †, 'that they must be aliens born or minors!' Our Cumberland freeholder would do well to mind what freehold he may have, as it is not very probable he will ever raise a copyhold by his pen.

Art. 35. *A Collection of Rules and Standing Orders of the House of Commons*; relative to the applying for, and passing Bills, for inclosing and draining of Lands, making Turnpike Roads, Navigations, and other Purposes. The Standing Orders which have been made this Session of Parliament, for previous Notice to be given at the Michaelmas Quarter Sessions of the Peace, and in the County News-Papers, by Persons intending to apply for Private Bills, were the Occasion of this Collection being published; as these Orders are indispensably necessary to be observed by all Gentlemen who intend to inclose their Estates, and by all Surveyors, Engineers, Agents, and Solicitors, who are likely to be employed in the Prosecution of Bills for Turnpike Roads and Navigable Canals. 4to. 1s. Hingeston. 1774.

As such a collection as this is very easily made, when the last regulations, which revive the consideration of the former, are recent, it may be presumed to be correct; though an order of the House for the publication, does not appear to authenticate it. The last long sentence of the title is very awkwardly framed, in the advertising style of amplification, and is unsuitable to the dignity with which the orders of a legislative body ought to appear.

Art. 36: *Vox Populi; or, Old England's Glory or Destruction in 1774.* Being a choice Collection of Hints, found in the Cabinet of a late worthy and noble Lord, to the Freeholders of Great Britain, in their Choice of Members to serve in Parliament at the ensuing General Election. With Comments upon them. By an Old Member of the Lower House, but no Placeman, Pensioner, or Title. To which is added, by the same Nobleman, an Hint to his Majesty. 8vo. 1s. Parker, &c.

A great deal of good, patriotic advice is here, we are afraid, thrown away, on the freeholders, &c. of this kingdom.

If such publications are considered as pearls, we need not say *what shops* are before whom they are so unprofitably cast.

Art. 37. *The Freeholder's Political Catechism; or, the Duty of Voters for Members of Parliament*: Delivered in a plain, clear, and concise Method. By Henry St. John, L. V. Bolingbroke. 8vo. 6d. Davies. 1774.

Reprinted from Bolingbroke's tracts. It contains not only the duty of voters, but gives a concise view of the political constitution

of this country; of which our common people are, in general, very ignorant. This tract, therefore, ought to be largely circulated among our freeholders, &c. And with this view the Editor has given a *N. B.* at the bottom of the title page, specifying the considerable allowances which are to be made to those who are disposed to promote the circulation.

M E D I C A L.

Art. 38. *Instant Relief to the Asthmatic, &c.* From a MS. of the late Dr. Lucas. 12mo. 6d. Folingsby. 1774.

It is enough to set a poor asthmatic, of an irritable fibre, a wheezing, merely to read that the *nostrum* here recommended to be sucked into his lungs, is a volatile acid salt, extracted from 'a combination of the strongest acids;' did not the *learned* Writer seasonably come to his relief, and give him time to take breath again, by assuring him that the 'overrasting' power of this volatile, æthereal, antiseptic, acid salt is properly dulcified according to the rules of art. We should beg his pardon, indeed, for treating him as a *nostrum-monger*. His medicine, he declares, 'cannot be called a quack nostrum,—as he honestly tells the world his process.' This process however is not here divulged, but we are told that it is 'one of the most tedious, difficult, and expensive in chymistry,' and that 'indeed very few chymists can go through it all.'

But passing over this small oversight—the Reader may have the medicine itself, at certain places named in the last page, in bottles of 5 s. 3 d. half a guinea, and a guinea each. The Author prefers and recommends our purchasing the guinea bottle; for, saith he,—Bless his benevolent heart!—the choice is of no consequence to him—'the larger the bottle, the stronger the æther, and more efficacious its effects.'—Considerate creature!

N O V E L S and M E M O I R S.

Art. 39. *The Earl of Douglas, an English Story, Translated from the French of the Countess D'Anois.* 12mo. 3 Vols. 7 s. 6d. sewed. Baldwin. 1774.

The talents of the celebrated Countess D'Anois, for this species of composition, are universally known. Her romances, though wild and improbable, like the rest of those marvellous details that were fashionable in her days (in which the spirit of chivalry was not quite evaporated) abounded with that sort of invention which never fails to interest and captivate the reader. We had a former translation of this story, printed in 1741, under the title of, *The History of Hippolytus, Earl of Douglas*; but that was a wretched piece of work. The present translation is much more just to the fame of the ingenious and romantic Frenchwoman.

Art. 40. *Memoirs of an unfortunate Lady of Quality.* 12mo. 3 Vols. 7 s. 6d. Snagg. 1774.

A romance founded, chiefly, on the story of Lady Jane Douglas, sister to the late Duke of Douglas. It is a poor performance, affording little of sentiment, and less of character; and yet the Author, (or pretended Editor) has the assurance to style it 'an entertaining work, not unworthy a place on the shelf with the productions of a Fielding, a Smollett, or a Goldsmith.' Thus a draggle-tail'd nymph, from

from Billingsgate, cries about the streets "Sprats as big as herrings, ho!"—but then she is not so silly as to imagine that any body believes her.

Art. 41. *The Child of Nature improved by Chance*, a Philosophical Novel. By Mr. Helvetius. 2 Vols. 6s. bound. Becket. 1774.

We were not acquainted with the imposture of this title page (the book will not impose on any body) till it had wrought all the effect it is likely to have. Those who have read this philosophical novel, as it is called, need not be told that it was not written by the late celebrated Helvetius*. It consists of characters not well drawn, and very improperly placed; and the morality and language of it is probably designed to injure the principles and manners of the Public.

L A W.

Art. 42. *The genuine Arguments of the Counsel, with the Opinion of the Court of King's Bench*, on Cause shewn why an Information should not be exhibited against — James, Clarke, Aldus, Miles, Sparks, and Leigh; for a riotous Conspiracy to deprive Charles Macklin, Comedian, of his Livelihood, &c. &c. 8vo, 1s. 6d. Williams. 1774.

This publication relates to the famous riots which happened at Covent Garden theatre, last winter, in consequence of Macklin's attempting the character of Macbeth.—It is to be hoped that the censure passed by the Court of K. B. on the behaviour of the persons against whom M. exhibited his complaint, will have some tendency toward putting a stop to the illiberal, tyrannical, and unmanly conduct of some play-going people, who call themselves *The Town*, and think they have a right to insult, and treat with the most wanton cruelty, any actor against whom they have a private pique, or whose public performances do not happen to please these noisy and boisterous critics. In all these cases, the cause of the player is, undoubtedly, the cause of humanity.

A M E R I C A N A F F A I R S.

Art. 43. *The Petitions of Mr. Bollen*, Agent for the Council of the Province of Massachusetts-Bay, lately presented to the two Houses of Parliament; with a brief *Introduction* relating to the Law of Nature, the Authority of Human Rulers, and the Subject's common Right of Defence; with subsequent Observations, respecting the Nature of the Principalities established in Europe, by the Northern Conquerors, and of the English Constitution; to which is subjoined the Council's Defence against the Charge of certain Misdemeanors. 4to. 1s. 6d. Almon. 1774.

This publication will naturally excite in the mind of the philosophic reader, uninfluenced by the little fluctuating unsystematic politics of the times, reflections similar to that of Lord Clarendon (here quoted, by way of motto), *viz.* "Men pay too dear for their want of providence, and find too late that the neglect of justice infallibly, though undisturbed, undermines that security which their policy

* It is now supposed to have been the work of a noted writer lately deceased; and who seems to have formed an artful scheme not only to impose on the Public, but to *take in* even the bookseller.

would

would raise in the place of what wisdom and justice had provided for them." *Survey of the LEVIATHAN.*

RELIGIOUS.

Art. 44. *An Appeal to Reason; or, Thoughts on Religion.* Wherein the Interference of the Civil Power, and the Matter of Subscription, are candidly considered. By a Layman, of Hampshire. 8vo. 3s. 6d. Devizes printed, and sold by Rivington in London. 1774.

This treatise chiefly consists of a *summary* of the nature, evidence, contents, and history of [natural and revealed religion, delivered in plain, unadorned language, and without any novelty of sentiment. In the latter part of the performance, some strictures are made upon the Dissenters, and the conduct of the establishment is vindicated, in requiring subscriptions of its ministers. Whether the Author be always right in his opinions, and whether he does not sometimes fail in precision of ideas, may, we think, be justly questioned. But one thing is certain, that he is never defective in candour and moderation. He evidently appears to be a man of unaffected piety, of real benevolence, and enlarged charity. His sentiments, on the whole, are judicious and liberal. He is a friend to some farther reformation in the Church of England; but wishes, nay, and strange to tell! expects it to proceed from the ruling clergy themselves. One would imagine that he had not heard of the Archbishop of Canterbury's answer to the application lately made to him upon that subject.

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

IN your Review for last month you consider Mr. Wesley's Thoughts on Slavery. I shall not discuss either his thoughts or your examination of them. I own that the behaviour of the Planters, in general, towards their slaves, is harsh; but I must, for myself, say, that although I have resided many years in the Plantations, and have been, and still am, owner of many of those poor wretches, I never was destitute of tender feelings for them; and I can with great truth, and with much inward satisfaction, declare, that I cannot charge myself with any act of cruelty or inhumanity towards one of them. What I mean particularly to observe, is with regard to that part of your Review where you say "the murder of slaves is by our plantation laws punished only by a pecuniary fine, and Mr. Wesley, &c." I inclose a clause* of an Act now in force in one of our plantations, where

* "And whereas cruelty is not only highly unbecoming those who profess themselves christians, but is odious in the eyes of all men who have any sense of virtue or humanity, therefore to restrain and prevent barbarity being exercised towards slaves, be it enacted that if any person or persons shall wilfully murder his own slave, or the slave

where Mr. Wesley's residence is proved upon record, that will, I hope, convince you, the legislature of that province have some tender feelings, that something more than a pecuniary fine is inflicted upon the murderer of a slave, and that every such murderer must be tried by his country. As to the fact of a slave being roasted alive, I must believe Mr. Wesley. I can only say that a very few years after Mr. Wesley left America, I went there, and pretty near to the Province where he resided, and I never heard of such a thing; although from the general knowledge I had of the inhabitants, I am persuaded that a man guilty of so horrid an action would have been pointed out, and detested by the whole community, and must besides have been amenable to the laws.

The other parts of the Act, had I time to transcribe it, would, I am certain, convince that reverend gentleman, as well as yourselves, that it is calculated to enforce a humane behaviour and jurisdiction towards and over the slaves, as far as is consistent with the safety of the white inhabitants, whose numbers are not *one to three*.

I am a constant Reader,

October 8, 1774.

and Admirer of your Review.

slave of any other person, every such person shall, upon conviction thereof, by the oath of two witnesses, be adjudged guilty of felony for the first offence, and have the benefit of clergy, making satisfaction to the owner of such slave, and shall be rendered, and is hereby declared, altogether incapable of holding any place of trust, or of exercising, enjoying, or receiving the profits of any office, place, or employment, civil or military, within this Province; but if any person shall offend in like manner a second time, such second offence shall be deemed murder, and the offender suffer death for the said crime, and shall forfeit as much of his lands, tenements, goods and chattels, as may be sufficient to satisfy the owner of such slave so killed as aforesaid: and in case any person shall not be able to make the satisfaction hereby required on committing the first offence, every such person shall be sent to any frontier garrison of this province, or committed to the gaol at Savannah, and there to remain, at the publick expence, for the space of seven years, and to serve or be kept to hard labour, and the pay usually allowed by the public to soldiers of such garrisons, or the profits of the labour of the offender, shall be paid to the owner of the slave murdered; and if any person shall on a sudden heat of passion, and without any ill intent, kill the slave of any other person, he shall forfeit the value of the slave so killed, to be appraised by any three or more freeholders; and in case any person or persons shall wilfully cut out the tongue, put out the eye, castrate, or cruelly scald, burn, or deprive any slave of any limb or member, or shall inflict any other cruel punishments other than by whipping, or beating with a horse-whip, cowskin, switch, or small stick, or by putting iron on, or confining or imprisoning such slave, every such person shall, for every such offence, forfeit a sum not exceeding fifty pounds sterling."

Further

Further Anecdotes of Sir ISAAC NEWTON.

GENTLEMEN,

YOU were so kind, some time ago*, as to insert in your Review, some anecdotes I sent you concerning Sir Isaac Newton. What I then sent you was wrote in haste, in Mr. Becket's shop, one day, on seeing your extract of a poem, I think *Wensley Dale*. Since that time, I have found among my family papers some farther account of Sir Isaac, which I know not how to convey to the world better than through the channel of your Review; where it will probably be preserved.

I can depend on the truth of the following particulars, which are in the hand-writing of my mother, whose grandfather was brother to Sir Isaac Newton's mother. She wrote these memorandums for the information of her children: her words are these:

“ Hannah Ayscough, was younger sister of the Rev. Mr. Ayscough, my father's father, she married a Mr. Newton of Colfworth, not far from Grantham in Lincolnshire, who had an estate of about 120 l. per ann. which he kept in his own hands and occupied himself. She had by him one son called Isaac; her brother, my grandfather, who lived near her, directed her in all her affairs (after the death of Mr. Newton), put her son to school to Grantham, to a very good master, Mr. Seokes. When he had finished his school-learning, his mother took him home, intending, as she had no other (child) to have the pleasure of his company, and that he, as his father had done, should occupy his own estate; but his mind was so bent upon his improving in learning, that my grandfather prevailed upon her to part from him, and she sent him to Trinity-College † in Cambridge, where her brother, having himself been a member of it, had still many friends ‡. Isaac was soon taken notice of by Dr. Isaac Barrow, who, observing his bright genius, contracted a great friendship for him: indeed he became so eminent for his learning, joined with his singular modesty, that he was courted to accept the honours afterwards conferred upon him, on the calling in of the coin, and the necessity of a new coinage. He was unwillingly brought from the university into the busy part of the world,—his great aversion: but by his great judgment and strict integrity, he saved the nation at that time, on that occasion, 80,000 l. as I have had it related by those who well knew the affair, and also from himself.

“ Isaac's mother, after her son went to Cambridge, was courted by a rich old bachelor, who had a good estate and living near her,

* Vide Review, October 1772, p. 332.

† It does not appear to me, that what has been asserted of Sir Isaac having been sent to the university by the pecuniary aid of some neighbouring gentlemen, is at all true. It certainly was *not necessary*: His mother had sufficient; so had his uncle. I therefore suspect there must have been some misinformation as to this point: a point, however, of no importance.

‡ Vide the anecdote in my former letter, relative to Isaac's uncle finding him employed in working a mathematical problem in a hay-loft.

the Rev. Mr. Benjamin Smith, but she settled some land upon Isaac before marriage: She had by this Smith, one son and two daughters; these married and had descendants, to all or many of whom Sir Isaac, when his fortune increased, was kind and munificent: giving to one 500 l. to another an estate of the value of 4000 l. or thereabouts, to make up a loss, occasioned by an imprudent marriage of one of them, and to prevent a law-suit among themselves. This was done many years before his death. He had a half-sister, who had a daughter, to whom he gave the best of educations, the famous witty Miss Barton, who married Mr. Conduit*, of the mint, who succeeded Sir Isaac in the Mint, and is buried at the west door of Westminster-Abbey; leaving only one daughter, married to the eldest son of Lord Lymington. Sir Isaac bought an estate of about seventy or eighty pounds a year, and gave it Miss Conduit (then very young), before he died. He was kind to all the Ayscoughs, and generous and munificent to such (of them) whose imprudence had made his assistance necessary; to one of them he gave 800 l. to another 200, to another 100, and many other sums; and other engagements did he enter into also for them. He was the ready assistant of all who were any way related to him, and to their children and grand-children. He made no will; his paternal estate of 120 l. a year, went to a distant relation of his grandfather Newton; he had no relations on that side, his father nor himself had no brother nor sister. He is said never to have sold the copies of any (of his) books, published in his lifetime, but gave them freely to the bookseller. He was generous to his servants, and had no love of riches, though he died worth 30,000 l. which fell to three of his half-brother Smith's children, three of his half-sister Pilkington's, and his half sister Barton's two daughters: all these survived Sir Isaac.

"He was a person of very little expence upon himself; kept a handsome, genteel, constant table, never above three men and three women servants; toward his latter end, when he could not use a chariot, only a chair, he kept but two men servants, he was exceedingly bountiful and charitable (not only) to relations (but) to acquaintance, or persons well recommended, and to ingenious persons (also) in any useful art or science."

Thus far the extract of the family papers.

It does not appear to be true that he ever became *imbecille*, he did not, or would not recollect the solution of many of his problems of former years; and perhaps the ill treatment he had met with from some foreigners, made him rather shy towards the last, of entering into the discussion of any matters about which a dispute might arise; but I know that he conversed with my aunt, in whose arms he died, and with others, like any other reasonable man, to the last day of his death, and on that day read the news-paper: but I lately met with a letter of the late Dr. Pearce, Bishop of Rochester, to Dr. Hume, Hebrew Professor at Oxford, wrote in 1754, and published in 1770, in Cadell's edition of Sir Isaac Newton's Chronology, p. 10, 11. which puts this imputation of Sir Isaac Newton's imbecility to shame. "It appears that Dr. Pearce was with Sir Isaac Newton a few days be-

* Author of a Treatise on the Gold and Silver Coin: see last month's Rev. p. 241.

fore his death, where he was writing without spectacles by but an indifferant light. That he was then preparing his Chronology for the press, and had written the greatest part of it over again for that purpose. He read to the Doctor some part of the work, on occasion of some points in chronology which had been mentioned in the conversation. He continued near an hour, reading to him and talking about what he had read, before the dinner was brought up: and what was particular, speaking of some fact, he could not recollect the name of the king, in whose reign it had happened; and therefore complained of his memory beginning to fail him; but he added immediately, that it was in such a year of such an Olympiad, naming them both very exactly. The ready mention of such chronological dates seemed, says the Doctor, a greater proof of his memory's not failing him, than the naming of the king would have been."

What coxcomb therefore was it that first published to the world the silly story of the decay of Sir Isaac Newton's faculties before his death? This has been several times repeated. His faculties may, indeed, in some degree, have been impaired; as he had employed them intensely for, perhaps, seventy years, but if any ruins there were in this great man's powers, there remained still far too much strength of mind to be called *imbecillity*. A persisting application, and such a mastery over his imagination (and all the circumstances of common life which I mentioned in my former letter), as to keep it up to the point he had in view for a very long time, without snapping, was his peculiar talent; and the instrument with which he did such great things, and which his temperance and a constitution singularly formed for such purposes, enabled him to practice through a long life. His candour and modesty, even to bashfulness, were the graces which made such superior knowledge not disgusting to his inferiors.

He was not only the Mathematician, but the Historian, the Chronologist, the Chymist, and the Critic: I have never met with any of his chymical manuscripts, but they certainly exist somewhere. I remember to have heard from the late learned Dr. Kidby, a gentleman well known to many learned men, perhaps still alive, that Sir Isaac Newton was as great in chemistry as in any other science. It might therefore be an acquisition if those chemical papers of his could be found. William Jones, Esq; if I remember right, was supposed to have had several manuscripts of Sir Isaac Newton's in his possession; how he came by them, or why he kept them to himself, if he had such, I could never rightly learn: I remember to have heard him blamed on that account forty years ago; this is perhaps a groundless charge. I only mention it, that inquiry may be made of Mr. Jones's heirs, or the persons into whose hands his papers came after his decease, whether any manuscripts of Sir Isaac Newton's worth notice, exist? And surely if any exist they must have their worth!

Your good nature will excuse the length of this, as it concerns so great a man.

I am, Gentlemen, yours, &c. I. H.

* * * The Reviewers are authorized, by the son of W. Jones, Esq; Author of the SYNOPSIS MATHESIOS, to assure the Public, that no such papers have been found in his father's library; and that the story of his having made an improper use of ANY papers belonging to Sir Isaac Newton, is wholly groundless.

T H E

MONTHLY REVIEW,

For NOVEMBER, 1774.



ART. I. *Quintilian's Institutes of the Orator*. In Twelve Books. Translated from the original Latin, according to the Paris Edition of Professor Rollin, and illustrated with critical and explanatory Notes. By J. Patfall, M. A. 8vo. 2 Vols. 12s. Law. 1774.

IT is usual with us, in our review of translations from the classics, to compare them with the originals, rather than to require our Readers to give us credit for general and indiscriminate characters. We shall observe the same method with respect to the work before us, and shall introduce part of the chapter *de Scribendo* from the tenth book.

‘ I would not have those, whose style is arrived at a certain degree of maturity, harass themselves with the trouble of perpetually finding fault with their compositions. And indeed, how shall that orator acquit himself of his duty to the Public, who should waste so much time on each part of a pleading? There are some, who are never satisfied with what they do. They would alter, and say every thing otherwise than it occurs: mistrustful indeed, and deserving ill of their abilities, for thinking that exactness, which they make an embarrassment to themselves of in writing. I cannot well say, which I think more in the wrong, they who are pleased with every thing in their productions, or they who like nothing in them. For it often happens, that even some young persons of pregnant parts, suffer themselves to be consumed by a useless labour, and at length are obliged to condemn themselves to a shameful silence, through a desire of doing too well.

‘ This puts me in mind of what I heard Julius Secundus say concerning what had been said to himself by his uncle. We were both of the same age and intimate friends, as is well known; and he was a man of surprising eloquence, though scrupulously exact. His uncle Julius Florus was the most renowned for eloquence in the province of Gaul, where he had last established himself, and as well by that talent, as in other respects, was a credit to his family. Secundus still remained at school, and he once happening to observe him melancholy, asked the reason of his being so dejected. The youth did

not conceal from him, that for three days together he had ineffectually wreaked his invention to hit upon an exordium to a speech given him to be composed, which not only afflicted him for the present, but made him even despair for the time to come. At which Florus smiling said: "What, child! will you do better than you can?" This is the very thing I had to recommend. We must indeed strive to do as well as we can, but this must be according to the measure of our abilities; for it is study and application that will make us proficient, and not discontent and vexation.

Besides practice, which certainly goes a great way, there is a method to be observed for acquiring a readiness in writing. In order to this, we may be advised to decline the indolent posture we assume by looking up at the ceiling, and exciting thoughts by muttering, as if chance should throw in our way something to our purpose. We might rather in a manner more becoming men apply ourselves to write and meditate, examining what the subject requires, what decorum ought to be kept in regard to the persons interested, what are the circumstances of time, and how the judge is likely to be disposed: thus nature herself will suggest what ought to begin, and what ought to follow. The greater part of our matter so plainly presents itself, that it flashes in our eyes, unless we shut them against it; and if the illiterate and peasants are not long at a loss how to begin, what a shame must it be that learning should create difficulties in doing the same? Then let us not think, that what lies hid, is always best: if so, it were better to be silent, if nothing seemed proper to be said, but what we do not find.

Others give into a fault different from this, by slightly running over their matter, and writing down extempore whatever may occur amidst the sallies of a heated imagination. This, which they call their foul copy, they afterwards revise, and settle in better order; but it is the words they correct, and the harmony of the periods they strive to adjust, whilst the same levity remains in the things they had so precipitately heaped together. It will be therefore much more advisable so to order the work from the beginning, that it may not require to be fabricated anew, but only to be filed and polished. Sometimes, however, we may let the mind indulge its fancy and sensibility in things, in which heat is commonly happier in its effect, than care and exactness.

From my disapprobation of this carelessness in writing, one may judge what I think of the fancy of dictating which some are so taken with. To writing indeed, how swift soever it may be, the hand which cannot keep up with the celerity of thought, must give some delay; but are not the inconveniences of dictating greater? He, to whom we dictate, urges us to proceed; and we are ashamed at times even to doubt, or stop short, or make any alteration, as if afraid of one privy to our incapacity. Whence it comes to pass, that intent chiefly upon connecting one sense with another, we let escape us several things, not only fortuitous and shapeless, but sometimes improper, which neither shew the exactness of one that writes, nor the fire of one that speaks without preparation. Besides, if the amanuensis be slow in writing, or commits some error in reading what has been dictated, then is the flow of thought retarded by this intervening

intervening obstruction, and sometimes the whole attention is unhinged by it, as well as by anger, which is natural enough on these occasions.

There are also many things accompanying, and in some measure exciting the transports and heat of composition, as tossing of the hands, distorting of the features of the face, turning from one side to the other, and sometimes finding fault, together with other particulars noted by Perſius, where he ſpeaks of the inanity of ſome authors, as banging the writing deſks, biting the nails, and the like, all which are ridiculous, unleſs we are alone.

In ſine, to obviate what ought to be principally attended to on this head, I may ſay, that it cannot be doubted, but that privacy, which is deſtroyed by dictating, and the profoundeſt ſilence, ſuit beſt the reflection that is neceſſary for him who writes.

It does not, however follow, that we ſhould immediately abide by the counſel of thoſe, who believe that woods and groves are the propereſt places for recollection and ſtudy, becauſe the freſhneſs of air and the many engaging charms that reign in theſe parts, beget an elevation of mind, and a more happy turn of thought. Such a retreat ſeems to me, rather conducive to pleaſure, than an incentive to ſtudy; as the very things that delight, muſt neceſſarily divert us from attending to what we are about. In reality, the mind cannot be intent upon many things together, and wherever it looks to, it muſt at that inſtant at leaſt loſe ſight of its main point of view. Wherefore the amenity of woods, and the courſe of rivers, and the breezes blowing about the branches of trees, and the ſong of birds, and the freedom of proſpect, are all ſo many attractions, that the pleaſure conceived from them, ſeems to me rather to ſlacken thought, than keep it ſtretched. Demoſthenes was quite right, when in order to ſtudy, he ſhut himſelf up in a place, where he could neither hear nor ſee any thing to diſtract him. Thus it was that his eyes could not compel his mind to attend to other matters.

And thus we may judge of the advantage of lucubration, when the ſilence of the night, a ſhut up chamber, and one light, keep the mind, collected, as it were, upon its ſubject. But this manner of ſtudy, much more than any other, requires a good ſtate of health; and in order to preſerve that health, it ſhould be uſed but ſparingly, as otherwiſe we inſeize upon nature, by allotting to hard labour a time, which ſhe has granted to us for the reſt of our body, and the recruiting of our ſtrength. It may be enough to grant to this labour what we can well ſpare from ſleep; for even fatigue is a great obſtacle to the keenneſs of ſtudy; and the day is more than ſufficient for him, who is maſter of his time. It is the multiplicity of buſineſs that obliges us to ſtudy by night; yet is lucubration beſt calculated for ſtudy, when we ſet about it freſh, in good health, and in a good flow of ſpirits.

But ſilence, retreat, and a mind diſincumbered of care, though greatly to be wiſhed for, cannot always fall to our lot. For which reaſon, if any noiſe or diſturbance might happen, we ſhould not immediately deſiſt and deplore the time as loſt. Rather let us ſtrive againſt inconveniencies, and contract a habit of conquering all obſtacles by the dint of application, which if we unreſervedly direct to

what we are about, nothing of what affects the eyes or ears, will have access to the mind. And if a chance thought so often fixes the attention, that we do not see those we meet, and miss our way, will not the same happen when we proceed to think with a deliberate intention?

'We must not tamper with the causes of sloth; for if we think we ought not to study, but when fresh for it, but when cheerful, and devoid of all other care, we shall never want a reason for self-indulgence. Wherefore in the midst of a croud, on a journey, at a banquet, and even in a tumultuous assembly of the people, we may make a kind of solitude for our thoughts. Otherwise what should become of us, when, in the midst of the Forum, amidst the hearing of so many causes, amidst broils, contentions, and unexpected clamours, we are often to make extempore speeches, if we could find only in solitude the notes we take down in writing. It was for being prepared at all events, that Demosthenes, who had been so great a lover of privacy, was wont to study his speeches near that part of the sea-shore, where the waves dashed with the greatest noise, to prevent his being dismayed by the uproars which often happened in the assemblies of the Athenian people.

'Every thing regarding studies should seem of some importance, and therefore I shall not omit giving directions about a small concern, which is, that it is best to write on waxen tablets, because we can more easily deface what has been written; unless weakness of sight should rather require the use of parchment. It helps indeed the sight, but from the frequent necessity of dipping the pen in ink, retards the hand, and breaks the flow of thought.

'Both should have blank pages left in them, to make room for adding whatever might be thought necessary; for a want of room sometimes makes us loath to correct, or at least confounds the former matter by the interlining of new.

'I would not advise procuring wide pages in the tablets, having known a young gentleman accustomed to make long discourses, because he measured them by the number of lines. His friends had often endeavoured to correct this fault in him, but to no purpose, till the size of his tablets was changed.

'There ought also a space or margin to be left for noting the things that present themselves out of their rank, such, I mean, as do not belong to the parts we are actually composing. For sometimes we chance to hit upon excellent thoughts, which it is neither proper to insert for the present, nor safe to postpone taking a memorandum of; because otherwise they escape us, or if we keep them in mind, they divert us from other thoughts. It is therefore best to keep them upon record.'

Sometimes the Translator, possibly, from a regard to singularity, makes innovations in the received forms of our language, leaving out the infinitive sign, *to*, after ought, and substituting *only*, for *only*, *one*. Sometimes he is harsh and stiff in his language, 'which they make an embarrassment to themselves of in writing;' and sometimes he does not do justice to his original, as in the above extract, where Quintilian says, *Accidit enim*

anim etiam ingeniosis adolescentibus frequenter, ut labore consumuntur, et in SILENTIUM usque descendant nimia bene dicendi cupiditate. The Translator gives us, 'For it often happens, that even some young persons of pregnant parts, suffer themselves to be consumed by a useless labour, and are at length obliged to condemn themselves to a shameful silence, through a desire of doing too well.'—Now to say nothing of the slovenliness of the language; where *themselves* is introduced twice in the compass of two lines, in *silentium descendant nimia bene dicendi cupiditate*, they become silent through too great a desire of speaking well, is sadly translated indeed, when instead of speaking well, doing too well is substituted; for where is the contrast between doing and silence? But if the Translator has drawn from the French version of Rollin's edition, we should no longer be surprised at his infidelity; and, indeed, 'been obliged to condemn themselves to a shameful silence,' has much more the air of *a se livrer a une silence honteuse*, of the wordy Frenchman, than of the simple in *silentium descendant* of the close Quintilian.

In the same extract, '*wreaked* instead of *racked* his invention,' is an impropriety;—but in the above quotation we meet with nothing more that is very exceptionable: and, in general, the Translator has consulted the structure of his own language, by properly breaking and dividing the periods of the original. Upon the whole, we can by no means pronounce him to be a good writer, or this to be an elegant or meritorious translation. L.

ART. II. *An exact and circumstantial History of the Battle of Flodden, in Verse, written about the Time of Queen Elizabeth, in which are related many particular Facts not to be found in the English History.* Published from a curious MS. in the Possession of John Askew, of Palinsburn in Northumberland, Esq; with Notes, by Robert Lambe, Vicar of Norham upon Tweed. 8vo. 4s. sewed. Berwick upon Tweed printed, and sold by Dilly, &c. in London. 1774.

THE battle of Flodden was one of the most strenuous, interesting, and decisive that was ever fought between the English and Scots. Henry the Eighth, at that time prosecuting his wars in France, had the greatest part of the regular forces in his suite, and the Earl of Surry, under the direction of the Queen, was left to protect the realm against the suspected Scot, with such rustic auxiliaries as he could muster. James the Fourth, urged by a restless ambition, on the one hand, and by the manœuvres of the court of France, operating on that ambition, on the other, did not long leave the invasion of England in suspense. The consequence is well known. The Earl of Surry met the Scottish King at the head of the flower of his nobility; and almost all his forces, at Flodden.

The latter fell in the battle, and his army, after a most obstinate and bloody engagement, was put to the rout.

But a variety of circumstances attending this important battle, which are *not so well known*, are here recorded in verse, and farther illustrated by the notes of the Editor. Mr. Lambé supposes the Author to have been a Yorkshire school-master, and there is probability in the supposition; for the impression made by this battle on all that region is, even in its traditional effects, so great, that, wherever a village-fray is talked of, the people say, there is Flodden-field:

From the composition, as an history in verse, nothing extraordinary could be expected, though the era were in its favour. But the old bard seems to have been no stranger to the fire or spirit of the classical epic, for, on his setting out, he assumes the *Oi magna sonaturum*:

A fearful field in verse I'll frame,
If you'll be pleas'd to understand,
O Floddon Mount! thy wondrous name
Doth sore affright my trembling hand.

And of Surry he says,

What banners bravely blazed and born,
What standards stout brought he to ground,
What worthy Lords by him forlorn,
That sorrow in Scotland yet doth sound.

Lord Hume's address to James the Fourth, previous to the invasion, shews what a curious opinion the Scots entertained of the defenceless state of England in the absence of Henry:

For England's King, you understand,
To France is past with all his Peers;
There is none at home left in the land,
But joul't-head monks, and bursten friars,
Or ragged rusties, without rules,
Or priests prating for pudding shives,
Or mill'ners madder than their mules,
Or wanton clerks waking their wives.

Surry's apology for calling a council of war before the battle is pathetic:

It is not I am fright with fear,
Nor for myself such thoughts I take,
But for young babes and infants dear,
Which fathers sore, I fear, will lack.
Such fortunes fall through fights, doubtless,
Poor widows plenty will be left;
And many a servant masterless,
And mother of their sons bereft.

And

And the next stanza does equal honour to his humanity and good sense :

This is the cause I counsel crave,
The only cause I cast such doubts,
I had rather one English soldier save,
Than for to kill a thousand Scots.

There is something romantic and pleasing in the topical account of the levy of the English forces, not unlike what has been remarked as a beauty in those lines,

“ All men of pleasant Tividale,” &c.

in the poem of Chevy Chase :

And they that Craven coasts did till,
And such as Horton fells had fed.

With him did wend all Wensledale
From Morton unto Morisdale-moor ;
All they that dwelt by the banks of Swale,
With him were bent in harness-store.

And all that climb the mountain Cam,
Whose crown from frost is seldom free.

All lusty lads, and large of length,
Which dwelt on Seimar-water side.

The following stanzas record an anecdote of importance enough to have been mentioned in the History of England, but it is not to be found there. The extraordinary person who is the subject of it had a principal concern in most of the border disturbances between the two kingdoms in those times. He was at last killed upon an incursion into Scotland :

The army pressed thus to proceed,
And all prepared in ranks to fight,
Came on a champion then indeed,
With sword in hand, in armour bright.

At first his face his helmet hid,
Thus plainly have I heard report,
Who swiftly by the ranks did ride,
And to the Earl did strait resort.

The army marvelled at this man,
To see him ride in such array,
But what he was, or whence he came,
None of them all could certain say.

When he the Earl of Surry saw,
From off his steed, he leaped there,]
And kneeling, gracefully did bow,
Holding his horse and quivering spear.

In little time he silence brake,
 My Lord, quoth he, afford some grace ;
 Pardon my life for pity's sake,
 For now you are in King Henry's place.
 Mercy, my Lord, from you I crave,
 Freely forgive me mine offence :
 Perhaps you shortly may perceive,
 Your kindness I shall recompence.
 Quoth the Earl then, Tell us thy name ;
 Perhaps you have done some heinous deed,
 And dare not shew thy face for shame,
 What is thy fact, declare with speed.
 If thou hast wrought some treason, tell,
 Or English blood by murder spilt,
 Or hast thou been some rude rebel,
 Else we will pardon thee thy guilt.
 Then to the Earl he did reply,
 My Lord, my crime it is not such ;
 The total world I do defy,
 No man for treason can me touch.
 I grant indeed I wrong have wrought,
 Yet disobedience was the work ;
 Else I am clear from deed or thought,
 And to extreams I have been forced.
 And as for hurting English men,
 I never hurt man, maid, or wife,
 Howbeit, Scots some nine or ten,
 At least I have bereaved of life.
 Else I in time of wealth and want,
 Unto my King persisted true,
 Wherefore, good Lord, my life now grant,
 And then my name I will shortly shew.
 Quoth the Earl then, Pluck up thy heart,
 You seem to be a person brave ;
 Stand up at once, lay dread apart,
 Thy pardon freely thou shalt have.
 Thou seemest to be a man indeed,
 And of thy hands hardy and wight,
 Of such a man we will stand in need,
 Perchance at Friday next at night.
 Then on his feet he started frait,
 And thanked the Earl for that good tide,
 Then on his horse he leaped light,
 Saying, my Lord, ye lack a guide.
 But I shall you conduct full frait
 To where the Scots encamped are ;
 I know of old the Scottish sleight,
 And crafty stratagems of war.

Thereto experience hath me taught,
Now I will shew you who I am ;
On borders here I was up brought,
And Bastard Heron is my name.

What, quoth the Earl, Bastard Heron,
He died at least now two years since,
Betwixt Newark and Northampton,
He perished through the pestilence.

Our King to death had deemed the man,
Cause he the Scottish warden slew,
And on our borders first began
Those raging wars for to renew.

But God his purpose did prevent,
He died of the plague, to prove,
King Henry his death did since lament,
He wondrous well the man did love.

Would God thy tale were true this tide,
Thou Bastard Heron might be found,
Thou in this gate should be our guide,
I know right well you know the ground.

I am the same, said he again,
And therewith did unfold his face :
Each person then perceived him plain,
That done, he opened all the case.

Quoth he, When I the Scots warden
Had with my blade bereaved of life,
I knew well I should get no pardon,
But sure I was to suffer death.

In haste King Henry for me sent,
To whom I durst not disobey :
So towards London strait I went,
But, hark, what I wrought by the way.

I nothing but the truth shall note :
That time in many a town and borough,
The pestilence was raging hot,
And raging, reigned all England thorough.

So coming to a certain town,
I said I was infected fore ;
And in a lodge they laid me down,
Where company I had no more ;

But my own secret servants three,
Who, fraid of townsmen, careful watched ;
So in that stead no more staid I,
But homeward by the dark dispatched.

My servants secretly that night,
Did frame a corpse in cunning sort ;
And on the morning, soon as light,
My death did ruefully report.

And so my servants on that morn
 The corpse to bury soon were bound ;
 Crying, Alas ! like men forlorn,
 And seemed for sorrow to fall down.
 The corpse they cunningly conveyed,
 And made the bell aloud be rung ;
 And money to the priest they paid,
 And service for my soul was sung.
 Which done, they tidings frait did bring
 Unto King Henry, I was dead ;
 Christ have his soul, then said the King,
 For sure he should have lost his head.
 If he up to the court had come,
 I promised had so, by St. Paul,
 But since God did prevent our doom,
 Almighty Christ forgive his soul.
 To mansion mine, I came at last,
 By journeys nimble, all by night ;
 And now two years or more are past
 Since openly I came in fight.
 No wight did know but I was dead
 Save my three servants and my wife ;
 Now am I start up in this stead,
 And come again from death to life.
 So said, the lords and knights of fame,
 From laughing loud could not refrain ;
 To hear his Gando, had good game,
 And of his welfare all were fain.
 Whose policy they had perceived,
 And oftentimes his truth had tried,
 Which was the cause so sore they craved,
 This Heron grave to be their guide.

The notes which Mr. Lambe, the Editor, has annexed to this poem are copious and miscellaneous ; in many places both entertaining and instructive. Well skilled in the ancient Anglo-Saxon language, a considerable portion of which remains in use in the North, he is a more competent judge of many obsolete expressions in Shakespeare than any of his learned southern commentators.

‘ As there is nothing, says he, which we are so forward to give, as advice ; the interpreters, and enraptured admirers of Shakespeare must allow me to recommend to them a seven years residence on the north side of the Tweed ; in which time, if they are diligent, they may acquire a competent knowledge of the old English tongue.’

In the appendix to these notes there is an old Scotch song on the battle of Flodden, which, for its genuine simplicity, and the truly plaintive spirit of elegy, excels every thing of the kind we have met with :

I.

I have heard of a liltin', at our ewes milking,
Lasses a liltin', before the break of day;
But now there's a moaning, on ilka green loaning,
That our braw forrefters are a' wede away.

4

II.

At boughts, in the morning; nae blyth lads are scorning;
The lasses are lonely, dowie, and wae;
Nae daffin, nae gabbin, but sighing, and sabbing;
Ilka ane lifts her leglen, and hies her away.

8

III.

At e'en at the gloming, nae fwankies are roaming,
Mong stacks, with the lasses, at bogle to play;
But ilka ane sits dreary, lamenting her deary,
The flowers of the forest that are a' wede away.

12

IV.

At harrest, at the shearing, nae youngsters are jeering,
The bansters are runckled, lyart, and grey.
At a fair, or a preaching, nae wooing, nae fleecing,
Since our braw forrefters are a' wede away.

16

V.

O dool for the order, sent our lads to the border:
The English for aens by guile gat the day.
The flowers of the forest, that ay shone the foremost,
The prime of our land, lies cauld in the clay.

20

VI.

We'll hear nae mair liltin', at our ewes milking,
The women and bairns are dowie, and wae.
Sighing and moaning, on ilka green loaning,
Since our braw forrefters are a' wede away.

24

An Explanation of the Scotch words.

' Verse 1. Liltin'. *Singing in a brisk lively manner.*

' V. 3. Ilka. *Every.*

' V. 3. Loaning. *A little common, near country villages, where cows are milked.*

' V. 4. Braw. *Brave. Finely apparelled.*

' V. 4. A' wede. *All cut away.*

' Shakespeare, Rich. III.

A weeder out of his proud adversaries.

' V. 5. Bought. *The little fold, where the ewes are inclosed at milking time.*

' V. 5. Scorning. *Jeering the lasses about their sweethearts. To scorn is often now used in this sense in the N.*

' V. 6. Dowie, *melancholy. Wae, sorrowful.*

' V. 7. Daffin, *waggery. Gabbin, prating pertly. Sabbing, sobbing.*

V. 8. Ilka ane, *every one. Leglen, a milking-pail with one lug or handle.*

' The hasty, silent, and disconsolate departure of the milk-maids, is natural, and affecting.

' V. 9. Gloming. *At even, in the twilight, or evening gloom.*

V. 9.

* V. 9. Swankies. *Young countrymen*. This is an old English word, derived from the Saxon *Swang*, a country swain.

* V. 10. Bogle. *Hobgoblin, spectre*. *Bogle Bo about the stack*, is the diversion of young folks in a stack-yard.

* V. 11. Dreary. *Sad*.

* V. 14. Bansters. *Binders up of the sheaves of corn*.—Runkled, *sprinkled*. *Lyart, hoary*. The binders were now all old men.

* V. 15. Fleeching. *Flattering*.

* V. 17. Dool. *Grief*.

* V. 19. Ay. *Ever; always*.

* V. 20. Cauld. *Cold*. There was hardly a genteel family in Scotland, but what lost one or more of their nearest relations in this battle.

* V. 22. Bairns. *Children*.—The tune to this song, called, *The Flowers of the Forest*, is a pretty, melancholy one.*

We take leave of this entertaining book with our public thanks to Mr. Lambe for his diligence and information as an Editor.

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ART. III. *Poems by the Author of The Sentimental Sailor.* 4to. 3 s. 6 d. Boards. Dilly. 1774.

WHEN we expressed some disappointment in the Sentimental Sailor*, it appeared not to be occasioned so much by the Author's want of ability, as by the infelicity of his choice of a subject: for who, after Rousseau, could write for St. Preux?—In the three little poems before us he has been more successful. The subject of the first is *Arthur's Seat*, a beautiful and commanding eminence in the neighbourhood of Edinburgh, which affords a variety of prospect, and suggests many circumstances for reflection. The Author has here shewn himself by no means destitute of genius. His colouring is not languid, nor is his versification spiritless; neither are his descriptions unanimated.

* See Hawthornden's once vocal groves,
Where Esca's cliffs and giant coves,
When Drummond liv'd his shades among,
Refounded sweet with plaintive song.

* Mid shelving banks and mazy bowers
See castled Roslin's falling towers;
No vulgar ruin—o'er the land
How thick the crowding bow-men stand!
And hark! the echoing heights above
Resound; the Scottish standards move.

“ Shake the sword, and sound the shield,
“ Now the proud oppressors yield!
“ Burst the bonds, and break the yoke”—
Thrice descends the mighty stroke!

‘ What would the Muse ? forbear, forbear ;
Nor dare to rouse the Scottish spear ;
Nor dare to dye the crystal flood ;
—This, alas ! is British blood !

‘ How grand, with circling mountains crown’d,
In amphitheatre around,
The varied prospect swells, from where,
The shades of woody Yester near,
Slow rising Soutra’s heights appear !

‘ See Pentland huge, enormous pile !
Extensive ranging many a mile ;
Bleak, barren, brown, of dusky hue,
Oft interspers’d with streaks of blue ;
Whose tow’ring tops, and ample breast,
The sailing clouds do oft arrest ;
Where gullies deep intrench the sides,
And mournful juniper resides.

‘ See lingring snow-tracts white remain
On rugged Ochil’s rough domain ;
While, westward far, the mountains high,
Like wreathing clouds, ascend the sky.

‘ As tow’rs o’er many an Alpine hill
Valesian Gothard’s summit chill ;
Whence Grison sees Verbanus clear,
And Larius, Lombard-lakes, appear ;
And eastward to Benacus long,
Raging in Virgilian song :
So high Ben Lomond, capd with snow,
Surveys the beauteous lake below ;
Where many a tufted island green,
And pendent woods adorn the scene ;
And murmurs, with amusive roar,
The long, white, shelving, pebbly shore ;
And rushing, pour a thousand rills
From salient base of fractur’d hills.

‘ Romantic height ! thy ether keen
Inspiring purest joy serene,
Methinks I breathe ! methinks I view
Expanded lakes of azure hue,
Whose broad cerulean mirrors bright,
Reflecting, gleam with silver light ;
The solemn wood of sounding pine ;
The lowing herd on steep decline ;
The ranging hills, like rampire tall,
Shelt’ring the winding valleys small ;
Grotesque Ce Arstur’s pendent peak,
Oft echoing wild with eagle’s shriek ;
Glencroe’s deep gloom !—this wide survey,
(Return, my fond excursive lay !)
From whence the straining eye can gain
The eastern sea, and the western main ;

We leave for future bard to sing,
Hov'ring high on daring wing.

In the above extract there is certainly strength of numbers, of painting, and of fancy. The same may be said of the beautiful lines occasioned by the introduction of Thomson :

' To usher in the smiling years,
Nature's gentle bard appears !
Descriptive Thomson ! on thy head
Every Muse sweet influence sheds,
' Ethereal mildness ! while the Spring
Her chearful robe of green shall bring ;
And softens the relenting year ;
And flowers with silken leaves appear ;
And purple heath, and blossom'd field,
Around their balmy fragrance yield ;
And genial Nature smiles, and gay
Salutes the rosy-footed May :
WHILE lofty Summer's sultry hour
Calls for cool sequester'd bower ;
And poet, negligently laid,
Haunts crystal stream, and sylvan shade ;
And dashing cat'racts, foaming, fall ;
And thunder rolls through airy hall ;
And nimble lightnings flash ; and round
Start the gloomy woods profound :
WHILE Autumn gilds, from regions bright,
The happy world with golden light ;
And Libra weighs, serene and clear,
In equal scales, the falling year ;
And woodlands raise their latest song ;
And wand'rer weeps the leaves among,
When dying Nature seems to call,
Prepare, prepare my funeral !
WHILE Winter, wrapt in midnight-glooms,
Father of the tempest, comes ;
And calls his ruffian blasts, and reigns,
Ruthless tyrant ! o'er the plains ;
And roars the river down the dale,
Arrested oft by icy gale ;
And shakes the sounding world defac'd ;
And rushes wild the watry waste :
— WHILE rounding thus the varied year,
The circling seasons still appear ;
So long shall last thy matchless song,
Gentlest of the tuneful throng !'

The second poem is entitled *Elysium, a Dream* ; a subject which invited to exuberance of fancy, and every indulgence of poetical daring :

' Who with Anacreon lyes supine ?
While round their glowing temples twine,

Than

Than lily pale, or blushing rose,
Each fairer, sweeter flower that blows;
While nymphs and fauns their frolics play?
—Chaulieu! voluptuous, tender, gay.
Chalieu, whose sprightly Muse could soar,
Though prest by eighty winters hoar;
Though Age and dire Disease conspire
To damp bright-sparkling Fancy's fire.

“ Tell me, voluptuous Grecian! tell
“ How blooming Hebe, heedless, fell?
“ Why Juno chid the blushing maid?
“ And what th’ uncourteous Thund’rer said,
“ When, weeping, from the hall of heav’n,
“ The nectar-bearing fair was driv’n.”
“ And tell me, thou whose trembling hand
“ The youthful Graces could command;
“ Skill’d in the useful art to fly
“ From pleasure to philosophy;
“ Who, pain and sorrow to beguile,
“ Woo’d fond Illusion’s siren smile;
“ And krew’d, with flowers of lasting bloom,
“ The borders of the op’ning tomb:
“ Chalieu! impatient didst thou find
“ In these abodes La Fare, the friend?
“ The fair Bouillon!—and did she meet
“ Thy late approach with welcome sweet?”

“ But hark! what accents meet my ear?
What op’ning scenes of joy appear?
O let me, let me fondly stray
To lute-resounding mansions gay!

“ Here beauteous Hero fears no more
The surging deep’s tumultuous roar;
Nor, trembling, rears the torch of night,
Like Venus’ star, the lover’s light;
Here no dividing seas annoy,
With wintry storm, the ventrous boy.

“ In myrtle-grove’s delicious bower,
A willing slave to Beauty’s power,
Tiballus sings—“ Ye virgins pure!

“ Secure of joy, of bliss secure!
“ Cythéra comes! with myrtle crown’d,
“ Let every youth her praise resound;
“ Let every maid the Goddess meet
“ With smiles and glowing blushes sweet.”

The last piece is on the subject of Poetry; but of this we shall give no specimen, because it has not, in our opinion, equal merit with the two preceding poems. It is deficient in two very capital objects, perspicuity and ease. The Author, indeed, has no pretensions to the character of a finished writer. Of genius and sensibility he has no contemptible portion, but in taste and judgment he appears to be defective. Yet, if these
be

be juvenile productions, those are deficiencies which time will supply.

He has greatly hurt his descriptive poems by too frequently omitting the prepositive article, which throws upon them a burlesque, Hudibrastic air. He is too often redundant in the epithetical part :

How *wide* the *vast* horizon round !

How *blue* the *azure* vault profound !

If vastness does not absolutely imply the idea of wideness, *blue* and *azure* is certainly a redundancy.

In the notes to Elysium, he shews that he has misunderstood (and the mistake is not peculiar to himself) the following passage in Virgil :

Quale per incertam lunam, sub luce maligna,

Est iter in silvis —

This he professes to have imitated in the following line :

By glimm'ring light's *malignant* rays.

But *maligna* in the Roman poet does not signify *malignant*. It has the sense of *parca*, sparing, penurious, and in this sense it is the opposite of *benigna*, which does not signify *kind* merely, but *bountiful*.

ART. IV. *Political Disquisitions ; or, an Enquiry into public Errors, Defects, and Abuses.* Illustrated by, and established on Facts and Remarks, extracted from a Variety of Authors, ancient and modern. Calculated to draw the timely Attention of Government and People to a due Consideration of the Necessity, and the Means, of reforming those Errors, Defects, and Abuses ; of restoring the Constitution, and saving the State. 8vo. Vol. II. 6s. Boards. Dilly. 1774.

‘ *TO mend the world’s a vast design*’—so saith the poet, and it is true ; nevertheless the attempt is noble, and should it succeed, but in a small degree, the effect is important and valuable : and happy were it, if this Writer’s benevolent labours should awaken a timely solicitude in our own country, by wise and prudent measures, to reform those errors and abuses, which are become so glaring ; which so evidently prognosticate, and must eventually produce public ruin ! It is to be wished that people of all ranks, should pay a sober regard to these subjects. The evils enumerated in this and the former volume * are such as even, illiterate persons, of plain common sense, may easily comprehend ; and their inconsistency with our free constitution, their dangerous tendency, &c. are here explained and illustrated in the most ample and satisfactory manner.

* Vid. Review for February last, p. 109.

This volume is divided into three books; the first treats of *Places and Pensions*, and consists of nine chapters under the following titles—‘ Idea of a Parliament uninfluenced by Places and Pensions—Placemen and Pensioners unfit for Members of Parliament, because not likely to be uninfluenced—That Placemen often hold a Plurality of employments, incompatible with one another—Places and Pensions not given according to Merit—Profusion in Places and Pensions—That Places, Pensions, Bribes, and all the Arts of Corruption, are but false Policy, being endless and insufficient—Bills, Statutes, Resolutions, &c. shewing the Sense of Mankind on the Evil of Placemen, &c. in Parliament—Speeches on the Danger of Placemen and Pensioners in Parliament—Of Qualifications for Members.

The second book is appropriated to a very interesting subject, viz. *Taxing the Colonies*: it is intended to illustrate and maintain the following propositions: ‘ That the object our ministers had in view, in taxing the colonies, was, enlarging the power of the court, by increasing the number of places and pensions for their dependants’—‘ That our colonies are of great advantage, and therefore deserved better treatment’—‘ That the colonies, though so valuable to Britain, have been greatly oppressed by the mother country.’—To the discussion of these topics are added, ‘ Precedents respecting colonies;’—and a chapter ‘ Of Taxation without Representation.’

The third book treats *Of the Army*, in four chapters; comprehending ‘ General Reflections on standing Armies in free Countries in Times of Peace;—Facts relating to the Army;—A Militia, with the Navy, the only proper Security of a free People in an insular Situation, both against foreign Invasion and domestic Tyranny;—Parliamentary Transactions, Speeches, &c. relating to the Army.’

We should conclude from the Writer’s preface that the former volume of this work has found a quick sale, since he speaks of the favourable reception given to it by the Public as having the appearance of a good *omen*, ‘ that the people will at last direct their attention to the important subjects treated in them, and to the fearful and alarming condition, into which the villainous arts of a succession of wicked ministers have brought this great empire; and that they will no longer be abused by those at the helm, but will insist on such a change of measures as may save our country, if our sins have not unchangeably pointed against us the vengeance of the Supreme Governor of States and kingdoms.’

The first extract we shall lay before our Readers is taken from B. I. Chap. ii. where the Author observes, that ‘ One of the oldest, if not absolutely the oldest writer in the world,

REV. NOV. 1774.

A a

threatens

threatens "a fire to consume the tabernacles of bribery †." A parliament filled with placemen and pensioners is literally a tabernacle of bribery. For it is impossible to give an *honest* reason for any number of placemen's or pensioners having suffrage in parliament. The House of Commons ought to be the *people* in one room. And why must the people be bribed to consult their own interest? If indeed the *court* has schemes to carry, directly opposite to the people's interest, it may be convenient for the *court*, that many placemen crowd the House of Commons. It is not easy to imagine, even stretching charity *till it cracks*, that any one ever seriously thought the admission of placemen, pensioners, and officers, into the House of Commons safe or decent; that any man of common sense can think of it otherwise than as an open and impudent defiance of the sense of the whole independent people of England. Our court advocates, however, sometimes divert themselves (on a too fatally serious subject) by treating the independent people like children, when they tell us it is good policy to drop some *douceurs* among the members of both houses, to attach them more closely to their country's good: as if it were necessary to bribe mankind to consult their *own* interest.—Suppose I give out, that I will not eat or drink, unless the court bribes me. Would the court think it necessary to settle an annual pension on me, to make me eat a dinner every day? or would it be thought proper to give me a place—any where, but in Bedlam? The court knows full well, that the direct contrary of their scandalous pretence is the truth; and that the members of the legislature would naturally consult, but too well for their iniquitous purposes, their own interest, in consulting that of their country, did not they bias them by throwing *another* interest and advantage in their way; which for that reason they accordingly do, at an immense expence to the nation. He knew human nature well, who said, The love of money is the root of all evil. He who can resist the love of money may be said to be tried as gold in the fire:

Quisquis ingentes oculo retorto

Spectat acerbos.

HOR.

But as we know the number of men capable of standing this fiery trial, is very small, we ought to be the more cautious of laying temptations in the way of those whose failure is to be apprehended, and whose failure may be of such ruinous consequence to the Public. To trust our all without account, to a set of frail men, and then put those men in such circumstances as are likely to lead them to betray us—what can be imagined

† Job xv. 34.

more contrary to wisdom? Several millions a year laid out in supporting the power of the court! And this not sufficient; of such a growing nature is corruption! Nothing of this boundless unaccountable waste could have place in a republic. I do not mention this as any reflection on our *kings*. It is but a small part of this immense sum, that is consumed by them in their *propria persona*, or that is laid out on their families. But in a republic, judge Blackstone* would not have wrote as follows: "It is impossible to support that *dignity*, which a king of Great Britain should maintain, with an income in *any degree less*, than what is now established by parliament." According to the learned judge whatever is, is right. But, surely, with all due submission, the *dignity* of a British monarch does not consist in his *spending* large sums of his poor people's money; but rather in his *sparing* their purses, and setting them an example of frugality. With the learned Judge's good leave, it is the dignity (if dignity it may be called) of the ministry, and their crew, much more than the king's, that devours the civil list. So that the plain English of what the learned Judge has written, will be what follows, "It is impossible to support that *influence* which a British ministry *should* maintain, with an income in any degree less than several millions *per annum*." Than which I cannot conceive a more ruinous political doctrine.—The courtiers argue, that excluding placemen and pensioners from parliament, would seem to establish an opposition between the crown and people; as if those, who were employed by the one, could not be entrusted by the other. But indeed there seems to be no occasion for mincing the matter. Let us fairly own, that we do not think the same persons, who have the laying *out*, ought likewise to have the laying *on* of taxes. Since it is easy to imagine, that a member, who has a place, will be under little concern how heavily the people are taxed, as his income indemnifies him, and the heavier the taxes, the more money there will be for the court blood-suckers.—It is a maxim in *Richieu's Testam. Polit.* That a king, that is, a minister, should never part with a tax he has once got established, even though he has no use for the money; because by giving up the tax, he loses the officers employed in collecting it. And these officers in parliament are sure cards.—Hen. IV. of France gave the Marshal d'Ornano a staff to turn Papist, and afterwards asked him which of the two religions he thought the best. "The Protestant, undoubtedly, replies the Marshal; else your Majesty would not have given me a Marshal's staff to *beat*, to engage me to quit it."—A British minister gives places and pensions to those who vote for him.

* Comm. i. 333.

Suppose one of those members were asked, Whether the service of his country, or voting always with the court, is best; if he were as honest a knave as the Marshal, what could he answer, but, "That certainly voting for the country's good was preferable to slavery under a minister; else the minister had no occasion to give him a place or pension to *buy*, to engage him to quit his country's service for the minister's." And is not this giving up the point?—The Emperor, and bloody Mary gave public pensions to the members of parliament,—With what view? To engage them to vote for the good of their country? No. To establish Popery; to vote the Queen's marriage with a Papist, Philip II. of Spain; which that venal parliament did accordingly; thereby manifestly shewing how soundly Philip and Mary judged of the effect of bribing parliament. What difference does it make to me as a subject, whether I am voted into slavery for gold sent from the continent to bribe parliament, or for gold drawn out of the Exchequer of England?

Thus argues this Author,—not in any courtly strain, but with freedom and honesty; though he may sometimes appear rough and angry. His style is not elegant, nor always accurate; the Reader will observe some negligencies in the above extracts: he acknowledges, in the preface, that to have used much care in polishing the style, he should have deemed rather impertinent in a work of this kind: yet the small blemishes we hint at might, we suppose, easily have been avoided, they are among the inaccuracies *quæ humana parum cæcit natura*, about which he professes himself rather anxious, meaning by them 'a less advantageous disposition of the matter, a seeming repetition of the same thoughts and the like;' but the others may be numbered in the same class; however, notwithstanding them, (though not beneath his correction) his meaning is very intelligible; and his sentiments are just, pertinent, and striking.

In the fifth chapter of the first book are some very free and spirited observations on the enormous emoluments annexed to our great offices of the state, as being pregnant with every evil. He would have kings, and ministers, and officers of state to remember, that, whatever dignity or majesty they may suppose necessarily connected with their stations, they are in fact only the servants of the Public, and are entitled to honour and external advantages according to the endeavours they use to secure and advance the public interest and happiness. When magistrates, supreme or subordinate, manifest that they have this at heart, they will hardly fail of obtaining the respect, affection, and cheerful support of the subject. But should it ever appear that government is a meer state trick, a system of cunning, evasion, and deceit, directly tending to oppress and enslave the people, in order to maintain the splendor, extravagance,

gance, and luxury of a few; in such circumstances can it be wonderful if those who are at the helm should sink even into contempt and hatred?

‘ If, says this Writer, the nobility were to serve their country in the great offices of the state *gratis*, the heroism would be nothing more than is shewn by private trustees, arbitrators, church-wardens, overseers of the poor, and other parish officers. Are those poor low-bred creatures, whom our polite courtiers call the scum of the earth, more disinterested than the nobility of the land!—If the nobility and gentry declined serving their country in the great offices of the state, without sordid hire, let the honest *bourgeoisie* be employed.—Why should not our kings, when a court place falls vacant, publish, that they want a secretary of state, or a lord chamberlain, or a lord steward; places which any man of common sense and honesty can fill; the public business being all a mere *routine*? And why should they not order all persons desirous of the vacant employment to send in their proposals sealed (as when there is a fleet to victual, or a public work to be done) and accept him who offers to serve his country on the most reasonable terms? Let the person chosen bring in his bill of expences. There is no reason why the Public should not repay what is fairly laid out for the public benefit. If it be thought proper to give a statesman, who has shewn himself able and honest, five hundred guineas for a ring, as was given the great Admiral Drake for services of greater danger and more importance than those of fifty state-secretaries, I have no objection. But that half our nobility should be on the parish, I mean on the public, I own I see no manner of reason; nor that a set of places, which might be filled at the expence of a few hundreds a year, must cost the nation many hundred thousands, while we are sinking in a bottomless sea of debt.—Ask the courtiers, what produces the present clamours, and all clamours against government, which is always immaculate? They will answer, The desire of places and preferments. Which may be partly true. But why then do they not *reduce* the incomes of the places as low as in Holland? Why do they not *abolish* all that are useless? They do the very contrary. They are continually increasing the number, if not the value of them. They are constantly heaping on fuel, and then they swear and blaspheme, because the fire continues to rage.—Instead of the challenge*, whose ox, or whose ass, has the king (or the minister) taken; we may ask the crew, whose farthing candle, or whose draught of small beer, have they not taxed? A poor hard-working man, who has a wife and six children to maintain, can neither enjoy

* 2 Sam. xii. 3.

the glorious light of heaven, nor the glimmering of a tallow taper, without paying the window-tax and the candle-tax. He rises early and sits up late; he fills up the whole day with severe labour; he goes to his flock-bed with half a belly-full of bread and cheese, that his wife and little starvelings may have the more. In the mean while the exactors of these taxes are revelling at Mrs. *Cornelly's* masquerade, at the expence of more money for one evening's amusement, than the wretched hard-working man (who is obliged to find the money for them to squander) can earn by half a year's severe labour.

This chapter is concluded with reflections on the court list, attended with some degree of raillery and humour. The following paragraph may appear, like many others in this volume, severe; how far it may be just, let truth and fact determine: 'The pretence, that a king ought to have a number of attendants about him, to keep up his state, and strike the people with an awe of government, wants no answer. Was ever the parade of government kept up at a higher expence than in our times? Was ever government more despised by the subjects, than ours is now? Compare our times with those of Queen Elizabeth, who refused supplies, when offered her, saying, the money was as well in the people's pockets as in her's, till she came to want it.'

The first book constitutes far the greater half of this volume. The second comprehends a subject to which the public attention is often called: so much has been and is written on the taxation of the colonies, that it is unnecessary for us to offer many extracts from what this Author delivers; but it may not be improper to transcribe a few passages.

'Some short-sighted defenders, it is said, of the late oppressive measures taken with our American brethren, have attempted to wheedle them into a persuasion, that their being taxed by the British parliament, in which three millions have not one representative, is no greater hardship than what is suffered by the mother-country, in which, though representation, as I have shewn in the former volume, is as far from adequate as can well be imagined; yet six millions have 558 representatives, and in which every man, woman, and child, by living in one county or other, is represented by one or two members, who cannot tax them without taxing themselves, their children, their friends, dependants, tenants, &c. If the three millions of colonists had 279 representatives in parliament (the half of 558) it might then be time to make comparisons between their case, and that of the mother country. Till then, or till they have some shadow of representation, nothing can be more absurd.—The firmness shewn by the colonists against what is to them precisely

cifely the fame oppreffion as to us it would be to have taxes laid on us by an edict from the throne, has by very high authority, been pronounced fedition and rebellion: but with all due fubmiffion to authority (—truth and juftice are above all authority) when the illuftrious Hampden refifted the lawful fovereign's unlawful demand of only three fhillings and fourpence, becaufe he had no voice in confenting to the laying on the fhip-tax, was he, too, guilty of fedition and rebellion? If he was, we are all rebels, but the jacobites; and our gracious king *Geo. III.* (whom God preferve) is an ufurper; for the revolution was brought about with the direct defign of preventing any man's property being feized without his confent, given either in perfon or by representative, which makes it the fame to our colonifts to be taxed by the parliament of *Britain* as by that of *Paris* —Magna Charta and the Bill of Rights prohibit the taxing of the mother country by prerogative, and without confent of thofe who are to be taxed. If the people of Britain are not to be taxed, but by parliament; becaufe otherwife they might be taxed without their own confent; does it not directly follow, that the colonifts cannot, according to Magna Charta, and the Bill of Rights, be taxed by parliament fo long as they continue unrepresented; becaufe otherwife they may be taxed without their own confent?—It was very fairly made out that the colonifts were not, generally fpeaking, in circumftances to pay the ftamp duty. And to raife the price of juftice fo high, that the people fhall not be able to obtain it, is much the fame as flatly denying them juftice; while Magna Charta fays, *Nulli negabimus, nulli vendemus juftitiam, &c.*—Even Governor Bernard (no friend to the colonifts) owns their inability to bear taxes. “I can, fays he, readily recommend that part of the petition, which prays relief againft thofe acts which are made for the purpofe of drawing a revenue from the colonies. For they are fo little able to bear drawing money from them, that they are unable at prefent to pay the charges of their fupport and protection†.”—Before the taxing of the unrepresented colonies was thought of, the miniftry ought to have reduced exorbitant faldaries, abated, or abolifhed exceffive perquifites, annihilated ufelefs places, ftopped iniquitous pensions, withheld electioneering expences, and bribes for votes in the houfe, reduced an odious and devouring army, and taxed vice, luxury, gaming, and public diverfions. This would have brought into the treafury ten times more than Grenville could ever expect from taxing, by force and authority, the unrepresented colonies.—Even a conquered city has time given it to raife the contribution laid upon it; and may raife it in its own

† Governor Bernard to Lord Hillsborough, July 16, 1768.

way. We have treated our colonies worse than conquered countries. Neither Wales nor Ireland are taxed unheard and unrepresented in the British parliament, as the colonies. Wales sends members to parliament, and Ireland has done so. And as Ireland is not now represented in the British parliament, neither is it taxed in the British parliament.—But are then the colonists, it will be said, to be complimented with immunity from all share of the public burden, while they enjoy their share of the public protection?—The question was not. Whether the colonists should contribute to the public expence. The *Grenvillians* knew, that when the requisitions had been made by government, the colonists had answered their demands; particularly in the years 1756, 7, 8, 9, 1760, 61, and 62; they knew that the town of Boston contributed for several years together twelve shillings in the pound. Our government, therefore, thought it but just to reimburse the colonies a part of their excessive expences. But their successors, contrary to the sense of all mankind, thought it better to obtain by force, than with a good will. Accordingly we find so early as A. D. 1765, immediately after the first of the colonists shewed a little courage in refusing to submit to taxation without representation, orders were given to Governor Bernard to employ the militia under General Gage in suppressing the spirit of liberty.—Where would have been the harm of making a fair and moderate proposal to the colonies? If they raised the money in obedience to our requisition, as formerly, all was well. But surely it was soon enough to propose levying money on them by parliamentary-taxation, when they refused to give upon requisition.

This is a specimen of our Author's manner of treating the subject of colony-taxation. Those readers who may not agree with him in the whole, will yet allow that he possesses no small strength of argument. A commendable zeal for liberty and public welfare may be thought sometimes to excite in him too much warmth, but his cause is noble, and his sentiments are liberal. If he means, as the reader may perhaps be led to conclude from some part of the work, that all the restraints and limitations, under which the colonies are laid by the mother country, by whom they are secured and assisted, are unreasonable, few we suppose will agree with him. It is wisdom in a writer to be cautious of saying too much, even where he reasons well, since the overloaded carriage is likely to break down or be overturned.

We have taken so much notice of the former books, that we have left but little room for our Author's account of the army,—a standing army, which a small degree of penetration will easily perceive to be a very dangerous institution.

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“ An army in a free country, says Judge Blackstone, ought only to be enlisted for a short and limited time. The soldiers should live intermixed with the people. No separate camp, no barracks, no inland fortresses should be allowed.—In a land of liberty it is extremely dangerous to make a distinct order of the profession of arms. In absolute monarchies, this is necessary for the safety of the prince, and arises from the main principle of their constitution, which is that of governing by fear; but in free states, the profession of a soldier, taken singly and merely as a profession, is justly an object of jealousy. The laws therefore and constitution of these kingdoms know no such state as that of a perpetual standing soldier, bred up to no other profession, than that of war.”

“ When a country is to be enslaved, the army, says our patriotic Disquisitor, is the instrument to be used. No nation ever was enslaved but by an army. No nation ever kept up an army in times of peace, which did not lose its liberties.—Mr. Hume calls the army a mortal distemper in the British government, of which it must at last inevitably perish.—It was Walpole’s custom, if a borough did not elect his man for their member, to send them a messenger of Satan to buffet them, a company of soldiers to live on them. In this way a standing army may be used as an instrument in the hand of a wicked minister for crushing liberty. There is much stress laid, by those, who would lull us asleep, that we may not see our danger from the army, on the behaviour of that of James II. who on being put to the trial on Hounslow-heath, whether they would stand by the tyrant, all laid down their arms. But we must be weak indeed, if we suffer ourselves to be misled by a precedent, so little in point as this. The army were all brought up Protestants, and James wanted to make use of them to establish Popery, of the cruelties of which he had given them a pretty specimen. Does it follow, that because a Protestant army would not be the instruments of a tyrant in overthrowing the religion they were brought up in (even the soldiers had some zeal for religion in those days, though not a zeal according to knowledge) and establishing one they were from their infancy taught to dread above all earthly evils—does it follow, I say, that because an army would not do what must be so disagreeable to themselves, they would not do what may be supposed agreeable to themselves, that is, would not *promote a military government*? All history confutes this reasoning. For all history shews, that the soldiery have ever been ready to enslave their fellow subjects, and almost all nations have actually been enslaved by armies.—Under such kings as the present, we should have little to fear with an army as numerous as that of France. But a tyrannical prince or daring minister might bring this kingdom into dreadful confusion by
having

having on his side an army of only 10,000 regulars, and we seem now to plead prescription for keeping up a force of above four times that number.—Our courtiers affect to call the British land establishment a parliamentary army, and would deceive us into the notion of a difference between a standing army and a parliamentary. The British land forces, say they, are appointed from year to year, not only as to their number but as to their subsistence; so that the parliament's neglecting to provide for their subsistence would be annihilating the army at once. But is the army less a grievance for being on this foot, than if it were on the same with those of France or Spain. “Queen Elizabeth’s whole reign may be almost called a state of offensive and defensive war; in England as well as Ireland; in the Indies as well as in Europe; she ventured to go through this state, if it was a venture, without the help of a standing army.—Whenever she wanted troops, her subjects flocked to her standard; and her reign affords most illustrious proofs, that all the ends of security and of glory too may be answered in this island without the charge and danger of the expedient just mentioned*.” The confidence which a standing army gives a minister, puts him on carrying things with a higher hand, than he would attempt to do, if the people were armed, and the court unarmed, that is, if there were no land-force in the nation, but a militia. Had we at this time no standing army, we should not think of forcing money out of the pockets of three millions of our subjects. We should not think of punishing with military execution, unconvicted and unheard, our brave American children, our surest friends and best customers. We should not insist on bringing them over to be tried here, on pretence of no justice to be had in America, in direct violation of the constitution.—We should not think of putting them in a state of subjection to an army rendered independent on the civil magistrate, and secured from punishment, even of the most atrocious offence, by their being to be sent, across an ocean, 3000 miles, to their mock trial. We should not think of putting a part of our Western dominions, as large as all Europe, under French law, which knows nothing of our inestimable privilege of trial by jury, whilst the kings at the coronation solemnly swear to govern all the subjects by the English law. We should not think of giving our kings power to make not only laws, but legislators, for a vast multitude of the subjects, without concurrence of lords and commons. We should not propose to give the sanction of parliament to Popery, in direct opposition to Revolution principles. We should not think of giving Papists the power of making laws obligatory on Protestants, with

* Bolingbr. Rem. Hist. Engl. 159.

severe penalties and sanctions. We should not think of resuming unforfeited charters. We should not think of making governors, the needy, and often worthless dependents of our corrupt court, lords paramount over our brave colonies, by giving them the power of appointing and removing judges at their pleasure, while the governors themselves, however tyrannical, are liable to no impeachment by the people. We should not—but there is no end to observations on the difference between the measures likely to be pursued by a minister backed by a standing army, and those of a court awed by the fear of an armed people.

Let the Reader attend to these remarks and make his own reflections.

This honest Writer concludes with the following paragraph, immediately connected with the foregoing:—‘Fearing lest I should tire the Reader, I have suppressed many speeches and quotations on the *army*, as well as most of the other heads I have treated of. What I have published will shew plainly, that the ablest men, and best citizens of this realm, have looked on a mercenary army in times of peace, whether allowed from year to year, or established for perpetuity, as a dangerous and alarming abuse in a free country. They opposed it strenuously in treatises, pamphlets, and speeches. And we let it pass annually without question or dispute. Whether the fears of our ancestors, or our indifference, are most reasonable, time will shew. By the aspect of the present times, it is not improbable, that the point may very soon be decided.’

We persuade ourselves that the above passages will be acceptable to our Readers, who will now be enabled to judge what is to be expected from this part of the work. Considered merely as a matter of curiosity and entertainment, the book is really valuable, at the same time that it is replete with knowledge and instruction, drawn from the best sources. The worthy Compiler merits the respect and esteem of the Public for the great zeal and labour which he has employed; and we heartily wish that his earnest endeavours may be followed by some answerable success, for the advantage and honour of these kingdoms!

III.

ART. V. *Sermons*, chiefly upon religious Hypocrisy. By the Author of the *Essays on Public Worship**, &c. 12mo. 2 Vols. 6s. bound. Payne, &c. 1774.

THESE very singular discourses will be read with pleasure, or disapprobation, according to the different prejudices and pre-established opinions of their several readers. They are not

* See Reviews for March 1773, and July 1774, p. 63.

composed in the common trite form of sermons, where the preacher labours a doctrinal point, or enforces, with much circumlocution, the plainest Christian duties, which he rather clouds than illustrates by his verbosity. We understand that they were really *preached* by the Author; who is, or was, a Nonconformist minister.—*As such*, we hope, he did not think there was any *peculiar* propriety in setting his face so directly against *hypocrisy*.—Be this as it may, his great and professed aim is to attack *that vice* which, Orator Henly used to say, seemed to be of a species naturally incident to certain classes of Dissenters. To do justice, however, to the Orator, and to all parties, we must observe, that he explained himself thus: “I do not mean
 “Dissenters from this or that established Church, but from *all*
 “establishments, in all the different systems of religion that
 “prevail in the world: for (added he) there are no pretensions for dissent from received laws and established customs
 “in religion, but upon the principle of greater purity in doctrines, and superior sanctity of manners.”

We have no doubt that *with many* this notion of superior purity is the true ground of separation, but we fear that *with some* it may be a pretence. Such hypocrisy is undoubtedly the just object of a preacher's animadversion; and our Author has pointed his attack upon it, in such a manner, that we wonder not at his having felt the effect of so freely exposing himself (as we understand he has done) to the displeasure of his audience †.

The second sermon, in the second volume, is one of the severest and best adapted satires on false piety, or hypocritical holiness, that we ever remember to have read.—But as we have given sufficient specimens of the peculiar spirit and turn of this animated Writer, in our accounts of his *Essays*, and the *Appendix* to them, already referred to, we think it unnecessary to make any extracts from the discourses now before us. We may, however, briefly recommend them to all lovers of free inquiry, and independency of sentiment. They are superior to the generality of sermons, both in point of language and true philosophical disquisition; but we would caution the *systematic* from meddling with them, if he values his system more than he values *truth*; for it is very likely he will find things that will greatly shock his prejudices.

The Author, in his preface, says, ‘These sermons *may*, in some places, be more inaccurate, or inelegant than they would have been, if it had been in my power to correct or to transcribe them.’ Who, or what, in the name of wonder, hindered him from correcting them? Had he a *MANDAMUS*, from the court of King's Bench, to print and publish within a limited time?

† Author's Preface.

We presume *not*. This, therefore, is always a lazy, little excuse, which should never be admitted. What a writer offers to the Public, he ought to deliver in the best manner that his abilities will allow; otherwise he insults them. But after all, our Author's acknowledgment may be formed on the same principle of false taste, which induces many females, after making an elegant or plentiful entertainment, for the accommodation of their guests, to tease them with apologies for its being no better.

Ho--n.

Publications on the Subject of LITERARY PROPERTY concluded:
See our last.

Nº 8.

ART. VI. *Observations on Literary Property.* By William Enfield, LL. D. 4to. 2s. Johnson. 1774.

THIS treatise affords a striking proof how much good sense, unadulterated by laboured sophistry, and unclouded by professional jargon, is superior to the studied distinctions, and artful subtleties of the schools. We have here, particularly, in view, that great school of chicanery and tergiversation, the law; whose professors have, with their usual dexterity, perplexed and obscured a question, on which Dr. Enfield has been enabled to throw the clearest light, merely by confining himself to that natural sense of right and wrong, which is worth all the quirking and quibbling that ever made black white, and white black, in Westminster-hall, and the inns of court.

We have already, in our Reviews for the three preceding months, given a brief detail of the arguments that have been offered, on both sides, in the several publications relating to the controversy concerning literary property; and our Readers have seen how ill founded and how *narrow* have been the reasonings against the interests of genius and learning; and how conclusive as well as *LIBERAL* the arguments offered in their support. The subject, therefore, may, by this time, be considered as exhausted: for which reason we shall not long detain our Readers in the investigation of the present article.

Dr. Enfield has irrefragably shewn, by the clearest deduction of argument, that literary property, or what is commonly understood by the term *copy-right*, 'has all the foundation in nature, which any kind of property can have, and more than belongs to many kinds, which are however admitted without dispute. Some depend wholly upon occupancy or primary possession; some wholly upon labour: but an author's right to his literary composition has a clear foundation in both. No man, therefore, can have a better right to the house which he has built on his own ground and with materials which he has purchased or collected from his estate, than an author has to the productions of his genius and industry.

IF

‘ If we refer the cause to the decision of common sense, and the natural principles of equity, this right will be no less evident. “ In this various world, different men are born to different fortunes ; one inherits a portion of land ; he cultivates it with care, it produces him corn and fruits and wool : another possesses a fruitful mind, teeming with ideas of every kind ; he bestows his labour in cultivating *that* ; the produce is reason, sentiment, philosophy. It seems but equitable, that a fair exchange should be made of these goods ; and that one man should live by the labour of his brain, as well as another by the sweat of his brow.”

‘ This point being established, it follows, that whatever can be asserted with truth concerning property in general, may fairly be applied to this particular kind of property.’

Having briefly but firmly established the natural right, our very sensible Author proceeds to shew that *literary*, as well as other kinds of *property* must be *exclusive* : ‘ that is, no person whatever can have a right to enjoy the benefit of this property, except the author, and those to whom he assigns over that right. An author having the same natural right to his composition, as the possessor of lands to the fruits which they produce ; no other man can have any claim to the profits arising from the former, more than to those arising from the latter. To take possession of any work, for any purposes which interfere with the interest of the author, farther than he himself or his assigns assent to it, is, on the principles of natural law, no less an invasion of property, than that of plundering a man’s granaries or his coffers.’

From hence it follows, that the right of property including, in general, a right to *retain* as well as *use* those things which are the subject of it,—the property of any literary work, with all the advantages it may produce, must remain with the author, till he voluntarily resigns it. ‘ That series of ideas and words,’ continues Dr. E. which constitute his work, is in itself an object of property, entirely distinct from the book in which they are written. And out of this right arises another ; that of multiplying copies by transcribing or printing ; for the work being his own, he may make what use of it he pleases. These rights no other person can be at liberty to appropriate to himself, without the express or tacit consent of the author. And no act ought to be construed into a renunciation of his rights, which he himself does not evidently intend as such.

‘ That the act of publication ought not to be understood in this light, may be inferred from the general principles of equity. For, “ If a man’s ideas are his own while floating in his brain, it would surely be very hard to be deprived of all right to them, the moment he turns them to any profit either to himself or others ; as unreasonable, as if the farmer were allowed a property in his corn and grass while growing in his field, but denied it whenever he brings them to market.”

But this matter requiring a more particular discussion, the Writer pursues the argument, till he obtains a complete victory over those who have ventured to maintain the strange notion that

“ when

“when an author parts with a copy of his work, he must of necessity part with the ideas and expressions, that is, with the composition itself as well as the book which contains it, to the purchaser; and that therefore the purchaser, having a full possession of the composition, must have a right as well as a power to use it for any purpose he shall think proper, and among the rest for that of multiplying copies; unless in the sale an express agreement is made to the contrary.”

In the conclusion of the answer with which our Author has honoured these absurd assertors of a doctrine which looks with so mischievous an aspect toward the interests of learning and learned men, he draws the following just inference :

‘The inference which ought to be drawn from the necessity which an author is under to put his right of multiplying copies into the power of every purchaser, in order to make any advantage of his work, is, not that the act of publication conveys a right which he never meant to communicate, and for which the purchaser gives no equivalent; but that government ought to secure it against the invasions of those, whose private interest may so far blind their judgment, as to lead them to mistake *power* for *right*.’

On the whole, Dr. Enfield fully establishes ‘the natural right of authors to their own works; and shows, that upon the plain and fundamental principles of property in general, the writer of any work [has an exclusive property in it, at least as long as he lives; and that no person whatever can have a right to multiply copies of it, or by any other means appropriate to himself any part of the profits arising from it, without the consent of the author.’

The Observer now proceeds to examine the objections of those who deny the right of authors to *perpetual* property in their own works; and, in our judgment, he has given them a complete refutation.

Among other considerations, the main question, with respect to the manner or degree in which *public utility* might be effected by the perpetual security of copy-right, is not overlooked; and we think, with our Author, that the general interest requires, rather than forbids, the legal security of the rights of authors, as well as of all other classes of men.

The most common, we might say *vulgar* objection against the perpetuity of literary property ‘is grounded on an idea that it would be injurious to the Public, by encouraging a monopoly in the sale of books, which would raise the price of them to an exorbitant height;’ and (as Dr. E. farther observes) ‘the odious appellation of monopolizer has been freely, though very improperly, bestowed upon authors, and the booksellers whom they appoint their assigns.’

This argument, like the rest that are made use of by the enemies to copy-right (the Vandals of the present age*) is also

* Swift.

clearly invalidated, and the ingenious Observer concludes the whole with the following summary view of what has been advanced in the course of his investigation of this important subject :

The sum of the preceding observations is this. The right of authors to the exclusive possession of their own works is founded in nature ; and unless any sufficient cause appears for depriving them of it, ought to be secured and guarded by law. To grant them this security, is neither impracticable in the nature of the thing, nor inconsistent with the interests of the Public. The inconveniences which are apprehended from a perpetual exclusive right, are trifling, and in a great measure imaginary. The advantages which would arise from the encouragement which such a security would give to philosophical and literary pursuits, are obvious and important. Since no good reason can be assigned, why authors should be deprived of their right of property, they have a just claim upon government for protection and security in the enjoyment of this right. The interests of the Public, instead of opposing, concur with this claim. On the same principles, therefore, that a perpetual right to any other kind of estate, real or personal, is secured to individuals, an author may reasonably expect that his property in his own work should be secured to him and his posterity. Such security is, by no means, at present enjoyed. The provision which hath been already made for a temporary security, in the statute of Queen Anne, and the favourable attention which is at present paid to this subject by the Legislature, do however afford encouragement to hope, that authors will at length obtain a legal grant of perpetual copy-right : a grant, which, if the reasoning in the preceding pages be just, they have sufficient ground to request. When authors desire permission to communicate their thoughts to the Public with freedom on every subject which is of importance to individuals or society, and the secure possession of the fruits of their own genius and labour, " they ask nothing of government, but what every Englishman hath a right to expect from it, LIBERTY and PROPERTY."

Dr. Enfield's performance was published, if we rightly recollect, some time before the miscarriage of the Booksellers' Bill, in the last session of parliament. The worthy Author, no doubt, from his generous concern for the honour and interest of science and literature in this country, had conceived hopes that a different fate would have attended that necessary application for legislative protection ; and, indeed, after the bill had successfully passed the Commons, it was natural to conclude that our NOBLESSE would not have manifested a less liberal and generous disposition toward a cause in which, not merely the interest of a set of traders was embarked, but the welfare of that order of men, who, by the superiority of their talents, and acquirements, seem to have been set apart by Providence, and by the common consent of Society, for the delight and instruction of their fellow mortals :—in return for which they certainly merit from us every thing that gratitude and generosity can inspire.

ART. VII. CONCLUSION of the Account of Dr. Priestley's Experiments and Observations on different Kinds of Air: From our Review for August last, p. 136.

THE second part of this ingenious work contains an account of the Author's experiments and observations made in the year 1773 and the beginning of 1774. It is divided into eight sections, in the first of which the Author treats of a new species of factitious air, or permanent vapour, not condensable at least by cold, which he calls *alkaline air*; as it is extracted from spirit of sal ammoniac, or the common volatile alkaline salt of that name, by means of heat. These substances however were soon found to furnish a considerable quantity of fixed air, mixed with the alkaline air. The Author was afterwards led to a method of procuring the latter in a pure state, as well as more plentifully and commodiously, by putting the ingredients used in the production of the *caustic* volatile alkali (viz. sal ammoniac and quicklime), into a thin vial, to the mouth of which a bent tube is fitted; through which, on holding the vial over the flame of a candle, large quantities of this permanently elastic fluid will pass, and may be received in a vessel filled with quicksilver, standing inverted in a basin of the same fluid. Here it will remain in the form of a transparent and permanent air, and is in a situation to afford opportunities of ascertaining its qualities and relations to a variety of other bodies. We shall briefly mention a few of them.

Water readily condenses and imbibes a very large quantity of this alkaline air; and when fully saturated with it is converted into a volatile spirit of sal ammoniac, much stronger than any that the Author had ever seen. On mixing this new air with the *acid* air mentioned in our former article, [August, p. 146.] the Author conceived that, being of opposite natures, they might compose a *neutral air*, and perhaps the very same substance as common air. On trying the experiment, however, a beautiful white cloud was formed on the admixture of the two vapours: the quantity of air began to diminish, and when the cloud subsided, it was found that both these hitherto elastic fluids had condensed each other, and united into the form of a solid white salt, which was found to be the common sal ammoniac.

The salt thus produced immediately deliquesces in the common air; but in a very dry and warm place it almost wholly evaporates in a white cloud. It is only thus volatile, however, when there has been more than a due proportion of the acid or alkaline air in the compound. In this case, the smell of the salts is extremely pungent, and very different from each other, being manifestly acid or alkaline, according to the prevalence of either of these airs respectively.

It may appear singular, that when *nitrous air* was mixed with *alkaline air*, though a whitish cloud appeared, no neutral salt was produced; for on admitting water to the mixture, it was found that the two vapours did not unite, and form a *tertium quid*, as in the preceding instance; but the water effected a separation, presently absorbing the alkaline air, and leaving the nitrous air possessed of its peculiar properties. These circumstances illustrate and confirm the observations we made on the nature and constitution of nitrous air in our former article; where we shewed that the union, between the acid and the other principle that constitutes nitrous air, is so strong, that though nitrous air be admitted to, and long agitated with a solution of fixed alkali, or with lime-water, the acid contained in it will not be affected by them, unless common air be admitted. This last mentioned fluid, according to the Author's ingenious theory, separates the phlogiston from the nitrous acid; and thereby leaves the latter at liberty to unite with the water, alkaline salt, or other body presented to it.

On the mixture of *fixed* with *alkaline air*, ammoniacal chrystals were formed; which shewed that the volatile alkaline salts of the shops owe their solid and chrystalline form to the union of the volatile alkali with the fixed air, which proceeds from the fixed alkaline salt employed in the process.

In the second section the Author prosecutes his observations on common air diminished, and made noxious, by various processes. His subsequent experiments all tend to confirm his original hypothesis;—that in all these processes the air is rendered noxious by being overloaded with *phlogiston*.

The probability of this hypothesis will appear from an enumeration of some of the processes which produce this effect on the air in which they are carried on. These are, the respiration of animals, the burning of candles, putrefaction, the mixture of nitrous air, the accension of Homburg's *pyrophorus* and of gunpowder, the fumes of liver of sulphur, the effluvia of paint, and those proceeding from a cement made of turpentine and bees wax, &c. All these processes agree in this one circumstance, that, in every one of them, *phlogiston* is let loose or separated from these bodies; and is therefore probably the true cause of the injury which the air receives from them.

With regard to the manner in which the air is *diminished*, at the same time that it is rendered noxious, by being overcharged with *phlogiston*; the Author conjectures that this principle, having a greater affinity, than fixed air has, to some of the constituent parts of common air, precipitates, or separates from the latter the fixed air contained in it; and that to this precipitation the diminution of common air, rendered noxious by these processes, is, in part at least owing. He afterwards shews that

that the whole of this diminution is not to be attributed to this cause.

In the preceding catalogue of substances and processes, that diminish and injure common air, we have purposely omitted the *electric matter*, in order that we might treat more particularly of the Author's curious discoveries relating to this subject. A thunder storm has popularly been supposed to purify the air, and we know not but that it may *ultimately*, or in its consequences, produce that salutary effect. But from the Author's experiments it appears that the electric fluid, in its passage through air, diminishes it, and renders it in the highest degree noxious: for a portion of common air, through which it has passed for some time, is rendered incapable of effervescing with nitrous air, or of being diminished any further by a mixture of that fluid. In short, it appears to be reduced to the same noxious and diminished state, as that to which it is brought by the burning of charcoal, or any of the other processes above mentioned.

The Author detected this singular and unexpected quality of the electric matter, by means of an experiment, in consequence of which he, at the same time, ascertained the real existence and origin of the *acid*, which had been supposed to accompany, or even to constitute a part of the electrical fluid:—principally, we apprehend, on account of the sensation of acidity, which is excited on receiving upon the tongue the small sparks, or pencil, issuing from a pointed body when electrified. For though some writers have spoken pretty confidently of the *electrical acid*, we are not acquainted with any who had proved its existence, by exhibiting it to view, by means of a chemical combination with other bodies. The Author's former unsuccessful attempts, and some of our reflections on this subject, may be seen in our 37th volume*.

In order to detect this supposed acid, by its effects on the blue vegetable juices, and by a method different from that which he had before followed, the Author made use of a glass tube, into the upper end of which he inserted and cemented a piece of wire, the upper extremity of which terminated in a brass knob. Into this tube was introduced a sufficient quantity of water, tinged blue with the juice of turnsole or archil, which stood at such a height, as that its surface was within the *striking distance* from the lower end of the wire, when the latter was electrified. The lower end of the tube, which was open, was immersed in a vessel of the tinged water.

After having caused the electric spark to pass about a minute from the lower extremity of the wire to the surface of the liquor in the tube, he perceived that the upper part of the tinged fluid

* December 1767, p. 457.

' began to look *red*, and in about two minutes it was very manifestly so; and the red part, which was about a quarter of an inch in length, did not readily mix with the rest of the liquor.' He observed also, ' that if the tube lay inclined while he took the sparks, the redness extended twice as far on the lower side as on the upper.'

While he observed these signs of an *acid* acting on the tinged fluid, he perceived likewise that ' in proportion as the liquor became red, it advanced nearer to the wire, so that the space of air in which the sparks were taken was *diminished*; and at length found that the diminution was about one fifth of the whole space; after which, more electrifying produced no sensible effect.'

Without changing the *air* contained in the tube, the Author changed the *liquor*, in order to determine whether the same effects would be produced by causing the electric matter to act on a fresh quantity of the blue fluid, while it passed through the same portion of air. He, therefore, by means of an air-pump, rarefied the air contained in the tube, just so much as to expel all the liquor; and then admitted fresh blue liquor into its place. But now, on repeating the electrification, the electric matter, passing through the *same* air as before, produced no change of colour in the fluid, or any variation in the height of it.

From this part of the experiment Dr. Priestley concludes that the former signs of acidity, and change of dimensions, proceeded from some matter contained in the air confined in the tube; and that this portion of air had been decomposed, as far as possible, by the electric matter, in the first stage of the experiment; and that it had been made to deposit something that was of an acid nature.—Had this acid resided in the electric matter, it is reasonable to expect that it would have continued to produce the same change of colour, in fresh portions of the coloured fluid, on every subsequent repetition of the experiment, as at first.

That the *wire* did not, in any degree, contribute to these effects, otherwise than as a conductor of electricity, was made evident by the Author's diversifying the experiment, in such a manner, as to cause the electric spark to pass through a portion of air, contained in the upper arched part of a bent glass tube, from one surface of the tinged fluid, contained in one of the legs of it, to the surface of the liquor contained in the other; each of the extremities of the tube at the same time standing in a basin of quicksilver. ' The effect was, that the liquor, in both the legs, became red, and the space of air between them was contracted, as before.'

From these and other experiments and considerations, the Author concludes, that 'the electric matter either *is*, or *contains*, *phlogiston*:' for common air is diminished by it, and brought in to a state similar to that to which it is reduced by every other *phlogistic* process. The diminution of the common air, in the preceding experiment, appears evidently to have been owing to its having been decomposed by the electric matter, and made to part with the *fixed air*, which appears from the Author's experiments to be at all times contained in, and combined with it: for, on taking the electric spark on *lime-water* put into the tube, instead of the blue liquor, the lime was precipitated, as the air diminished.

This theory explains the precipitation of the calcareous earth in lime-water, on *breathing* into it. This effect, according to the Author, is not produced by any *fixed air* exhaled immediately from the lungs; but is caused by the common air inhaled into them, which is decomposed by the phlogiston that is discharged from that organ. This phlogiston, uniting with the other principles that constitute common air, precipitates the *fixed air* contained in it, which is now left at liberty to combine with the lime.

These observations confirm the Author's conjecture, that animals die in confined air, not because they have exhausted the supposed *pabulum vite* contained in it; but because the necessary discharge of the phlogistic matter from the lungs is prevented, by the air's becoming soon saturated with that principle, so as not to be a sufficient menstruum to take it up.

At the end of this section, the Author, in a letter very properly addressed to Sir John Pringle, controverts the doctrine maintained by Dr. Alexander, (in his *Experimental Enquiry into the Causes of putrid Diseases*) who, on the strength of certain experiments, denies or doubts of the insalubrity of putrid marshes, and does not allow that they can produce those putrid diseases, which almost universally have been attributed to them. We are glad to find the objections which we made to this novel and dangerous doctrine*, confirmed by the experiments of Dr. Priestley; who found that the air issuing spontaneously from water, which appeared only to be moderately putrid, was in the highest degree noxious. He found likewise, that when even wholesome air was agitated only one minute in this water, a candle would not burn in it; and that good air was likewise so far injured, as to extinguish a candle, after it had been kept only in contact with this water, without any agitation, for the space of two days.

* See M. Rev. vol. xlviii. June 1773, p. 443.

'These facts,' says the Author, 'certainly demonstrate, that air which either arises from stagnant and putrid water, or which has been for some time in contact with it, must be very unfit for respiration; and yet Dr. Alexander's opinion is rendered so plausible by his experiments, that it is very possible that many persons may be rendered secure, and thoughtless of danger, in a situation in which they must necessarily breathe it. On this account, I have thought it right to make this communication as early as I conveniently could; and as Dr. Alexander appears to be an ingenuous and benevolent man, I doubt not but he will thank me for it.'

This letter, which is likewise printed in the last volume of the Philosophical Transactions, is there followed by another, written by the ingenious Dr. Price; which confirms Dr. Priestley's observations on this subject, by deductions from Mr. Muret's tables of the rates of mortality, in a certain parish situated among marshes, in the district of Vaud, compared with similar registers kept in different parts of the Alps. We cannot any where more properly give a short extract of Dr. Price's observations, than in the present place.

From a comparison of these tables it appears, that the probabilities of life are higher, in a remarkable degree, in the hilly country, than in the marshy parish above mentioned. 'One half of all born in the mountains, live to the age of 47: in the marshy parish, one half live only to the age of 25. In the hills one in 20, of all that are born, live to 80: in the marshy parish, only one in 52 reaches this age. In the hills, a person aged 40 has a chance of 80 to 1, for living a year: in the marshy parish, his chance is not 30 to 1.—In the hills, persons aged 20, 30, and 40, have an even chance for living 41, 33, and 25 years respectively: in the fenny parish, persons, at these ages, have an even chance of living only 30, 23, and 15 years.

For the many curious additional observations made by the Author, with respect to the nature and properties of nitrous, acid, inflammable, and fixed air, we must refer the reader to the work itself; as well as for his conjectures, contained in the last section, with respect to the constituent principles of these different kinds of air, and the constitution and origin of the atmosphere. We cannot however resist the temptation of giving some, though an imperfect account of the Author's speculations on the nature, or rather on one of the supposed functions, of the *electric* matter.

These 'random thoughts' he has thrown together into a section by themselves; 'that readers of less imagination, and who care not to advance beyond the regions of plain fact, may, if they please, proceed no further, that their delicacy be not offended.'

offended.'—One who has so largely added to the stock of philosophical *facts*, as the Author, has acquired a right, we think, to more than usual indulgence for his *opinions*; how excentric soever they may appear at first sight, and however distant may be the analogies on which they are founded.

There is nothing, as he observes, in the history of philosophy, which appears more striking, than the rapid progress that has been made in our knowledge of the operations of the electric matter; when we consider the first trifling effects produced by it, that were attended to, and compare them with the lately discovered diversified operations of this extensive and powerful agent; which shew that it bears a considerable part in many of the most important processes in nature, differing apparently very essentially from each other. The electrical operations of the Torpedo, performed in a conducting element, have lately shewn us how far we are, even yet, from being acquainted with all the modifications of this fluid.

These last mentioned phenomena, together with the facts which the Author has observed, concerning the identity or near relation of the electric fluid, and phlogiston, lead him, in speculating on this subject, to consider the electric matter as the probable cause of *muscular motion*. In support of this conjecture, he alleges, among other reasons, the well known effects of the electrical fluid, when directed through the muscles of a living animal, which it instantly forces to contract. He observes, that every article of nourishment (from which the materials of all muscular motion must be derived) contains *phlogiston*. He supposes, that animals have a power of converting this phlogiston, from the state in which they receive it in their nutriment, into that other form or modification, in which it personates, and is called, the *electric fluid*; that the brain, 'besides its other proper uses, is the great laboratory and repository for this purpose; that by means of the nerves this great principle, thus exalted, is directed into the muscles, and forces them to act, in the same manner as they are forced into action when the electric fluid is thrown into them *ab extra*.'

He further supposes, 'that the generality of animals have no power of throwing this generated electricity any farther than the limits of their own system; but that the *torpedo*, and animals of a similar construction, have likewise the power, by means of an additional apparatus, of throwing it farther, so as to affect other animals, and other substances at a distance from them.'

These are the outlines of Dr. Priestley's excursions into the regions of conjecture. Those who think deeply will not perhaps consider them as too bold and excentric. Muscular motion is one of those grand and recondite processes of nature, which do not lie in the common tract of observation. It is one

of Lord Bacon's *MAGNALIA NATURÆ*, which, as he observes, *ferè Extra VIAS TRITAS, et ORBITAS NOTAS, jacent*, and in the discovery of which, he adds, *Etiam ABSURDITAS rei aliquando juvet*. To lessen however any seeming *absurdity*, in the present instance, we need only to remind our readers of Mr. Hunter's observation (which we gave in our Journal for September last, p. 223.) of the very liberal distribution of *nerves* to the *electric* organs of the *torpedo*:—a circumstance which seems strongly to mark a relation between the *electric* fluid and the *nerves*, the undoubted instruments of muscular motion. Not many years ago it appeared to us, and possibly to others, as improbable that the phenomena of the *torpedo* should be caused by the *electric* matter, as it may now appear that the spontaneous motions of men and other animals should be the effects of the same agent. To recur to the infancy of electricity,—What sober, or even bold philosopher, who saw amber attract straws, in the days of Thales and Theophrastus, could suspect that the agent in this trifling appearance, was the cause of thunder, and possibly of earthquakes?

We shall close our account of this work with a curious observation, relating to a singular property of the *electric* fluid; concerning which we have lately discovered so much, and yet perhaps know so little. The nearest approaches that had hitherto been made to a *Vacuum* seemed to prove that it was a conductor of the *electric* matter; which was found to strike at a greater distance, or to be transmitted through a greater space, in proportion as the air had been more carefully exhausted. Mr. Walsh, however, having been assisted by M. de Luc in making a more perfect *vacuum* in the arched barometer, by boiling the quicksilver in the tube, found that the *electric* spark or shock would no more pass through this empty space, than through a *stick of solid glass*. Some *substance*, therefore, the Author infers, is probably necessary to conduct electricity; which he supposes to be incapable, by its own expansive power, of extending itself into spaces void of all matter, as hath generally been supposed, on the idea of there being nothing to obstruct its passage.

ART. VIII. PHILOSOPHICAL TRANSACTIONS, Vol. LXIV. Part 1.
4to. 7s. 6d. sewed. Davis. 1774.

PAPERS relating to ASTRONOMY.

Article 1. *Observations on the Solar Spots*. By Alexander Wilson, M. D. Professor of Practical Astronomy in the University of Glasgow, &c.

THE opinions that have been formed concerning the nature, origin, and situation of the solar spots have been various; as might be expected on a subject so very remote from human

human investigation. The ingenious Author of this paper, by attending particularly to the different *phases* presented by the *umbra*, or shady zone, of a spot of an extraordinary size that appeared upon the sun, in the month of November 1769, during its progress over the solar disc, was led to form a new and singular conjecture concerning the nature of these appearances; the justice of which was afterwards confirmed by repeated observations.

The results of these observations are—that the solar *maculae* are *cavities* in the body of the sun; that the *nucleus* (as the middle or dark part has been usually called) is the bottom of the excavation; and the *umbra*, or shady zone usually surrounding it, is the shelving sides of the cavity. The Author appears not only to have very satisfactorily ascertained the reality of these immense excavations in the sun's body, but has pointed out a method of measuring the depth of them. He estimates, in particular, that the *nucleus*, or bottom of the large spot above-mentioned, was not less than a semidiameter of the earth (or about 4000 miles) below the level of the sun's surface; while its other dimensions were of a much larger extent.

He observed that when a spot, in the middle of the sun's disc, where it is surrounded equally on all sides with its *umbra*, comes near the western limb of the sun; that part of the *umbra* which is next to the sun's center gradually diminishes in breadth, and at length, when the spot reaches within about a minute of the limb, totally disappears; while the *umbra*, on the other side of it, continues nearly of its former dimensions. If, after the period of half a revolution, the spot appears again, on the opposite side of the disc; that part of the *umbra*, which had before disappeared, and which is now on the left hand side of the nucleus, is now plainly to be seen: but the *umbra* on the other side of the spot, or that which is next to the sun's center, seems to have vanished in its turn; being hid from the view by the upper edge of the excavation, or by the oblique position of its sloping sides with respect to the eye. As the spot however advances on the sun's surface, this *umbra*, or side of the cavity, comes in sight; at first appearing narrow, but afterwards gradually increasing in breadth, in proportion as the spot moves toward the middle of the disc.

These appearances, in particular the gradual diminution and disappearance, as well as the re-appearance and gradual enlargement, of the *umbra*, on the one side or other of a spot, according as it advances near the western limb, or proceeds onwards from the eastern edge of the sun, are naturally accounted for by the Author's supposition, that the *umbræ* are the sloping sides of a cavity, which will appear under different angles or of different

ferent breadths, or totally disappear, according to their position with respect to the eye of the spectator. These appearances, at least, perfectly resemble the *phases* that would be exhibited by an excavation in a spherical body, made to revolve on its axis; the bottom of the cavity being painted black, and the sides lightly shaded.

It seems evidently to follow from these and the Author's other observations, that the body of the sun, at the depth of the *nucleus*, either emits no light, or emits so little as to appear dark when seen at the same time, and compared, with that resplendent, and probably, in some degree, fluid substance that covers his surface. This manner of considering these phenomena naturally gives rise to many curious speculations and inquiries. It is natural, for instance, to inquire by what great commotion this resurgent matter is thrown up on all sides, so as to expose to our view the darker part of the sun's body, which was before covered by it?—what is the nature of this shining matter?—and why, when an excavation is formed in it, is the lustre of this shining substance, which forms the shelving sides of the cavity, so far diminished, as to give the whole the appearance of a shady zone, or darkish atmosphere, surrounding the denuded part of the sun's body? On these and many other subjects of inquiry, the Author advances some ingenious conjectures; for which we must refer the curious to the perusal of the article at large.

Article 11. *An Improvement proposed in the cross Wires of Telescopes*: By the same.

The Author of the preceding Article proposes in this Paper a method, which he has successfully employed, of diminishing considerably the visible subtense of the angle formed by the thickness of the cross wires used in telescopes, which workmen have not yet been able to draw fine enough for that purpose. The means by which he has effected this diminution are exceedingly simple, as they consist in nothing more than flattening the smallest wires that are now drawn, and then fixing these flattened wires in the telescope, with the edge towards the eye. Several lengths of fine silver wire, marked 500 to the inch, are fixed, at each extremity, on the smooth, flat surface of a small block of steel. A similar steel block is laid over them, which, on giving it a smart stroke with a hammer of about five pounds weight, flattens all the wires in a very even manner. The diminution thus produced is said to be more considerable than could be obtained by manufacturing finer wires; unless they could be drawn to the small size of 2 or 3000 to the inch.

Article

Article 13. *The Disposition of Saturn's Ring, observed by Joseph Varelez, Lieutenant of the Royal Navy of the King of Spain, &c.*

To explain the title and subject of this Article, we shall premise that when Saturn is in such a situation, as that the plane of his ring passes through the sun, or through the eye of an observer on the earth, his ring wholly disappears; either, because in the first place, neither of the flat surfaces of the ring receives any light from the sun, nor can consequently reflect any to us; or, in the latter, because the edge of the ring, which is now directed to the earth, is so thin, as not to be capable of reflecting back to us a quantity of the sun's light sufficient to render it visible. In either of these positions, which are not very different from each other, Saturn will appear round, like any of the other planets*.

In this Article a short account is given of the observations made by the Author, on the disappearance of the ring in October last. After having seen both the *ansæ* distinctly, through a good telescope, from the 24th of September to the 4th of October, he observes that, on the 5th, he could only perceive the western *ansa*. On the 6th, the atmosphere being thick, he fancied he could still discern some faint remains of the ring; but on the 7th, the sky being clearer than he had ever yet seen it, no part of the ring was visible; so that he is convinced 'that this famous phenomenon took place on the 6th day of the month.'—'The most striking circumstances of *this phenomenon*,' the Author immediately adds, 'were the following:—'

1. The occidental *ansa* constantly appeared more bright than the oriental. 2. On the disc of the planet, one could clearly distinguish the line of the shadow projected from the thickness of the ring. 3. On the extremities of this, some luminous points were perceived, which reflected the light more strongly than the others. 4. I did not observe a sensible variation in the apparent diameter of the ring.'

There is an ambiguity in the preceding passage which we cannot clear up without supposing that by 'the circumstances of *this phenomenon*,' the Author must mean, the circumstances that preceded or followed the disappearance of the ring; as the *ansæ*, or points, more or less luminous, could not be perceived in an invisible ring,

It will be sufficient barely to mention the subjects treated in the remaining astronomical Articles. Articles 2 and 3 contain

* M. Maraldi has given a very clear and circumstantial account of this celebrated phenomenon, its periods and phases, &c. in the Memoirs of the Academy of Sciences at Paris for the years 1715 and 1716.

observations made by the missionaries at Peking. In Numbers 21, 22, 23, 24, and 25, are likewise contained various astronomical observations, particularly of immersions and emersions of Jupiter's satellites, made by Samuel Holland, Esq; Ensign George Sproule, Mr. Thomas Wright, and others, employed by government in surveying different parts of North America; together with calculations of the longitudes of various places, deduced from these observations, by the Astronomer Royal. Some short remarks on the solar spots, by Mr. Humphry Marshall, Pennsylvania, form the subject of the 26th Article.

PAPERS relating to ELECTRICITY and METEORS.

Article 7. *Electrical Experiments* by Mr. Edward Nairne of London, Mathematical-Instrument-Maker, made with a Machine of his own Workmanship, &c.

This machine, a description of which is annexed, illustrated with a plate, appears to possess powers greater than those of any electrical apparatus we have yet met with. It consists of a glass cylinder 19 inches long, and 12 inches in diameter, which is rubbed by a cushion 14 inches long and 5 inches broad. The conductor is 5 feet long, and a foot in diameter. At the farther extremity of it is inserted a short brass rod terminating in a ball. The sparks which proceed from this ball, on exciting the cylinder, are of a surprizing length. 'I have frequently,' says the ingenious Constructor of this machine, 'drawn electrical sparks at the distance of 12, 13, or $13\frac{1}{2}$ inches from the prime conductor. These were indeed the distances, to which the electrical fire would commonly strike. It would sometimes reach the distance of *fourteen* inches; but this was but seldom.'

Several curious experiments and practical observations are subjoined to the Author's description of his machine, for which we must refer to the article itself. We shall only relate, in a summary manner, the substance of one of these experiments, the result of which seems fully to justify the preference which the majority of electricians, we believe, still continue to give to *pointed* terminations of the conductors erected for the preservation of buildings and ships; notwithstanding the objections that have been made to that mode of construction, through an apprehension that the electric matter is *invited* to strike conductors thus terminated.

A small insulated conductor, having a ball at each end, was placed so as that one of these balls might receive sparks proceeding from the large conductor above-mentioned, at the distance of four inches. Under the ball at the other extremity was placed a little apparatus, communicating with the earth, which would occasionally receive either a sharp pointed wire, or another wire terminating in a ball or knob. On fixing the pointed wire at the distance of three or four inches below the
last

last mentioned ball of the little conductor; whenever a spark struck the other ball facing the great conductor, a similar spark struck on the point. On gradually lowering the pointed wire, the Author found that the spark would not strike it beyond six inches; but that, nevertheless, at the distance of nine inches or more, the point appeared luminous, and sparks continued to pass from the great conductor to the small one; so that it was evident that the point still carried off the electric fire from the conductor. On removing the pointed wire, and placing in its stead the wire with the knob at the top, he found that the sparks would strike the knob at the distance of nine inches; that is, half as far again as they would strike the point: the explosion likewise was considerably louder and stronger.

The inferences that may be drawn from this experiment will readily occur to every electrician, who will probably deduce similar conclusions from some of the experiments related in the following Article. In the present case, as the Author very properly observes, the pointed wire is placed 'in circumstances much more unfavourable to its operation, *as a point,*' or to what we may call its *preservative power*, than a pointed conductor presented to a cloud. The latter has evidently the advantage of acting on the electric atmosphere of the cloud all the time that it is making its approaches, and of gradually diminishing, in some degree, the charge, before the cloud comes near enough to give the stroke; which, in some cases, may possibly be hereby prevented: whereas, in this experiment, matters are so circumstanced, that the intire quantity of electric fluid is made to rush on the point almost instantaneously; so that the latter has scarce any measurable portion of time wherein it can act, *as a point*, in diminishing the charge, before the whole falls upon it, as a conductor. Rapid however and momentary as the passage of the electric matter is, through this small space, it appears to us that the point really does act upon it, even under this disadvantageous circumstance; so as to weaken the explosion, at a certain distance, and totally to prevent it, beyond that distance:—effects, which there is reason to expect that it will, in some degree, produce, when acting upon a larger scale, or on the contents of a charged cloud.

Article 18. *Experiments concerning the different Efficacy of pointed and blunted Rods, in securing Buildings against the Stroke of Lightning.* By William Henley, F.R.S.

These experiments were planned and executed by the Author, with a view to obtain the best information that he could procure, on the interesting question alluded to in the title of this Article. Though some of the facts here mentioned are not unknown to electricians, who have drawn from them the same

same conclusions as the Author has done; in favour of pointed conductors; yet the greater part of the experiments are new and ingeniously contrived. We shall endeavour to give the substance of one or two of them, in such terms as may render our account intelligible, without the use of figures.

To the external coating of a large charged jar, which was insulated, and whose inside coating was in contact with the prime conductor, were connected two chains. To the extremity of one of them was fixed a sharp pointed wire, while the other terminated in a knob. Both these chains were likewise insulated, and lay parallel to, and five inches distant from each other. A large copper ball (eight inches in diameter) fixed on an insulating stand, was placed exactly at half an inch distance both from the point and the knob. By means of an insulated discharging rod, the Author conveyed the charge from the prime conductor to the large copper ball. By the previous disposition of the two chains, &c. the charge of the jar had now two channels presented to it, to convey it to the external coating. Of these two it preferred that which terminated in a knob; for it leaped, we are told, to the knob, and instantly discharged the jar; rendering that chain which connected the knob with the jar very luminous. But no light could be perceived on the chain which proceeded from the point to the coating of the jar; though it is said that particular attention was paid to that circumstance. In this instance it appears that the accumulated electric matter struck the conductor terminating in a knob; while that which ended in a point, escaped; though it was at an equal distance from the large copper ball, which, in this experiment, may be considered as representing an electrified cloud.

Further, the Author insulated three large charged jars, containing about 16 square feet of coated surface, and fixed to the outside or bottom of them a wire terminating in a large knob. At the distance of one inch and a half from this knob he fixed and insulated the large copper ball abovementioned. Bringing as before, by means of his discharging rod, the charge of the three jars upon the copper ball, it leaped from thence to the knob, and the jars were discharged with a full and loud explosion. On moving the copper ball only one eighth of an inch further from the knob, no explosion happened. He then removed the wire with its knob, and put in its place another wire of the same diameter and length, but nicely tapered to a point. At the distance of one inch from this point he placed the large copper ball, and then applying the discharging rod as before, the jars were discharged, and the point melted a little. But removing the copper ball only one eighth of an inch farther from the point, the charge could not strike it; though much

of it was soon drawn off silently, or without any explosion, by the point: as appeared by the falling of the index of the Author's electrometer.

Supposing, as before, the large copper ball to represent an electrified cloud, charged equally high in both the preceding cases; it appears that a conductor terminating in a knob was struck by it, with a violent explosion, at the distance of one inch and a half: whereas a pointed conductor, placed three eighths of an inch nearer, was not struck at all; but carried off a great part of the electric matter without any explosion.

It has however been supposed by some that points may attract the fragments of a loose cloud, and thereby *invite* a stroke. That they are not likely to produce these effects may perhaps appear from the Author's last experiment. Having procured a large bullock's bladder, which he gilded with leaf copper, he suspended it by a silken string to a slender arm of wood, which turned freely, in a horizontal direction, on the point of a needle. Having given the bladder a strong spark from the knob of a charged bottle, he presented to it a knob at the end of a brass rod, and found that the bladder would move towards it at the distance of three inches; and when it had got within one inch of it, would throw off its electricity into it, in a spark nearly, if not quite, as large, as that which it had received from the vial. But on giving the bladder another strong spark from the vial, and presenting a pointed wire to it, it would not move towards the wire; and when the point of the latter was brought nearly in contact with it, no spark was perceived; scarce any sensible quantity of electricity remaining in the bladder.

These and the Author's other experiments tend greatly to confirm Dr. Franklin's first thoughts on this subject; which were, that pointed bodies would indeed attract the electric matter, in the gradual silent way, at a greater distance than knobs; but that the latter would, at still greater distances, produce an explosion.

Article 17. *Remarks on the Aurora Borealis.* By Mr. Winn.
In a Letter to Dr. Franklin.

These remarks, supposing that the Author has not been misled by a series of concurrent accidents, appear to be of importance in meteorology, and may be of considerable use to the seaman; as they tend to give him fair notice of an approaching storm, and even indicate from what quarter it will come. The substance of the Author's observation is, that constantly, at least in 23 instances that have occurred since he first made the remark, the appearance of the *Aurora Borealis* has been followed, within 24 or 30 hours, with hard gales, or a tempest at South or South-west, attended with hazy weather and small rain.

rain. Mr. Winn exemplifies the advantages which may be derived from this piece of knowledge, by the navigator; especially when he is sailing near coasts which tend East and West, and more particularly in the British Channel; where he has repeatedly, and greatly to his advantage, availed himself of this new prognostic.

The electric matter, which is now on very probable grounds supposed to be the cause of the *Aurora Borealis*, has so intimate a connection with meteorology, or the various modifications of the atmosphere; that even on the footing of theory alone, there appear just grounds to pay regard to the Author's observation, which deserves the attention of navigators and others; who having first fully ascertained the general truth of the remark, may afterwards discover those exceptions or varieties which may be produced by accidental and local circumstances.

In the 28th Article are continued the meteorological observations, annually made at Lyndon in Rutland, by T. Barker, Esq; during the year 1773.

Z O O L O G Y.

In the 14th Article several circumstances are communicated by the Hon. Mr. Barrington, relating to a species or variety of the trout, in Ireland, and there called the *Gillaroo* trout; the peculiarity of which is, that the stomach resembles the gizzard of a bird. In the 15th and 32d Articles, several anatomical observations on the structure of the stomach of this fish are communicated by Mr. Henry Watson, and Mr. Hunter. In No. 27, some particulars are given of the House-martin, by the Rev. Mr. Gilbert White.

The 29th Article contains some curious observations, made by Mr. Hunter, on certain singular communications which are found to subsist, in birds, between the cavities of the lungs, and certain other cavities in the fleshy parts, as well as in the hollow bones of these animals. These receptacles of air having never yet been sufficiently described, or perhaps attended to, either by Anatomists or Natural Historians, the Author describes many of these aerial communications which he has observed, and offers some conjectures concerning the final cause of this peculiar mechanism. The discovery of this cause appears to be a matter of considerable difficulty: the Author accordingly intends to prosecute the subject in a subsequent paper.

The only Articles which relate to Medicine, are the 11th, in which Mr. S. F. Simmons communicates the case of a patient who voided stones through a fistulous ulcer in the loins, without any concomitant discharge of urine through the same passages;—and the 8th and 9th, which contain Dr. Priestley's and Dr. Price's observations on the insalubrity of marshy situations. Of these two papers we have already given some account

account in the foregoing review of Dr. Priestley's experiments.

M A T H E M A T I C A L P A P E R S.

Article 20. *M. de Luc's Rule for measuring Heights by the Barometer, reduced to the English Measure of Length, &c.* By the Astronomer Royal.

Article 30. *On the same Subject.* By Samuel Horsley, LL. D. The rule which M. De Luc deduced, from his accurate and laborious course of experiments, for calculating the heights of places by that of the barometer accompanied with the thermometer, being expressed in French measures, and being adapted to thermometers of very different scales from those that are generally used in this country; Mr. Maskelyne, in the first of these papers, undertakes to reduce this rule to English measure, and to adapt it to a thermometer fitted with Fahrenheit's scale; and gives the rule for finding heights by the barometer, according to *formulæ* adapted to this purpose.

In the second of these papers, Dr. Horsley undertakes a similar reduction, and arrives at the same conclusions with the Astronomer Royal. He enters however more largely into the general subject; giving a succinct explanation of M. De Luc's original *formulæ*, as well as of the principles of theory, from which his conclusions appear to originate. He inquires minutely how far these conclusions, drawn from a long series of experiments, agree with the geometrical theory of the atmosphere, founded on the laws of gravitation. This inquiry and comparison turn out greatly in favour of M. De Luc's accuracy in conducting his numerous and various experiments; the results of which the Author finds to be exactly conformable to the genuine conclusions of accurate theory; though they were not suggested by any previous speculations of that kind. Some useful tables are annexed to this paper; which contains several curious and profound investigations, and may be considered as a valuable explanatory comment on M. De Luc's elaborate performance.

A N T I Q U I T I E S.

In the 33d and last Article of this volume, Mr. Swinton explains 'a most remarkable monogram on the reverse of a very ancient *Quinarius*, never before published, or explained.' The explication of this monogram, he observes, 'may not improbably enable us to explain a legend on the reverses of other ancient Roman coins, which has hitherto been deemed by some learned men almost, if not altogether, inexplicable.' This *Quinarius*, from the antique form of the letters in the exergue, is supposed by the Author to have been struck at the time when silver was first coined at Rome, or about five years before the commencement of the first Punic war. The remarkable mono-

gram, or complex character upon it, consisting of eight letters, may be found, 'upon a close and attentive examination, to exhibit the word ROMANORO,' which was, it seems, the masculine genitive case plural of ROMANUS, in the days of *C. Duilius*, and *L. Scipio*, toward the close of the fifth century of Rome; some time after the completion of which, the Romans converted the last syllable Ro into RUM. The further sights, reflected by this *Quinarius* on other *Quinarii*, and on their monograms and legends, are amply displayed, as is usual with the Author, in the remainder of this article.

MISCELLANEOUS ARTICLES.

In this class we shall comprehend some experiments contained in Article 4, made by Mr. James Clegg, with a view to determine whether lime, which increases the solvent power of water on astringent vegetables, for medical purposes, would be equally useful in the art of dying black. From some of these experiments it appears that though lime water tends to deepen the colour produced by certain astringents and martial vitriol, it does not add to its durability.

In the 5th article are contained some useful observations on the state of population in Manchester, &c. by Dr. Percival; and in the 6th, some remarks on the bill of mortality in Chester, for the year 1772, by Dr. Haygarth; together with some comprehensive and accurate tables, which prove how erroneous and unjust calculations on the probabilities of life, which are so interesting and useful on many accounts, that are formed on the London tables, must be, when applied to places in different circumstances and situations. In one parish of Chester, the proportion of those who died, to the living, in 1772, was less than 1 to 68; whereas in London 1 in 20 $\frac{1}{2}$ dies annually. In the same year, above half the inhabitants, in the whole city, who died, were 20 years old; whereas half the inhabitants, born in London, die under two years and three quarters old.—This short article contains many curious remarks, and much useful information on this matter, and on the subjects connected with it.

The 10th article contains an account, communicated by Lieutenant-colonel Ironside, of the *Sen* or *San*-plant, which is cultivated in Hindostan, and of the various processes by which the Hindostan paper is manufactured from it.—In the 16th, Dr. Matthew Dobson gives a description of the origin and progress of a large stratum of stone, formed by the waters of Matlock in Derbyshire; of which entire houses have been built, and which is 500 yards in length, near 100 in breadth, and between three and four yards deep in its thickest part. The 19th article contains some remarks, by Dr. Winthrop, of Cambridge in New-England, on a passage in Castiglione's Life of Sir Isaac

Newton;

Newton; in which the Biographer has, either through inadvertency or ignorance of our language, thrown an undeserved reflection on Sir Isaac's character. The volume is terminated, according to our distribution of its contents, with the annual catalogue of 50 plants from Chelsea garden.

ART. IX. *Further Observations on Lightning; together with some Experiments, &c.* By Benjamin Wilson, F. R. S. &c. 4to. 1 s. 6 d. Davis. 1774.

WE annex these additional observations * of Mr. Wilson's, to the preceding article, not only on account of their particular relation to one of the papers contained in it, but as they were communicated to the Royal Society with a view to their being printed in the Transactions. It appears however, that in the committee of the Society for determining publications, this paper was rejected: eight of the members voting against its being printed in the Transactions, and seven, for its being published in that work; some of the former advancing, as we are told by the Author, that 'the paper in question had neither argument nor experiment to support it.' The Author therefore, considering the importance of the question discussed in it, chose to lay it before the public, 'in the same state it was read, that it may answer for itself; and that it may appear whether it deserved to be rejected:' further observing, that 'the reputation and existence of the Royal Society depend on a due regard and attention to a free inquiry into philosophical truths.'

The intention of the Author is to support his former objections against the use of pointed conductors; and particularly to controvert those arguments in favour of them, which are drawn from Mr. Henley's experiments, some of which we have related in the foregoing article. Of these experiments he principally confines himself to the fifth, or the first in our preceding extract from Mr. Henley's paper; in which two chains, differently terminated, were fixed at equal distances from a large copper ball, on which the charge of a jar was afterwards delivered. This charge is there said immediately to have struck the chain that had a knob at its extremity; while no part of it seemed to pass through that which terminated in a point.

After many preliminary observations, and specifying some doubts with regard to the accuracy of this experiment, the Author observes that, admitting the facts, particularly that the charge did not pass through the point and its chain, he 'is afraid that Mr. Henley has proved a little too much.'

* An account of the Author's former *Observations* on this subject may be seen in our last volume, May 1774, p. 386.

‘ If the point, he observes, did not receive the discharged fluid, it did not *protect* the blunted end placed in the neighbourhood of it :—how are we then to conceive that the same point, when in another situation, should be any *protection*, where metal spouts, &c. are connected with the building which is proposed to be constructed. —In short he affirms, that all that is proved by this experiment is, that the point, opposed to the copper ball (which represents an electrified cloud) did not protect the rounded end.

This is far from being a *fair* inference from the experiment, nor does it convey a just idea of the design of it, which is further prosecuted in the 6th of Mr. Henley's experiments ; (or the second in the preceding extracts from them) *viz.* to shew that a perfect conductor, with a rounded extremity, will be struck, when a pointed conductor, under similar circumstances, will escape. But the entering into the merits of this objection, and of the Author's preliminary observations, some of which appear to us very foreign to the question in dispute, would lead us into discussions for which we have not room. We shall only add a remark or two on the subject.

Repeatedly throughout this paper Mr. Wilson disallows the force of arguments founded on experiments made with coated glass ; and requires that Mr. Henley, before he had drawn his conclusions, should have shewn, that the effects produced by charged glass ‘ were *exactly* similar’ to those caused by a charged cloud in a thunder-storm : for that, though the fluid or agent is undoubtedly the same in both cases, it is probably governed in its motion by different laws.

This is surely requiring too much ; though we most readily acknowledge, with the Author, that ‘ there is no such medium as *glass*, &c. attending the production of lightning.’ Even in Mr. Nairne's experiment, related in the preceding Article, though there is no *coated* glass employed in it, and though his Conductor, only simply electrified, more nearly resembles a charged cloud, than Mr. Henley's coated jars ; yet that too owes its charge to an excited *glass* cylinder.—But if conclusions are not to be drawn from our experiments, till we can actually make clouds, and charge them, after Nature's own method, there is seemingly an end to all reasoning and experimenting about the matter ; for we may wait for ages before the question can be determined, without the help of glass, or its usual substitutes.

As the Author is so strict, in requiring an *exact* similarity between the experiments in natural and artificial Electricity, when the latter are produced in favour of pointed Conductors ; one who prefers that manner of constructing these preservatives has a right, we think, to inquire, with equal strictness, into the grounds

grounds on which he declares that great dangers may attend their erection, and that they invite or solicit an explosion. If this opinion be founded on mere theoretical reasoning, every genuine philosopher will deservedly reject it:—but if on experiment, and if those made with *glass*, &c. are not to be admitted; let the Author produce his thunder cloud, and, with a decisive argument drawn from its explosions, as with an *Ultima Ratio*, at once and for ever silence those deduced from the mimic thunders of Mr. Henry's little battery, and the snappings of Mr. Nairne's, otherwise respectable, conductor.

After all, though there is reason to believe that the advantages supposed to attend the use of pointed conductors are not so great, when they are affixed to buildings, as they appear to be in our trials in miniature, made with artificial electricity; yet no argument has yet, we think, been adduced to shew that the benefits of this construction are not worth accepting; much less, after reducing them to their *minimum*, has it yet been proved that they become *negative*, or, in other words, that they degenerate into nuisances, or tend to provoke that mischief, which, from all our trials, they appear, in some degree at least, calculated to prevent.

ART. X. *An Essay on Public Happiness, investigating the State of Human Nature, under each of its particular Appearances, through the several Periods of History, to the present Times.* 8vo. 2 Vols. 12s. Cadell, 1774.

Translated by John Hunt Esq.
IN the appendix to our 46th vol. we gave our readers a sketch, by way of analysis, of the original of this work—*De la Félicité Publique*. On the present occasion, we shall lay before them a few detached passages, from which they will be enabled to judge of the merit of the translation.

The Translator, contrary to the usual custom, in advertisements and prefaces, says not a word of his Author till he has closed the first Volume; but in one of his various notes (which add considerably to the value of this publication) he informs us, that after he had finished the first volume of this Translation, a fortunate accident brought him acquainted with the French Author, viz. *Mons. le Chevalier de Chatellur*, Brigadier of the armies of his Most Christian Majesty, and late Colonel of the regiment of Guienne. He gives a most advantageous character of this gentleman, chiefly drawn from the information of those who have long known him. ‘On his abilities as a writer, says he, his book is a more elegant panegyric than any which I could possibly compose; and the qualities which he possesses as a soldier, and the virtues which he hath displayed in the more exalted character of a citizen, are as public as his writings.

The first Volume of his work is divided into two sections; the first is entitled, *Considerations on the Lot of Human Nature in the earliest Ages of Antiquity*; and contains remarks on the Egyptians, Assyrians, Medes, Greeks, and Romans, and the means of estimating their national happiness. The following is a very good specimen of the Author's manner of treating these subjects:

' Here, says he, is matter sufficient to convince us, how reasonably the Roman government was, hitherto, supposed to have been intermixed with monarchy, aristocracy, and democracy. Now what claim hath this complicated, this modified government to our esteem? doth it furnish us with any constitutional plan? In fine, what was it, in its first principles? let us not scruple to call it a simple polity, the interior arrangement of a city. I entreat the reader to pay some attention to these words; in my opinion, they not only contain a new idea, but cast a great light upon the system of politics.

' Upon the system of politics! the expression which hath just dropped from my pen, may serve to prove the truth of what I am going to unfold. It is, that all the governments of antiquity, except the great ancient monarchies, the origin of which we are ignorant of, owe their birth to a town, to a city. A little reflection would convince us, that it could not have been otherwise. In fact, men were not known under the name of a people, but when they equally enjoyed the same laws, adhered to general customs, and felt those mutual dependencies, which united them, and, as it were attested their identity. Now, mankind stood in no need of laws, and conventions, except when great numbers were assembled in a small space. The more individuals are disseminated over the surface of the earth, the more are they occupied in procuring their subsistence, either by the chase, or the cultivation of the ground; the less, also, do they want a legislation. On the other hand, the more they are united, the more the circumstances which draw them to each other are multiplied; the more are they constrained to have recourse to treaties and conventions. The result, therefore, is that the first want of every society, must have been the want of a polity; and that all governments began by being no more than a simple polity. In this instance it particularly appears, that language serves to explain facts, and not that facts serve to explain the language. *Poleis* amongst the Greeks, and *civitas* amongst the Romans, signified, originally, only the government of a city, although they were afterwards supposed to mean every thing which appertained to an administration in general; and, in the present times, by the word polity, may be understood, the government of men, in

opposition to the term administration ; which rather signifies the government of properties.

‘ It will, perhaps, be objected to me, that war is the first source of authority, and, consequently, of government ; to which I answer, that supposing the war to have been long, and the army numerous, the government of this army must still have appertained to a polity ; and that if the war had been speedily concluded, a quiet society, and the possibility that men might live together without being molested, would have proved the first object of the conqueror, and the first fruits of peace. In these two cases, a polity would have been established, either in the camp, or in a newly rising city. Were these considerations to be extended to the animal creation, it would, in like manner, appear, that the society of wild beasts, which, independent upon each other, easily procure their subsistence, is the most imperfect society of all ; and that the finest examples of a regular polity, discernible in the works of nature, are found amidst the hillocks of ants, and the hives of bees. Every thing, therefore, concurs to prove that the first conventions were made for a multitude, and that they were confined, as it were, to the laws of juxta-position.

‘ Far from supposing that it is necessary, still more extensively, to unfold these truths, we apprehend that they would appear too simple and trivial, if we did not press forward towards a demonstration of their importance, and fix the attention on those contradictions, which reign amidst the first principles of all government, and the ends which all government should have in view.

‘ What, in fact, are human creatures upon the earth ? They are children at the breast, obliged to press the bosom, from which they must receive their nourishment. What are human creatures in cities ? They are transplanted plants ; improvident and uncertain beings ; and like that multitude of microscopic animals, which fluctuating from side to side, and incessantly precipitating themselves upon each other, seem to have been created only that they might preserve themselves in motion.’

In the second Volume the ingenious Author considers the state of human nature among the moderns. He traces the origin of the feudal government, and the state of the French monarchy under it. He considers the revival of learning in all its political consequences ; and this leads him to some general account of learned men. All lovers of real knowledge will feel a pleasure in the unbiassed testimony which he bears to the eminent worth of Dr. Franklin and Mr. Marmontel ; two philosophers, who seem to be as much distinguished by the amiableness of their characters, as by the excellence of their understanding. We shall please the philosophical reader by inserting these

these passages at full length : “ From the mathematics, anatomy, chemistry, and natural history united together, arose, at length, the true science of physics, or the history of nature, in the great. This science ceases, in our days, to be the forced explication of a vain system of metaphysics, or of some ill-observed phenomena. It is an edifice, formed of an immense concurrence of experiments, tried by industrious men, and compared by men of genius. Des Cartes had found the laws of dioptrics, and Newton the laws of optics. A great, and magnificent discovery was reserved for these times; and this is electricity, the terrible effects of which have placed mankind on an equality with the gods of antiquity, whilst Franklin, like another Prometheus, acquired the art of stealing the celestial fire, and rendering it docile to his laws *.

‘ France hath begun to taste the fruits of a similar union (to that of Metastasio and Pergolese), since one of her best poets, and one of her best musicians, have tuned their lyres together.’

The poet to whom the Chevalier alludes, is M. de Marmontel, of the French academy, and historiographer to the King, but better known in England by his *Moral Tales* and *Belisarius*. The musician is Mr. Gretry, whose compositions are full of harmony and taste. Several friends of M. de Marmontel prevailed on him to write, and adapt some dramatic pieces, to a kind of Gallico-Italian music, which hath lately been introduced, and gains great ground in France. The very favourable reception which the united labours of these elegant associates have met with, render all encomiums needless. The titles of some of the pieces are “ *Le Héros*,” “ *Zemire, et Azor*,” “ *L’ami de la Maison*, &c.” M. de Marmontel, who, says the Translator, in his note, seems in all his works to have imagined, that genius and virtue should never separate, hath lately employed his abilities in pleading the cause of the distressed.

“ The reader may recollect the dreadful fire in the *Hôtel Dieu*, the situation of which is equally unhealthy and confined. Mr. de Marmontel in his “ *Voix des Pauvres*,” a performance where the graces of poetry, and the effusions of humanity are charmingly interwoven, enforces the necessity of removing the hospital to a purer and more convenient spot. This epistle, (for such is the form into which the Author hath thrown it) is dedicated to the King, and sold for the benefit of the poor.

“ The charitable poet seems less inspired than the wise Archbishop of Paris with the spirit of the *good old times*, which, in-

* The Chevalier is not the only foreigner who hath paid an elegant tribute to the acknowledged power of our great leader in the science of electricity. Among many instances we may, particularly, refer to the Appendix to our 47th vol. p. 552. Account of Beccaria’s Electricity.

tent on prayers and processions, conceived all human aid to be beneath its notice. It is more than probable that the wicked Marmontel, instead of joining in the service at the church of *Nôtre Dâme*, was either writing verses, or collecting money, for the benefit of misery; whilst the pious prelate sung *Te Deum* at a solemn mass, because only few of his fellow creatures were buried under the ruins of the *Hôtel Dieu*. A more commodious hospital arising on the contributions of the Archbishop and his flock, would have appeared a better offering to the God of Bounty, than this religious farce, acted by command in every place of worship throughout the city.

"We observe this new progress with so much the more satisfaction, as it is posterior to that immortal work, in which the picture of our mental faculties hath been traced by a masterly hand. Whosoever is desirous of forming the most extensive, and exact idea of the advances made by the human understanding, may easily satisfy his curiosity, by reading the preliminary discourse of the *Encyclopedie*. This beautiful peristyle of a most magnificent edifice, may be considered as the true characteristic of our age; and perhaps the effort which distinguishes this age the most from the preceding ages, is the having produced a genius for mathematics, the talents of eloquence, and the sagacity of taste, all united in the same individual."

The Author, proceeding in his general view of the states of Europe, concludes the chapter in these words, 'Let us sum up the liberty existing in the present times, and compare it with the liberty which may be discovered during any other epoch whatsoever. Yet, would there be the least room for the comparison, were we to throw into this calculation the liberty which still reigns, even in the midst of the most unlimited monarchies? Amongst the ancients, there was scarcely any medium between a republic and tyranny; but besides that tyranny is become more unusual, since the middle of the last century, the greater number of those provinces, which compose our modern monarchies, enjoy privileges, laws, and customs, which limit the sovereign authority. The Austrian power is entirely formed of scattered provinces, all of which have states, entitled to grant, and raise themselves the necessary subsidies. Several possessions belonging to the electors, and the princes of the empire, are invested with the same privileges. In France, Languedoc, Brittany, Provence, Alsace, Flanders, the Artois, and the provinces of Foix, Navarre, and Bigorre, are legally represented; and, through the whole kingdom, the tribunals carefully watch over the preservation of properties. Castile, and Arragon formerly had states, but these people have now lost them, whilst, in their place, is substituted a certain "*I the King*," which might with reason prove somewhat offensive to

the ear of an Athenian. This also must be confessed; on some occasions, times of oppression arise, during which privileges sleep; but were the ancient republics without their demagogues? Did Alcibiades, Amilcar, or Sylla, leave much power in the hands of the people?

‘The reader will please to observe, that in this parallel, I have not gone beyond the limits of the continent; but were I to take in North America, I might well set Solon and Lycurgus at defiance, by opposing to them only Locke and William Penn. Let us examine the laws of Pennsylvania and Carolina, and compare them with the laws of Sparta, and we shall find them differing from each other, like the domestic government of a farm, and the rules of the order of *Saint Benedict*. Who will not enjoy a pleasing sensation, when he reflects, that a tract of more than four thousand square leagues, is now increasing its population, under the auspices of liberty and reason, whilst every inhabitant feels that the leading principle of its moral system is equality, as the leading principle of its political system is agriculture.’

The following chapters contain several important and useful observations on agriculture, population, war, and the national debt. The reader will observe, that the Author is favourable to the moderns in his comparative estimates of all those circumstances which have an influence on public happiness. This may be owing more to his benevolence than his penetration. Every good mind, however, will give his hearty assent to the animated and humane sentiments with which he concludes the whole work. ‘You who live, and, especially, you who begin to live near the close of the eighteenth century, congratulate yourselves on finding America peopled from pole to pole, with European nations. Congratulate yourselves on perceiving the excellent constitution of Great Britain reproducing itself over a space of more than eight hundred leagues of coasts. Rejoice that a Czar Peter, an Elizabeth, a Catherine, have at least begun to civilize those northern countries, from which the enemies of the earth, in former times, rushed forth. You will lament, as I do, but, probably, you will not always lament that a spirit of avarice, and exclusion should have debarred the most fertile shores of Asia from the advantages of society, and from the least portion of the prosperity of Europe. You will, doubtless, demand that, through the favourable assistance of the numerous establishments, to which commerce hath given rise, felicity, (if I may use the expression) be made to encompass all those vast parts of the world which are still barbarous, still too far removed from perfection, in order that sensible minds may be induced to desire a longer life, if it be true that sensible minds can cherish life. Howsoever wicked, howsoever corrupted

rupted we may be, we love our kind, our *likeness*. We love our *likeness*, because we love ourselves. There cannot be a more just expression, were it well understood! we love all which is identical with ourselves, all which calls us home to ourselves; and, by this word *likeness*, must be understood whatsoever resembles us in features, manners, customs, and even in language. Assimilate mankind, therefore, and you make them friends. But, above all, endeavour to assimilate them by their opinions. Whilst we fix the bounds of our understanding, let us contract the field of error. The necessities of the mind are scarcely more extensive than the necessities of the body. Let us learn to know, and to be ignorant: in particular, let us fear the marvellous, and even the sublime: Philosophers! preachers! moralists! rather employ your talents in forming a people of honest men, than a small number of heroes; and whatsoever may be the source of our virtues, let us believe that all which tends to multiply men within the nations, and rich crops, over the surface of the earth, is good in itself, is good from intrinsic excellence, and preferable to all which appears valuable in the eyes of prejudice.

At the close of the second volume we observe a *Note*, in which notice is taken of Muratori's treatise *Della Publica Felicità*, published about twenty years since. The Author declares that he was ignorant of this work while engaged in his own, and expresses his happiness in paying his tribute of applause to the Italian Author, who has favoured the world with many very judicious reflections on different subjects in morality and politics: observing at the same time, that his plan hath no connection with that of the present work, as he treats this matter dogmatically, while we, (says *M. de Chastellur*) have almost constantly confined ourselves within historical discussions, and simple observations.—Our readers may remember the account given of Muratori's work in the appendix to our 48th volume. See '*Traité sur la bonheur Public*,' a French translation, with the Author's life, published at Lyons, in 1772, by M. Muratori, the Author's nephew.

ART. XI. *The Female Advocate*; a Poem: Occasioned by Mr. Duncombe's *Feminead*. By Miss Scott. 4to. 2s. Johnson. 1774.

THIS Lady has done herself the honour to defend the literary privileges of her sex, and to assert the distinctions which those privileges bring along with them, against those vile usurpers *the Men*. Her Poem consists chiefly of encomiums on such learned and ingenious ladies (as are omitted in Mr. Duncombe's *FEMINEAD*, or who have "started up," as she expresses

expresses it, since the appearance of that poem *. She is a warm and able advocate for the sex, but she seems to speak, sometimes, as though her temper had suffered a degree of injury from those afflictions, those 'years of ill health,' of which she feelingly complains;—and as if her regard for *this* world were less than we really think it ought to be.

Some of her observations in a kind of dedication to a Lady, deserve particular notice:

'It may perhaps be objected, says Miss Scott, that it was unnecessary to write on this subject, as the sentiments of all men of sense, relative to female education, are now more enlarged than they formerly were. I allow that they are so; but yet those of the generality (of men of sense and learning I mean, for it would be absurd to regard the opinions of those who are not such) are still very contracted. How much has been said, even by writers of distinguished reputation, of the distinction of sexes in souls, of the studies, and even of the virtues proper for women? If they have allowed us to study the imitative arts, have they not prohibited us from cultivating an acquaintance with the sciences? Do they not regard the woman who suffers her faculties to rust in a state of listless indolence, with a more favourable eye, than her who engages in a dispassionate search after truth? And is not an implicit acquiescence in the dictates of their understandings, esteemed by them as the sole criterion of good sense in a woman? I believe I am expressing myself with warmth, but I cannot help it; for when I speak, or write, on this subject, I feel an indignation which I cannot, and which indeed I do not wish to suppress: it has folly and cruelty for its objects, and therefore must be laudable; folly, because if there really are those advantages resulting from a liberal education which it is insinuated they have derived from thence, the wider those advantages are diffused, the more will the happiness of society be promoted: and if the pleasures that flow from knowledge are of all others the most refined and permanent, it surely is extreme barbarity to endeavour to preclude us from enjoying them, when they allow our sensations to be far more exquisite than their own. But I flatter myself a time may come, when men will be as much ashamed to avow their narrow prejudices, in regard to the abilities of our sex, as they are now fond to glory in them. A few such changes I have already seen; for facts have a powerful tendency to convince the understanding; and of late, female authors have appeared with honour, in almost every walk of literature. Several have started up since the writing of this little piece; the

* See Review, vol. x. p. 371.

public favour has attested the merit of Mrs. Chapone's "Letters on the Improvement of the Mind;" and of Miss More's elegant pastoral drama, intitled, "A Search after Happiness." "Poems by Phillis Wheatley †, a Negro Servant to Mr. Wheatley of Boston;" and, "Poems by a Lady," printed for G. Robinson in Paternoster-row, lately published, also possess considerable merit.*

We think Miss Scott's own poem would lead one to be of opinion, that the ladies have at all times shared considerably with the gentlemen in literary honour. She seems however to hint as if this was the æra of their approaching liberty. We confess ourselves unacquainted with the signs of the times, if her expectations are well grounded. They are not surely occasioned by any improvements in the general mode of female education. Although boarding-schools are conducted, much as they ever have been, yet a preposterous species of literature has been introduced into some of them, by the humble imitators of a wretched orator. It is called *English reading*. These oratorical masters, ignorant for the most part as their scholars, teach them to stamp and tear and mouth out of Shakespeare and Milton. The poor girls are thus rendered worse than ignorant; conceited without knowledge, and supercilious without taste. Hence the prejudices of the men, with respect to female learning, are by no means likely to be lessened. It is dreadful for a man of real knowledge and politeness to encounter one of these literary vixens. They are always ready with their passages and their speeches; they throw themselves into a theatrical attitude, and give you a specimen of their fine reading. You are surrounded with an empty mind, bloated with vanity; while politeness obliges you to suppress your disgust, and perhaps to feign some degree of admiration.—The effects of real knowledge are gentleness and modesty, particularly in a sex where any thing approaching to assurance is intolerable. We think, therefore, that the ladies can never hope, in any considerable numbers, either to rival the men in literary fame, or to render themselves such rational, entertaining, and improving companions, as to reconcile us to their *learning*, till some persons of real and extensive knowledge introduce considerable improvements into their education.

The following lines on a celebrated female genius, now living, will prove an acceptable specimen of Miss Scott's poetical talents:

† Surely Miss Scott has impeached her own judgment in thus associating the celebrated Miss More with the poor negro girl, whose talent for poetical imitation we mentioned some time ago!

• Say

‘ Say MONTAGUE * can this unartful verse
 Thy Genius, Learning, or thy Worth rehearse ?
 To paint thy talents justly should conspire
 Thy taste, thy judgment, and thy SHAKESPEARE’S fire
 Well hath thy pen with nice discernment trac’d
 What various pow’rs the Marchless Poet grac’d ;
 Well hath thy pen his various beauties shown,
 And prov’d thy soul congenial to his own.
 Charm’d with those splendid honours of thy name,
 Fain would the Muse relate thy nobler fame ;
 Dear to Religion, as to Learning dear,
 Candid, obliging, modest, mild, sincere,
 Still prone to soften at another’s woe,
 Still fond to bless, still ready to bestow.

‘ O, sweet Philanthropy ! thou guest divine !
 What permanent, what heart-felt joys are thine !
 Supremely blest the maid, whose generous soul
 Bends all-obedient to thy soft controul :
 Nature’s vast theatre her eye surveys,
 Studious to trace Eternal Wisdom’s ways ;
 Marks what dependencies, what different ties,
 Throughout the spacious scale of beings rise ;
 Sees Providence’s oft-mysterious plan,
 Form’d to promote the general good of man.
 With noble warmth thence her expanded mind
 Feels for the welfare of all human-kind :
 Thence flows each lenient art that soothes distress,
 And thence the unremitting wish to bless !

* ‘ Mrs. Montague, Author of the “ Essay on the Genius and Writings of Shakspeare, compared with the Greek and French Dramatic Poets.”

MONTHLY CATALOGUE, For NOVEMBER, 1774.

POLITICAL.

Art. 12. *A new Essay* (by the Pennsylvanian Farmer) *on the Constitutional Power of Great Britain over the Colonies in America,* &c. 8vo. 2s. Almon. 1774.

THE authority of parliament over the colonies was contest-
 ed in the House of Commons soon after the first migrations
 to America, and the several attempts in favour of the bill for free
 liberty of fishing on the coast of that continent were all frustrated by
 King James the First, Charles his successor, and their ministers, who
 held America to be without the realm and jurisdiction of parliament :
 a very different policy was however introduced in the time of the
 Commonwealth, by the Long Parliament, who having usurped the
 right of the crown, and the supreme legislative power not only of
 England, but of Scotland and Ireland, passed an act on the 9th of
 Oct. 1651, for “ the Increase of Shipping and Encouragement of
 Navigation,”

Navigation," and extended the same to America. This act, at the Restoration, was among others, with a few alterations, re-enacted by the King, Lords, and Commons; but being considered as a grievance by the colonies, was at first very little regarded any where in America, and not at all in Massachusetts Bay, until the Assembly of that colony had passed an act to enforce the observance of it, without which they held it to have no authority there. From this time the power of parliament being seldom and moderately exercised over America, sometimes for the manifest advantage of the colonies, and always on plausible pretences, the opposition which had formerly subsisted to it, gradually subsided, and was indeed forgotten, when the late stamp act, by the novelty of its operation, revived a dispute new to the present generation. The people of America had, at that time, a sense of their more important rights, but knew not well how to define them: they were beside themselves from contending with the parent state, and therefore admitted the power of parliament, as far as could consist with a denial of the justice of the stamp act. A succession, however, of different measures afterwards obliged them to prescribe different limits to parliamentary authority; and hence, at different times, they have distinguished between internal and external taxation; between a right of making laws and the right of imposing taxes; and between taxes for the regulation of trade, and those for the purpose of a revenue. At the commencement of this controversy, legislative authority was hastily conceded to parliament by the colonists; but their opponents having abused this concession, and endeavoured to infer from it a right of taxation also, the Assembly of Massachusetts Bay, in 1773, having considered their political history and several charters, retracted this concession, and (adopting a system before proposed by an American advocate) maintained the colonies to have been originally constituted distinct states, subject to the King, but independent of the parliament; and since that time the claims and arguments of the colonists have been generally founded upon this system, which therefore becomes an object of importance. The uncommon attention which the American controversy now claims, has occasioned, and will, we hope, justify this *retrospect*.

The pamphlet before us appears to have been written by the celebrated Mr. Dickenson. It consists chiefly of an argumentative part, in support of the instructions of a committee of the province of Pennsylvania to their representatives in Assembly, and well deserves an attentive perusal.—The following extract exhibits the *claims* and *concessions*, proposed by the delegates of a province particularly respectable from the number of its inhabitants, and the moderation with which their political opposition has been usually conducted.—After professing true and faithful allegiance to the King, and submission to all the lawful *prerogatives* of the crown, the delegates proceed as follows:

"But it is our misfortune that we are compelled loudly to call your attention to the consideration of another power totally different in kind, limited, as it is alleged, by *no bounds*, and wearing a most dreadful aspect with regard to America; we mean the power claimed

claimed by parliament of right to bind the people of these colonies, by statutes, "*in all cases whatsoever*;" a power as we are not, and from local circumstances *cannot*, be represented there, utterly subversive of our natural and civil liberties:—past events, and reason convincing us that there never existed, and never can exist, a state thus subordinate to another, and yet retaining the slightest portion of freedom or happiness.

"The import of the words above quoted needs no descant; for the wit of man, as we apprehend, cannot possibly form a more clear, concise, and comprehensive *definition* and *sentence* than these expressions contain.

"*Honour, Justice, and Humanity* call upon us to hold, and to transmit to our posterity, that liberty which we received from our ancestors. It is not our duty to leave wealth to our children; but it is our duty to leave liberty to them. No infamy, iniquity, or cruelty can exceed our own, if we, born and educated in a country of freedom, intitled to its blessings, and knowing their value, pusillanimously deserting the post assigned us by Divine Providence, surrender succeeding generations to a condition of wretchedness, from which no human efforts, in all probability, will be sufficient to extricate them; the experience of all states mournfully demonstrating to us, that when arbitrary power has been established over them, even the wisest and bravest nations have, in a few years, degenerated into abject and wretched vassals."

After recommending the appointment of deputies to a General Congress by the Assembly, they desire,

"First, that the deputies you appoint may be instructed by you strenuously to exert themselves, at the ensuing congress, to obtain a renunciation, on the part of Great Britain, of all powers under the statute of the 35th of Henry VIII. chap. II. of all powers of internal legislation—of imposing taxes or duties internal or external—and of regulating trade, except with respect to any new articles of commerce which the colonies may hereafter raise, as silk, wine, &c. reserving a right to carry these from one colony to another—a repeal of all statutes for quartering troops in the colonies, or subjecting them to any expence on account of such troops—of all statutes imposing duties to be paid in the colonies, that were passed at the accession of his present Majesty, or before this time, which ever period shall be judged advisable—of the statutes giving courts of Admiralty in the colonies greater power than courts of Admiralty have in England—of the statutes of the 5th of Geo. II. chap. XXII. and of the 23d of Geo. II. chap. XXIX.—of the statute for shutting up the port of Boston, and of every other statute particularly affecting the province of Massachusetts Bay, passed in the last session of parliament.

"In case of obtaining these terms, it is our opinion, that it will be reasonable for the colonies to engage their obedience to acts of parliament, commonly called acts of navigation, and to every other act declared to have force at this time in these colonies, other than those above mentioned, and to confirm such statutes by acts of the several Assemblies;"—and also "to settle a certain annual revenue

on his Majesty, his heirs and successors, subject to the controul of parliament, and to satisfy all damages done to the East India Company."

Art. 13. *American Independence the Interest and Glory of Great Britain.* In a Series of Letters to the Legislature. 8vo. 1 s. 6 d. *Bancroft 2nd ed.*
Wilkie. 1774.

These letters were separately published a few months since. The Writer considers the American colonies as distinct independent states. His arguments are chiefly derived from the spirit of our constitution, and the liberal principles of reason and equity, on which he contends that communities governed by a power in which they have neither controul or participation, are in a state of slavery—That the freedom and happiness of a people supersede every possible claim of government—That mankind have a better right to preserve their liberties than any power can have to abridge them—That the distance of the colonies renders it impossible to govern them by authority of parliament, without subverting the principles of all free governments, and therefore he proposes, that an act of parliament be passed, in which the several colonies shall be all "held and declared to be free independent states, each to be subject to such law and government only as now subsists, or shall be hereafter enacted and constituted within itself by its own proper legislature: and that of each and every of the said independent states, his Majesty is and shall be held to be the sovereign head, in like manner as he is of the legislature of Great Britain."—Dean Tucker, from very opposite principles, deduces the same conclusion; and, convinced as he was of a right of supremacy vested in parliament over the colonies, he, after discussing his several proposals, finally concludes the exercise of such right to be impracticable, and that, from considerations of self-interest, it is now incumbent on us to renounce the claim to it.

Art. 14. *A summary View of the Rights of British America:* 8vo. 1 s. 6 d. Kearsly. 1774. *B-t.*

This summary was intended to convey to the late convention of the delegates of Virginia the sentiments of one of their members, who was prevented from attending by an accidental illness. It affords a concise and spirited review of the rights and grievances of the colonies, deduced from their first settlement, and proposed as the subject of an address to his Majesty from the several "*States of British America.*"

To this pamphlet is prefixed, an address to the King, severely reflecting on the late measures of government, and written with much freedom and boldness, but by whom we are not told. *B-1.*

Art. 15. *A Letter to Sir William Meredith, Bart. in Answer to his late Letter to the Earl of Chatham.* 8vo. 1 s. 6 d. Kearsly.

Sir William Meredith's Correspondent certainly sucked in his opinion of the Quebec act, at the Cheshire Cheese; the following extract smells strongly of the porter and tobacco:—"This is a legislature with a vengeance; and yet with all those badges of slavery about

* For this Letter, see Review for August last, p. 149.

** The Author Major Cartwright*

it, it will appear free as the winds of heaven, when compared with its finished state; the devil himself not being able to devise more ingenious devices and provisions than are enacted, to render what is called a legislative council the executive engine of whatever diabolical schemes the worst of princes may conceive.*

The *Harper* abounds with flowers of the same species of rhetoric; which, when emphatically delivered by this Demosthenes, with his inspiring tube in one hand, while he thumped the other, with due cadence, on the iron bound table, were doubtless answered with bursts of applause! Such plaudits he may receive undisturbed; and with these he would have been satisfied, if he had ever read the old fable of *The Harper*; which is pointed out for his future consideration.

Art. 16. *Mr. Edmund Burke's Speeches at his Arrival at Bristol, and at the Conclusion of the Poll.* 4to. 6d. Wilkie. 1774.

These popular specimens of election-eloquence, having greatly attracted the notice of the Public, in their primitive news-paper appearance, the present Editor judged them worthy of the more respectable and more lasting form of a pamphlet.

Art. 17. *The Ministry in the Suds*; or, Jack with his Golden Chain in the Parliament-House. In which is presented to the Public the true State of the Case between Mr. Wilkes and the Ministry. 8vo. 3d. Bew. 1774.

The wit and humour of this performance are merely *typical*, i. e. derived from the curious manner in which the pages are printed; one-third of the words are in the Roman character, another third in *Italic*, and the remainder in CAPITALS: an ingenious device, no doubt. But the credit of it may be due, not to this patriotic genius, but to the political writer in the Public Ledger, from whom he seems to have pilfered it.

DRAMATIC.

Art. 18. *Songs, Chorusses, &c.* in the Dramatic Entertainment of *The Maid of the Oaks*; as performed at the Theatre-Royal in Drury Lane. 8vo. 6d. Becket.

These will be included in our account of the *Maid of the Oaks*, at large, which is preparing for our next month's Review.

P O E T I C A L.

Art. 19. *Justice*; a Poem. 4to. 1s. 6d. Kearsly. 1774.
A flaming invective against the present government. It is inscribed to a City Magistrate*, and it seems to be city-poetry:

Such strains as SETTLE's self might deign to hear.

Art. 20. *A Second Letter from Oherea, Queen of Otaheite, to Joseph Banks, Esq.* Translated from the Original. 4to. 1s. Johnson.

We, probably, owe this wanton piece to the Author of the former Letter; the style and poetical merit being very similar: see Review, vol. xlix. p. 503.

* The late Lord-Mayor.

M E D I C A L.

Art. 21. *A Letter to Dr. William Hunter*, Physician Extraordinary to the Queen, Professor of Anatomy in the Royal Academy, and Fellow of the Royal and Antiquarian Societies, on the dangerous Tendency of medical Vanity; occasioned by the Death of the late Lady Holland. By William Rowley, M. D. and Man-midwife. 8vo. 1s. Newbery. 1774.

We have had occasion more than once to review the productions of this Writer; but he was then in an humbler character than that which he now sustains; it was in that of an enterprising surgeon, advertising a great number of cures in cancerous, venereal, and other cases. We see him now raised into the higher sphere of medicine; where, however, not being well received by the grandees of the faculty, he challenges one of them to single combat: but we fear he will be discomfited, as his education and training do not seem to have qualified him for making the best use of his weapons.—To drop all metaphor in so grave a matter as that before us, Dr. Rowley thinks that he has been ill treated by Dr. Hunter, because on his being mentioned at Holland house, Dr. Hunter said, ‘He thought it would be highly imprudent to admit a *stranger*; that he [Dr. R.] might increase her Ladyship’s *pain*, and that Dr. Hunter did not think it possible that any relief could be obtained.’

This certainly was not treating Dr. Rowley in the civilest and kindest way; but whether he has any reason to complain of an injury seems to us to be somewhat doubtful.

The circumstance on which he lays the greatest stress, is, that he had succeeded in the case of Miss S. who had been under Dr. Hunter’s care, and whom he had given up as incurable. He even hints that Dr. Hunter was acquainted with his success at the time he prevented his being called in at Holland-House. This is the important point on which the pamphlet should have turned; and it should, therefore, have been stated with clearness and precision. We think Dr. Rowley fails here. If it be, because his insinuation is not true; the resentment which he wants to raise in the Public towards Dr. Hunter will devolve on himself. If it be owing to his not knowing how to express himself on so plain a subject, we are sorry that his accession of dignity has not introduced him among scholars who would have given him a little assistance. The Reader will judge for himself in this case.

After having given an account of the steps which Dr. Smith of Oxford, Dr. Hunter, and Dr. Fothergill had unsuccessfully taken, he plumes himself on his own success, and then adds, ‘the lady continues in perfect health, can ride on horseback, walk up an ascent, and *can use any exercise without the least inconvenience whatsoever*. You was well acquainted, Sir, with my being consulted in the case of Miss S. You visited that lady in Tavistock-street, after she became my patient. Upon your inquiring of Capt. S. whether I had positively pronounced the case curable, you was informed, that I *made no positive assertions*, but expressed some hopes of success. To this answer you honourably replied, “that you thought I had acted like a man of candour and judgment.” You was likewise well acquainted

with my success in the case of Miss S.* at the time I was proposed to be consulted by Lady Holland's friends; and you have seen the lady (Miss S.) in perfect health since the cure has been effected.' Dr. Rowley seems to be sufficiently inaccurate, as a writer, to have made the mistake in the last sentence *involuntarily*: but we are afraid it is a studied period, and that it contains *bona fide*, a falsehood. It is true that Dr. Hunter saw the patient (Miss S.) after her cure; but it was not before Lady Holland's death: it was only a few days before this publication; and we now understand that the lady was shewn to Dr. Hunter, that Dr. Rowley might have it to say, *he had seen her, and had reason to think she was well*; and by confounding the tenses of his verbs make the reader think it was *before*, when it was some time *after* Lady Holland's death. If this shall be found to be altogether the case, such procedure will certainly be deemed illiberal, unmanly, and ungentlemanlike; and the candid reader will resent it accordingly.

For what Dr. Rowley says in regard to Lady Holland's case, and to the manner in which her disorder was treated by the learned physicians before named, we must refer to his pamphlet.

Art. 22. *The Commentaries upon the Aphorisms of Dr. Herman Boerhaave*, the late learned Professor of Physic in the University of Leyden, concerning the Knowledge and Cure of the several Diseases incident to Human Bodies. By Gerard Van Swieten, M. D. Translated into English. Vols. XV.—XVIII. 8vo. 1 l. 4 s. bound. Horsfield. 1773.

These four volumes complete the English translation of Baron Van Swieten's most valuable work. They comprehend his fifth (and last) volume in quarto. See Appendix to Review, vol. xlvii. p. 552. They contain the commentaries on the *Small-Pox*, *Epidemic Diseases*, the *Stone*, the *Veneral Disease*, the *Rickets*, the *Rheumatism*, and Boerhaave's *Materia Medica*; or prescriptions adapted to his Aphorisms concerning the knowledge and cure of diseases; intended as a Supplement to Van Swieten's Commentaries: amended and revised from his own copy.—There is also, in the 18th volume, a copious General Index to the whole set; beside an Index of Diseases, an Index of the Indications and Forms, and an Alphabetical List of the numerous Authors cited in the course of this work.

Art. 23. *Observations on Antimony, read before the Medical Society of London, and published at their Request.* By John Millar, M. D. 8vo. 2s. Johnson. 1774.

In this pamphlet Dr. Millar takes abundant pains to disabuse the public, with respect to their belief 'of the perfect innocence and superlative efficacy of Antimony;' which he represents as 'one of the most dangerous delusions of the present age.' To support and aggravate the charge against this mineral, he accumulates testimonies, ancient and modern, to prove that its *ores* contain *arsenic*, and sometimes lead; to which may be added copper, silver, and other heterogeneous, and not very salutary substances. But as nobody swallows the *ore* of this mineral, he proceeds to shew that even the

* This wants proof.

Antimony of the shops may sometimes possibly excite tumults in the stomach, in consequence of the *menstrua* it may meet with there.—‘But granting,’ says the Author, ‘that there is no arsenic in Antimony, it cannot be affirmed that it does not contain *poison*, since by unfolding its texture by the force of fire, it is rendered highly virulent; and by the addition of various substances, in the stomach, it becomes violently emetic.’

A common reader would imagine, that the Author was going to communicate to the world some hitherto unknown proofs of the existence of a *poison* in this mineral, which is brought to light, or into activity, ‘by the force of fire.’ Nothing more however is meant by this tremendous term, *poison*, to which the reader soon becomes familiarised by the frequent use of it throughout this essay, than that the *Regulus*, or the metallic, and only active part of this mineral, is, ‘by the force of fire,’ disengaged from its other constituent principle, the sulphur*, and is possessed of a violent emetic quality, even when exhibited in a small dose.—But surely there is no occasion for all the Author’s parade of quotation, and exuberance of proof, to inform us that pure Antimony, a substance so mild and innoxious in its crude state, contains a principle which, when let loose, requires some discretion in the management and use of it; nor are they by any means sufficient to convince us, that on account of the activity of this principle, we should dread and avoid it as a *poison*. For reasons nearly similar, opium, mercury, and other powerful drugs might be rejected from practice; for they too are *poisons* in the hands of the ignorant and indiscreet.

After the close of his long historical account of the opinions and practices of others relating to this drug, the Author gives us the result of his own experience of it; and after astonishing us with three instances of extraordinary cures performed by it, he astonishes us no less by immediately adding that he has since ‘used it in many thousand cases, but never, even in slighter diseases, with the same success;—so that it generally failed, where milder medicines have proved effectual, and in some instances has been prejudicial.’—We must leave the reader to form his own opinion, from this result of Dr. Millar’s experience.

Though we must condemn the Author’s exaggerated representations of the dangers attending the use of a medicine, which, notwithstanding its anomalies or inequalities, is daily used with safety and advantage by those who are qualified to dispense it; yet we must acknowledge that a temperate inquiry into its febrile or other powers, (which possibly may have been too highly rated) and the recommending a proper degree of caution in the exhibition of it, are peculiarly seasonable at this time: when certain secret and fashionable preparations of this mineral are liberally dispensed, and

* ‘That mineral sulphur has a power of correcting *poison*,’ the Author says, ‘is clearly proved by experiment;’ for arsenic, he adds, ‘the greatest *poison*,’ is rendered almost harmless by being combined with this substance, which, in consequence of the Author’s lax phraseology, is here erroneously represented as an *universal* antidote,

swallowed, with all the credulity and confidence that accompany ignorance.—In the last section of this performance, Dr. James's celebrated *fever powder* falls particularly under the animadversion of the Author; who first exposes the mystical and devotional cant employed by the inventor, in his '*Dissertation on Fevers*,' and then offers various objections to the facts there alleged, and the arguments deduced from them, to prove the superlative efficacy of this febrifuge: declaring, after summing up the evidence, and drawing the proper conclusions from it, that both facts and arguments 'concur to demonstrate its general and indiscriminate application to be highly dangerous to mankind.'

Art. 24. *Animadversions on a late Treatise on the Kink-Cough. To which is annexed an Essay on that Disorder.* 8vo. 1s. 6d. Baldwin, 1774.

In a former Review * we recited Dr. Butter's principal conclusions with respect to the nature, seat, and occasional cause of the kink-cough; and transcribed his corollaries in form, containing the result of his experience of the great, and indeed, in his opinion, '*specific*' virtues of hemlock in this disease, which it is said by him to cure "safely, certainly, and pleasantly."

In the present pamphlet, the animadverter, with some appearance of reason, though not in the most civil manner, disputes or denies the efficacy of his supposed specific in the kink-cough; and even goes so far as to insinuate that Dr. Butter does not himself 'believe what he has said, in favour of this medicine, to be true.'—De Haen has, in like manner, given the lie direct to Storck, with regard to the miraculous virtues of hemlock, and to the cures so very circumstantially related, and ascribed by the latter to this medicine: declaring, in his *Epistola de Cicuta*, that "many, or most of those very patients Dr. Storck asserts to have been perfectly cured, died while they were taking this medicine; and that on a candid inquiry it was proved, that there was in reality only one person that could be said to have been cured by the hemlock;" adding that "though 500 pounds weight of Dr. Storck's extract of cicuta had been sent to different places abroad, yet there has not been received one authentic account of a real cure of a true cancer having been ever yet effected by it, in any instance where it was used."

We shall only further observe with respect to this pamphlet that after freely, and indeed very severely, criticising Dr. Butter's theory of this disease, and his practice in the treatment of it; and after reviewing many of the cases published by the Doctor, the Author subjoins a short essay on the nature and cure of this distemper, which contains some useful observations.

Art. 25. *A rational Account of the Causes of Chronic Diseases:* By John Morland, M. D. The second edition. 1s. Hooper.

Notwithstanding our alertness in picking up every, even the obscurest, straggler that issues from the press, the first edition of this pamphlet escaped our notice, nor has the writer of it even now enabled us to ascertain the date of its present republication. We are equally in the dark with respect to the learned Author's principal

view in writing it; unless it be to recommend to the public the 'occasional use' of a certain '*universal purgative*' invented by him: which 'when properly dosed, and properly administered, (for on this *circumstance* depends the success of every appropriate remedy) has been found, in a long and extensive experience, to produce very salutary effects, even in persons of the most opposite natural habits and constitutions.'

It is composed, we are told, 'of near a dozen of the most powerful known deobstruents, besides two mineral preparations of the Author's own discovery, which two alone, united *anastomosing*, have been found to perform, in fact, what that indefatigable physician, the late Dr. Muxham, peculiarly ascribes to his favourite tincture, &c.'

With regard to the ingredients or preparation of this compound the Author observes the most profound silence. If this be not quackery, it looks at least very like it; though empiricism, we own, seldom displays itself in so respectable, and even dignified a garb, as in the present performance; in which the many superb *encomia* on the virtues of the *Universal Purgative*, as well as the general observations on the causes of chronic diseases, are, almost in every page, ornamented with splendid trimmings of genuine Hippocratic Greek. —The Author likewise most pathetically laments 'the present alarming growth of licentious quackery;' in which lamentation we most heartily concur with him, and return groan for groan.

Art. 26. *An Inquiry into the Moving Powers employed in the Circulation of the Blood, in a Lecture delivered at Newcastle, &c.* By Andrew Wilson, M. D. Fellow of the Royal College of Physicians at Edinburgh. 8vo. 1s. 6d. Dilly, 1774.

In a former volume of our work, we took occasion to explain pretty largely the hypothesis and reasonings of a certain philosopher*, who undertook to prove that the sun, which had hitherto been considered as the fountain or source of all the heat we enjoy here on earth, contributed a very small share towards it. In the essay now before us, the Author undertakes in like manner to divest the heart of the function attributed to it, of being the principal moving power in the animal system.

We cannot, without entering into the depths of physiology, give a satisfactory account of the many arguments employed by the Author of this ingenious inquiry, to shew that the circulation of the blood in animals is not effected by a mechanical force impressed on that fluid, in consequence of the alternate contractions and dilations of the heart, to which it has hitherto been almost universally ascribed. Out of the many arguments adduced by the Author, to prove that the motion of the blood does not solely, or even principally, depend on the impulse given to it by that organ, we shall select, and briefly specify, that which is perhaps the most striking, and which is contained in his second proposition.

He there undertakes to demonstrate that the blood, in passing through the heart, and on being subjected to its impressions, does not acquire any quantity of motion that it was not possessed of before.

* M. de Mairan, in the *Mém. de l'Acad. de Sciences de Paris*, 1765. See appendix to our 1st vol. page 503.

That organ cannot by its contractions transmit more blood into the arteries, than what is brought to it by the veins. It cannot, for instance, send more blood into the *aorta*, than it receives by the *vena cava*; it cannot, in short, deliver it faster than it receives it. But this implies that the returning blood, on its arrival at the heart, had already as great a quantity of motion, as it has afterwards, when it is sent from thence. The heart therefore appears, if we may be permitted the allusion, to be a superfluous piece of *furniture* in the animal machine, if we were to suppose it to be placed there only to give a motion to the blood, which it has already.

This, if we mistake not, is the substance of the Author's argument contained in his second proposition. His doctrine is further supported in six other propositions; in which he endeavours to shew that the arterial motion of the fluids can be accomplished independent of the contractions of the heart; the mechanical force of which is absolutely insufficient to propel the blood to the extent of the arterial circulations and secretions:—that besides other powerful agents, which act *mechanically*, in giving motion to the blood, and transmitting it to parts to which the powers of the heart cannot reach; there are other influences, reducible to no *mechanical* standard, without which 'all the intricate mechanism in our frame, just and unerring as it is, would not be sufficient to support one revolution, nay, nor one moment's progression of our fluids:—and that, finally, both the primary and final intention of the agency of the heart, 'must be something very different from, and less obvious than, the supporting of the progressive motion of the blood.'

Those who take pleasure in physiological inquiries, will receive entertainment and information from this little pamphlet, in which there is much ingenuity, not without some share of seeming paradox.

Art. 27. *The Practice of the British and French Hospitals, &c.* B--y

By the Author of the *Practice of the London Hospitals*. 12mo. 3s. 6d. Griffin. 1773.

It will be sufficient with regard to this compilation to observe, that it contains the prescriptions of the Edinburgh infirmary, those of the military and naval hospitals, of the *Hôtel Dieu*, *La Charité*, and the royal hospital of invalids at Paris, together with Boerhaave's *Materia Medica*.

P H I L O S O P H I C A L. B--y

Art. 28. *A Discourse on the different Kinds of Air, delivered at the Anniversary Meeting of the Royal Society: By Sir John Pringle, Bart. President.* 4to. 1s. 6d. Nourse. 1774.

The copious account that we have given of Dr. Priestley's improved and enlarged edition of his *observations on air*, originally presented to the Royal Society, renders it unnecessary for us to say any thing further concerning the present performance, than that it contains a familiar and well written account of some of that Author's principal experiments; preceded by an historical detail of the progress that had already been made in this branch of knowledge by others: the whole well adapted to convey a general idea of the nature and importance of Dr. Priestley's discoveries.

B--y

Nov 14

N O V E L.

Art. 29. *The Vizirs; or, the Enchanted Labyrinth.* An Oriental Tale. By Mademoiselle Fauques de Vauluse. 12mo. 3 Vols. 9 s. Riley. 1774.

Mademoiselle de Vauluse is a genius, and would certainly succeed in novel-writing, if, following Nature, and copying the living manners of those nations with which she has been personally conversant, she could totally divest herself of the Oriental ideas which she has collected from D'Herbelot, and from the imitators of Eastern sublimity. Such imitators rarely succeed in this country. What is deemed *poetry* in the Persian and Arabic writers, is, in their European copyists, generally regarded as mere *bombast*: and the cool, reasoning, northern reader is more apt to be disgusted than charmed with the perpetual glare of brilliant images, the eternal round of labour'd allegories and metaphors, and the crowd of incredible events, enchantments, and prodigies:—where the meaning, if there be any (as this ingenious and learned Lady expresses herself, in her preface) is concealed under a superfluity of words, or lost in a maze of unnatural fictions.

This work is, however, superior to most of the class to which we allude; and contains some excellent lessons for the restraint and government of the passions: and though we admire not so inflated a style, we must do justice to the abilities of the Writer: expressing, at the same time, our surprise at the ease and fluency of her language,—this being, as she declares, her first attempt to write in our tongue. It is really extraordinary to see so few imperfections in her English: so very few, indeed, that were it not for the Lady's name, and the declaration above quoted, we should hardly have suspected her to be a foreigner.

M I S C E L L A N E O U S.

Art. 30. *ΘΕΟΦΡΑΣΤΟΥ ΤΟΥ ΕΡΕΖΙΟΥ ΠΕΡΙ ΤΩΝ ΛΙΘΩΝ ΒΙΒΛΙΟΝ.* THEOPHRASTUS's *History of Stones.* With an English Version, and Notes, including the modern History of the Gems described by that Author; and of many other of the native Fossils. To which are added, Two Letters: I. On the Colours of the Sapphire and Turquoise. II. Upon the Effects of different Menstruums on Copper. Both tending to illustrate the Doctrine of the Gems being coloured by Metalline Particles. The Second Edition; enlarged by the Addition of a Greek Index of all the Words in Theophrastus. Also Observations on the new Swedish Acid, and of the Stone from which it is obtained; and with an Idea of a natural and artificial Method of Fossils. By Sir John Hill. 8vo. 6 s. L. Davis, &c. 1774.

The learned world in general and particularly those who have carried their inquiries into this part of the history of Nature, have been long sensible of their obligations to the Editor and Translator of this tract of Theophrastus. No ancient writer ever received more elucidation, or was more happily restored; and no one ever wanted it so much. Nor was this to be wondered at. He wrote in a department of science known to few (for mineralogy was but little cultivated) and, of course, his transcribers, not understanding his mat-
ter,

ter, fell easily into blunders. How well these have been rectified we are not now to tell the world.

This second edition is rendered still more accurate; and it is more commodious, as it has an index to the Greek. The observations on the Swedish Acid are new and curious; and as this acid maintains a character distinct from both the vitriolic and the muriatic acids, is found to be capable of dissolving glass, and subliming, in distillation, an absolute stone, qualities unknown to other acids, it is easy to see that the knowledge of this subject may lead us to a thousand undiscovered truths in mineral history; for the qualities and uses of the pure acid may be infinite.

Art. 31. *Abi Mohammed Alcasim vulgo dicti Hariri Quinquagesimus Confessus Basrensis e Codice MS. Bibliothecæ Bodleianæ, Latini conversus a Joh. Ury. Accedunt Dialogi Persico-Anglici.* i. e. The Fiftieth Synod of Bassora, written in Arabic by Abi Mohammed Alcasim, commonly called Hariri, and translated into Latin from a MS. in the Bodleian Library, by John Ury. To which are added, Dialogues English and Persian. 4to. 2s. 6d. Oxford printed, and sold in London by Wilkie. 1774.

This is an oration in praise of Bassora, by the celebrated Hariri, the prince of Arabian eloquence. It is a loose, trite, trifling declamation! If the literary treasures of the East were all like this specimen, they would scarce be worth our researches.

Art. 32. *The principal Corrections made in the History of Manchester.* Book I. On republishing it in *Octavo*. 4to. 3s. sewed. White, &c. 1773.

Mr. Whitaker's applauded researches into the ancient history and antiquities of his native country*, having received numerous and great improvements, in the second edition, in 2 vols. 8vo. he has, very honourably, printed the additions, &c. in this separate form, for the convenience of those who, having purchased the first edition in 4to. may chuse to bind it up with these supplemental pages; which amount to no fewer than 190. We shall be glad to see this excellent work completed, according to the plan of the learned and ingenious Author: who proposes to bring it down to a modern era.

Art. 33. *A Proposal for the Establishment of Public Examinations in the University of Cambridge, with occasional Remarks.* By the Rev. John Jebb, late Fellow of St. Peter's College. 8vo. 6d. Wilkie.

The subject of this pamphlet has been well known and agitated; and we believe there are few, who have the real interest of learning at heart, that are not sorry to find so salutary a plan over-ruled either by distinctions of interest, or by any other selfish or invidious motive. For our parts, we are perfectly satisfied that the aggregate interests of the University suffer from such partial measures; and are convinced that every parent would with greater satisfaction sustain the now enormous expence of an academical education, if conscious that his son could not evade the purposes of his matriculation.

* For our account of Mr. Whitaker's History of Manchester, see Review, vol. xlv.

M A T H E M A T I C S.

- Art. 34. *An Analysis of the several Bank Annuities, from the first Year of their Creation down to the present Time*; with References to the different Acts passed relative thereto. The Whole intended to explain the present *Capital* of each *Fund* in a concise and clear Method. To which is added, a correct Account of the Supplies, and Ways and Means, voted in the last Sessions of Parliament. By T. Ashmore. 4to. 1 s. Richardson. 1774.

The title sufficiently indicates the nature of this performance: it will be found an instructive and useful companion to those who wish to know when and how the several funds were first established, what changes they have since undergone, and what sum is their separate or their whole amount. R-s.

- Art. 35. *The Expeditious Accountant, or Cyphering rendered so short that half the Trouble attending the common Methods is saved*, in most Occurrences; and *so easy*, that a Person of moderate Capacity may learn with very little Assistance from a Master; the Rules given being plain, the Examples properly illustrated, and Numbers of Questions, with their Answers, being annexed to them, to exercise the Learner. A very curious Work, totally different from all that have preceded it. In Five Parts. By Nicholas Salomon, Author of *The French Teacher's Assistant, &c.* 8vo. 3 s. sewed. Wilkie. 1774.

This compendium of arithmetic, so handsomely recommended by the Author himself, contains several new operations, some of which are more tedious, and others more expeditious, than those in common use: but it is chiefly valuable, as it supplies a great variety of questions and examples to exercise the learner. R--s.

H U S B A N D R Y.

- Art. 36. *Cabbage and Clover Husbandry*. Description of, and Directions for cultivating several curious Plants not generally known in England. Particularly Hungarian Clover, Swedish Cabbage, several new Grasses, &c. Which will be of the greatest Benefit to the Agriculture of Great Britain and Ireland. 8vo. 6d. Sold at Gregg's Coffee-house, York-street, Covent Garden.

The seeds here recommended, we are informed at the end of the pamphlet, are 'to be had of a person attending at Gregg's coffee-house—for ready money only.' The whole has so much the complexion of an advertisement for the benefit of this person in the first instance, that the advantage of these articles to the agriculture of Great Britain and Ireland must be left for the experience of his purchasers to determine. X.

R E L I G I O U S.

- Art. 37. *ANTINARKIA*; or, *an Inquiry into the true Acceptation; or Idea of religious Liberty*, as set forth in the Scriptures of the New Testament, with its consequent Doctrines examined and ascertained. 8vo. 2 s. Bingley. 1774.

The amount of one part of this Author's reasoning seems to be, that because Christians receive from Christ a spiritual liberty, therefore they ought not to be very anxious about their civil liberty, or that which is generally called religious. Dr. Priestley and Dr. Blackburne

burne find him much employment ; he is equally earnest in exploding some principles which they have advanced, and in endeavouring to establish his own, which are favourable to the Church of England, and would be favourable to Popery. Indeed, in some pages of the pamphlet, where he talks of submission to the decisions of spiritual governors, we were almost inclined to suppose we were reading an artful tract thrown out by some Jesuit or Popish priest. We will however suppose him a Protestant writer ; but misled, as we think, among other instances, in forming his notion of Church authority from considering the state of things when the principal persons in the Church were endued with miraculous gifts and powers, and applying this to our present situation, when no such gifts and powers are pretended to. In the conclusion of his performance he says, that those persons who search the scriptures daily, and compare with them what he has advanced, ' will think it reasonable to conclude, that none but the rulers and pastors here defined and ascertained (i. e. such who have received episcopal ordination) have a right publicly to teach and preach the word of God, or perform any of the sacred offices peculiarly limited to them. Nor will they scruple to infer, that they who, notwithstanding, do dissent from this conclusion ; and, unauthorized by the former, do intrude and publicly exercise those sacred functions, ought to be looked upon in no better light than that of schismatics and heretics ; and that to prevent the dangerous effects of such extravagancies, every necessary caution ought to be provided. They will then clearly perceive, that the cry for liberty in such men, is but a covert demand for the utmost licentiousness ; and that, therefore, a prudent toleration is all, which the Christian civil power, convinced of the truths here contended for, can safely and charitably allow them. But, after all, they will, perhaps, see reason to doubt, whether these men, who have raised this clamour, are really Christians.' He tells us afterward that his readers ' will probably see that he has not professedly pleaded for any one particular establishment ; only, he says (rather obscurely we think) where a particular attack has been made, that appeared unreasonable : ' and he adds, ' But of that establishment, over which the true successors of the apostles of Christ preside, I own and profess myself a member.' This *true succession*, perhaps, he may find in the Romish church ; and the English clergy have too much good sense and candour, and too great a regard to truth, to lay any stress upon it.

Art. 38. *Hints from a Minister to his Curate for the Management of his Parish.* 8vo. 6d. Bristol printed, and sold by Rivington in London. 1774.

This useful little tract is animated by a spirit of vital, but rational religion. The advice it contains is sober and sensible ; well adapted to promote the best interests of Christianity ; and to illustrate a successful plan of conduct for its immediate ministers. It is ascribed to the pious and worthy Dr. Stoughton of Bristol.

S E R M O N S.

- I. *The Lord our Righteousness*: a Discourse on Jer. xliii. 6. Being a Probation-Sermon, preached at the Parish Church of St. Bartholomew the Less, West-Smithfield, July 3, 1774. By Benjamin Ruffen, Clerk, Candidate for the Lectureship of the said Parish, then vacant; and appointed to preach by the Rev. Dr. Kettilby; who, after the Election, refused him the Pulpit. And is now published at the Request of some of the Parishioners. 8vo. 6d. Keith, &c.
- +++ From the preface we learn that Dr. Kettilby's avowed motive for refusing his pulpit to Mr. Ruffen, was, that his probation-sermon "*bordered upon Methodism*." This reason may be deemed a good one by some of the parishioners of St. Bartholomew the Less, while it may prove unsatisfactory to others, who, possibly, have no great objection to Methodism. But the *double dealing* with which Mr. R. charges the Doctor, will be universally censured; unless the charge be obviated.
- II. *An Address to the Public on the frequent and enormous Crime of Suicide*: At the Old Jewry, Jan. 2, 1774, and published at the Request of many who heard it. Recommended to the Perusal of all who are distressed in Body, Mind, or worldly Circumstances. By John Herries, M. A. 4to. 1s. Davenport.
- III. *The Christian's Triumph over Death and the Grave*.—Occasioned by the Decease of Mrs. Mary Beaton. Preached in Hull, July 10, 1774. By James Hartley. 6d. Rivington.
- IV. *The popular Concern in the Choice of Representatives*.—At the Meeting-House near the Maize-Pond, Southwark, and at Monkwell-Street Lecture, Oct. 9, 1774. By Benjamin Wallin, A. M. 8vo. 6d. Keith, &c.
- V. On the Death of Mrs. S. Johnson. Preached at Islington, Sept: 18, 1774. With the Oration at the Interment. By Nath. Jennings. 8vo. 6d. Buckland.
- VI. *Abilities for the Ministry of the Gospel from God alone*.—On 2 Cor. iii. 6. delivered to the Baptist Congregation Meeting in Bath. By Robert Parsons. 8vo. 6d. Bath printed. 1774.

CORRESPONDENCE.

It is with the utmost readiness that we insert the following Letter, which comes from a known and truly respectable Correspondent, to whom we have been occasionally obliged for his valuable communications. We shall not dispute with him the reasonableness or justice of his friendly admonition. The Book, and the Criticism to which it relates, are both before the superior tribunal of the PUBLIC; by whose impartial decision either must ultimately stand or fall. In the mean time, we are glad of this opportunity of totally disclaiming all intention of injuring Mr. Williams by any intimation 'that his work is only calculated to recommend a plan of education merely English;' no such idea having occurred to us, till our Correspondent started the objection.—Nothing could give us greater concern than to discover that we had prejudiced a man of real worth and abilities, by even the slightest misrepresentation that inadvertency could possibly create. We therefore, without farther preface, here subjoin our Correspondent's supplemental account of Mr. Williams's performance.

GENTLEMEN,

SOON after Mr. Williams's *Treatise on Education* came out I, read it with pleasure, and laid it down with the notion that it was, what you say you have never seen, a *very valuable Treatise on Education*, written by a gentleman whose genius was of the superior kind, and whose views were elevated above the vulgar road of mediocrity. I thought it a work of great merit upon the whole; and where merit prevails, in a work of importance, the eye of candour naturally overlooks small imperfections.

This being my general idea of the book, I was surprised to read so unfavourable an account of it in your last Review; and as the Author of that Article has not made any quotations to support his censure, nor given any view of the principal parts of the work, I resolved to read it over again, with attention, to find out the offensive passages that had escaped me in the perusal; but on this second reading I see no reason to change my opinion: it seems still, to me, to be a work of merit; abounding with just and manly sentiments, and containing many speculations and criticisms well deserving the attention of parents, and all who are concerned in the important business of education.

It is not, however, with an expectation of making you converts to my opinion, that I take the liberty of writing to you on this subject, but to intimate the propriety of extending or correcting an Article that is, in my apprehension *defective*, and, perhaps, in some degree, *injurious*: defective, because it does not sufficiently enable the reader to judge of the contents of the work; and injurious, because it may lead people to think that the work is only calculated to recommend a plan of education *merely English*; though it really includes the learned languages, and all the useful sciences and arts. But you condemn the Author in good company. I should suppose he can have no objection to be sent with *Milton* and *Locke* wherever you please; the latter of whom was not a meer Theorist, but had the honour of directing the education of the *Earl of Shaftesbury*; one of the best scholars, and finest gentlemen that ever lived.

Mr. Williams has also the benefit of experience. He is the practical tutor; and has had desperate cases from the universities, and the greatest schools in the kingdom under his care; in most of which he has succeeded; and been the means of restoring several young gentlemen to the favour of their disgusted friends: he has therefore a better right to *propose improvements* on this subject, than either the *unexperienced Physician*, who knows nothing of the matter, or the *old Apothecary*, who goes dreaming along in the beaten track, and has no idea of *talents*, or *methods of practice* superiour to his own.

This being the case, I should hope from your usual candour and love of justice, that you will supply what I apprehend to be the defects of the Article referred to, by giving the following, or some other plain account of the contents of the book in question.

The Author, after a short introduction, gives three general definitions of education: in the fourth chapter he considers the question, of what use would an education be, conducted on the principles of nature, and in order to render men virtuous, when public advantages and honours are not held out as the consequences of such education?

education? He then gives a fair account of the present method of education; of the improvements proposed by *Milton, Locke, Rousseau, and Helvetius*. His observations on the latter are drawn out to some length; and include several ingenious hints on the great question, whether all men are alike by nature, or their differences be owing to their situation? After this, and immediately introducing his own plan, &c. he gives the most pleasing, and perhaps one of the most useful chapters in the book, on the best method of fixing the attention. His own plan may be judged of by the following quotations:

"Every thing intended for use and immediate service is unphilosophical if it be impracticable. It is a greater effort of the understanding to trace the various causes of prevailing customs, and assist in improving them, or directing their progress towards perfection, than to imagine the republic of a Plato, or the pupil of a Rousseau, and to suit our measures to the subject we have chosen. The reputation may not be equal, because the distinction to ourselves is not so strongly marked; we do not separate from, but unite with causes and persons who will share in our credit: we are the servants of Providence; and our whole reward may be the consciousness of being useful.

"The first object of education has generally been philology. Words standing for things, having a connection with other words, and forming sentences and language, is not perhaps what Mr. Rousseau would allow to be the first object of education; but it is the first with a real and useful tutor, to whom children are not brought early enough to be nursed, and to receive those judicious impressions and that plastic education which are of greater importance than even Mr. Rousseau seems to apprehend. The knowledge of language is therefore the first business of a practicable education. It will depend on the tutor whether that knowledge be of meer words, or of words standing for things. The attention to health and to a moral conduct should be the family virtue. The habits, customs, and morals of the family, where education is the business, must be virtuous and polite. In that case the pupils will become so; in any other they will not; though the tutor be eloquent as Ulysses, and employ most of his time in learned documents, and a display of fine sentiments.—

"The reader is to observe, I do not offer the present method as the best that might be imagined, if we were at liberty to alter the whole state and circumstances of things about us. I submit, as every man must, to the necessity that arises from those circumstances. The highest aim of an useful philosopher should be, not to overturn what he could never repair, but to convert the materials before him to the best uses he can; and to render some old and ruinous structures as convenient and as decent as possible. I have expressed my general ideas on the subject of education in the introductory chapters of this work. The best theories are but seldom practicable; and the best general ideas are not often to be wholly applied to real and useful plans. I shall keep them however as much as possible in my view, and apply them wherever I can."

In this, and the following chapter on *drawing*, the reader may observe that Mr. Williams takes only his outlines from the established method; and that he wishes to teach children *things* at the same time

time with words, by making them natural historians while they learn the languages. He then proceeds to consider what languages should be first taught. The following passage perhaps may be one of the most offensive :

" The peculiar reasons for learning Latin having ceased, we should take up our business at its right end, and begin with learning Greek. The propriety of this method is obvious on several accounts. There is an aversion in the mind to every thing retrograde. It dislikes moving backward from improvements to rude sketches, when the contrary process would have delighted it. It is not so pleased with the finest originals, after having contemplated copies. And there is something in the mind, awkwardly expressed in English by the *love of order*, which is pleased with having every thing before it in the manner it has taken place in nature. Greek was the learned language of the world before Latin ; and the first elements of all the arts and of all philosophy are to be found in the pleasing compositions of that elegant language. Most of the terms of art in all professions were borrowed by the Romans from the Greek ; and from the Romans by all the nations of Europe. Why should not we therefore begin with the origin of our present knowledge ; and proceed, as it has proceeded to this day ? Our employment would be much more agreeable than the present method of walking backwards, and stealing only short glances at that point from which we ought to have started. I should hope no one would say, that Greek is not as easily taught to a child of five or six years old as Latin. In the method I have mentioned, of making language the vehicle of knowledge, it would have nothing difficult or disagreeable in it ; and a child's progress, under proper direction, would soon be surprising."

This is followed by chapters on Latin, French, English, Mathematics, &c. &c. and the whole is concluded with a tale, out of which only the Reviewer took his quotation. This tale is prefaced with the following words : " The reader is to observe, that I exhibit this as a plan of reason to be *imitated* only by persons in *peculiar* circumstances, and with peculiar talents."

I am, Gentlemen, yours, &c.

A B C.

* * We are as sensible as our Correspondent, *Clericus*, can be, that Socinianism is by no means necessarily connected with a disbelief of the Trinitarian doctrine ; and we needed not to have been reminded of a truth, our conviction of which hath appeared in so many articles of the Review. With respect to the particular sentences objected to by *Clericus*, we are fully satisfied of its justice and propriety.

††† The Writer of the Letter from *Knutsford* has our hearty thanks ; but there was no great danger, in the instance alluded to, of our falling into the error, against which his *friendly hint* was intended to guard our humanity ; ' The Book,' as he rightly observes, ' and not the *Man*, being the just object of criticism.'

☞ Mr. BRYANT's new *System of Ancient Mythology* will be continued in our next.

T H E

MONTHLY REVIEW,

For D E C E M B E R, 1774.



ART. I. *A Description of Patagonia, and the adjoining Parts of South America*: Containing an Account of the Soil, Produce, Animals, Vales, Mountains, Rivers, Lakes, &c. of those Countries; the Religion, Government, Policy, Customs, Dress, Arms, and Language of the Indian Inhabitants; and some Particulars relating to Falkland's Islands. By Thomas Falkner, who resided near Forty Years in those Parts. Illustrated with a new Map of the Southern Parts of America, engraved by Mr. Kitchin, Hydrographer to his Majesty. 4to. 7 s. 6 d. Boards. Hereford printed, and sold by Lewis in London. 1774.

THE Editor of this work informs us, that it is the production of a person who resided near 40 years in the southern part of the American continent, and that he had been employed there in surveying and making charts of that country. What a valuable addition to our geographical knowledge might we not expect from such an Author! It were however to be wished, that he had distinctly specified which were the particular parts of this immense country that he has actually surveyed, and the manner in which the surveys were taken, as a greater degree of credit would be due to such part of his description, than to what he has slightly viewed, or has delineated from the accounts of others: the neglect of this has rendered the greatest part of his map of very doubtful authority, especially when we consider the extent of country which he has ventured to lay down in that map, and the comparatively small part, wherever it may be, that he can possibly have surveyed or visited.

All the eastern coast of South America, from the river of Plate to the Straights of Magellan, a tract of about 1400 miles, remains hitherto imperfectly known; it scarcely affords one good harbour, and the country there appears to be almost an uninhabited desert. From the western end of the Straights, to Chiloe, which is more than 600 miles of coast, the only good

harbour of which we have any certain information, was casually discovered by the *Anna Pink*, in Commodore Anson's voyage round the world; although there is good reason to suppose that others may be found on that coast, whenever it shall be properly examined. The inland parts of this vast country have remained hitherto wholly unexplored by any intelligent relator. A distinct and accurate account of all these particulars would be one of the most interesting presents that could be offered to the Public.

From the title of the work before us, it must be confessed we expected much, and we are sorry to declare that we have been greatly disappointed. With respect to the *map*, the Reader will judge, on perusing the Introduction, of the value of those authorities on which it is constructed.

I do not purpose, says Mr. Falkner, to give an account of the kingdom of Chili, as Ovales has given an account of it already; but shall confine myself to those parts I have seen, and to those that are least known in Europe.

The sea-coast in the map is, for the most part, taken from Mr. D'Anville's map of South America, as improved by Mr. Bolton; Falkland's Islands, from the latest discoveries; and the Straights of Magellan, from Mr. Bernetti's map, who was chaplain in Mr. Bougainville's squadron.

I have made some alterations in the eastern sea-coast, which I viewed in the year 1746; and about Cape St. Anthony, where I lived some years. In the description of the inland country, I have in general followed my own observations; having travelled over great part of it, and traced the situation of places, and their distances, with the rivers, woods, and mountains. Where I could not penetrate, I have had accounts from the native Indians; and from Spanish captives, who had lived many years amongst them, and afterwards obtained their liberty. Among many others, from whom I had my information, was the son of Captain Manfilla, of Buenos-Ayres, who was six years prisoner among the Tehuelhets, and who had travelled over the greatest part of their country; and likewise the great Cacique Cangapol, who resided at Huichin, on the Black River. I have endeavoured to draw his likeness, as well as I could by memory. His figure and dress are represented on the map, and those of his wife Huennac. This chief, who was called by the Spaniards the Cacique Bravo, was tall and well-proportioned. He must have been seven feet and some inches in height; because, on tiptoe, I could not reach to the top of his head. I was very well acquainted with him, and went some journeys in his company. I do not recollect ever to have seen an Indian, that was above an inch or two taller than Cangapol. His brother, Sanfiman, was but about six feet high. The Patagonians, or Puelches, are a large bodied people; but I never heard of that gigantic race, which others have mentioned, though I have seen persons of all the different tribes of southern Indians.

‘ All my own observations, and my inquiries of other persons, oblige me to represent the country a great deal broader, from east to west, than it appears in Mr. D’Anville’s map; which I am not able to reconcile to the relations of the Indians, nor to what I observed myself, with respect to the distances of places. Even in the Spanish country, he is I think mistaken, in making the distance between Cordova and Santa Fe 40 leagues less than it is in reality. The road is an entire plain, with not so much as a hillock, between these two cities; yet no postboy will undertake to go it in less than four or five days; and the postboys, in that country, generally travel twenty leagues or more in a day.

‘ The journey between these two cities I have myself taken four times, as well as between both of them and Buenos Ayres.

‘ I do not believe that any able person has made an observation of the longitude in these parts, to be depended upon, in order to fix the difference of meridian of these places of the southern hemisphere. And the mistakes of geographers, in representing this country narrower than it really is, may be owing to the difficulty of keeping a true reckoning in sailing round Cape Horn; which is occasioned by the velocity and variety of the currents: a particular account of which may be found in the English translation of Don Ulloa’s Voyage to South America, vol. ii. b. iii. c. 2.”

Here we may ask, How much of the eastern sea-coast did the Author view in 1746? Where did he go on shore there? What kind of observations did he make?—It appears to us that his view has produced little, if any, fresh information.

The Rio Gallego is a considerable river, the mouth of which is marked in all maps ancient and modern. Concerning this river Mr. F. has given us nothing new. The river Santa Cruz he has omitted entirely. Of Port Desire there is a better draught in P. Charlevoix’s account of Paraguay; and to the north of that port is the best harbour on the coast, wholly unnoticed by our Author; it is called by the Spaniards, *Santa Molina*.

It might not perhaps be altogether impertinent to ask another question: Did Mr. F. ever view the western coast? By his silence on that head we must suppose he never saw it; and it is to be lamented that on this interesting subject he gives us no information. Again, What parts of the inland country did he visit? The southern part of his map is evidently the work of ignorance. The internal part of it is filled with little streams that terminate in small lakes, and make the ridiculous appearance of so many tadpoles wriggling their tails amongst the mountains, forests, and huts, which seem to be fantastically scattered over this vast unknown tract. We can scarce conceive it possible that a mountainous country of such extent, and subject to heavy rain and snow, should not have one considerable river either on the east or western coast, to the southward of the Rio Negro!

The inquisitive Reader will also inquire, Of what country were the native Indians who furnished our Author with their accounts? And where had the Spanish captives been detained? One of them, indeed, is mentioned by name; but what particular information he gave, we are not told.

The account of the great Cacique, *Cangapel*, seven feet and some inches in height, favours much of the marvellous; the other Indians, only an inch or two taller, surpass those Patagonians measured by Commodore Wallis, and almost exceed our powers of credulity.

In Mr. F.'s criticism on D'Anville's map of South America, he thinks that excellent geographer has represented the country much too narrow, from east to west. This opinion, we have seen, is founded on the relations of Indians, and on the distance between Cordova and Santa Fe, which towns, he says, D'Anville has placed too near each other. He further supposes that the currents round Cape Horn may have contributed to the mistakes of those geographers who have made this country too narrow.

On these particulars we must remark, that astronomical observations are more to be depended on than the vague guesses of such travellers; that allowing D'Anville is mistaken in the distance of two cities, the error probably does not affect the general outline of his map; and that the currents round Cape Horn, as described in Commodore Anson's Voyage, prove just the contrary of what he inculcates to be the fact: for they occasioned the ship's reckoning to be greatly to the westward of their true place, and had almost wrecked them on Cape Noir, when by the log it lay at a considerable distance from them to the east. In short, these suggestions to the prejudice of D'Anville, supported by arguments so unworthy of a true artist, give us no advantageous opinion of our Author's surveys, or of his own map.

To our remarks on the authorities on which Mr. F.'s map is constructed, we must add, that when he professes to have resided 40 years in those parts, he uses a very indefinite manner of expression. He seems best acquainted with Paraguay, and the neighbourhood of Buenos-Ayres, neither of which can be called Patagonia. Now, how long did he reside in those places? Perhaps the greatest part of the 40 years. From thence he has, we suppose, attended some missions to the southward; but that he has seen any thing beyond the Rio Negro, and the neighbourhood of Huichin, if even he has been there, appears to us at best very doubtful.—The Editor of this work, however, seems persuaded of the utility of its publication; and probably he is not mistaken; for although it contains less information than the title-page led us to expect, and notwithstanding the map may

may be very incorrect, yet a general idea of the different tribes of Indians inhabiting this country, and of the tracts of it which they occupy, with some account, though but a slight one, of their manners, customs, religion, and language, altogether forms a considerable addition to our former scanty knowledge of this part of the globe: and we have only to regret that the information we here receive, is not more accurate, and the Author's authority, in many places, less exceptionable.

The Editor's Preface contains many judicious observations on the treaty between France and Spain called the Family Compact; on the partiality shewn by the Spanish court to the commerce of France; and on the mutual advantages, political and commercial, which both England and Spain would enjoy, were an harmony of councils to unite the two nations, and an intercourse of commerce to take place, not embarrassed by unfriendly and impolitic restraints.

The first chapter of Mr. F.'s description treats of the soil and produce of the most southern part of America. The second gives us a view of the Indian country, with its vales, mountains, rivers, &c. the great river *La Plata*, with its branches, fish, and ports. Here we have a description of the celebrated *Cordillera*, accompanied with an account of a species of timber-tree, which particularly merits the notice of those who are attentive to the prosperity of the British navy.

That part of the Cordillera which lies west of Mendoza is of a vast height, and always covered with snow; from whence all this chain of mountains is called by the Indians *Pien Mahuifau*, or Snowy Mountain; or *Liu*, or *Lio Mahuifau*, i. e. White Mountain. You pass some leagues through very pleasant vallies, encompassed with high hills, before you come to the greatest ridge, which is very high and steep, with frequent frightful and deep precipices; and in some places the road is so very narrow and dangerous, on account of many huge, prominent rocks, that there is scarce room enough for a loaded mule to pass along. The hollows are never without snow, even during the summer, and in the winter there is great danger of being frozen to death. Many have lost their lives, by attempting to pass them before the snows were in some degree melted. At the bottom of these precipices, there are many brooks and rivers, which are as it were imprisoned, between high, perpendicular banks; and so narrow is the space between them, in some places, that one might leap from one side to the other; but it is impossible to descend them. These rivers and brooks take many windings within the hills and precipices, till they break out into the plains, where they compleat the bulk of greater rivers. To ascend, and pass over the great ridge, is commonly one day's journey, at Mendoza and Coquimbo, and much the same in other places, according to the information I have received.

These hills produce very large and lofty pine trees. Their growth is like those of Europe, but their wood is more solid and

harder than ours; it is very white, and makes excellent masts, as well as other materials for ship-building, and is very durable; so that, as Ovales remarks, ships built in the South Seas often last forty years.'

Whether this particular species of pine hath ever been brought into England, or any experiment made to ascertain the value of the timber, we know not; but if the account here given of it be true, the subject is worthy of our inquiry.

Mentioning the *volcanos*, of which it is well known there are many in this part of the globe, our Author speaks of them as vying with Vesuvius, or even *Ætna*, for their size and fiery eruptions.

'Being, says he, in the *Vuulcan*, below Cape St. Anthony, I was witness to a vast cloud of ashes being carried by the winds, and darkening the whole sky. It spread over great part of the jurisdiction of Buenos-Ayres, passed the River of Plata, and scattered its contents on both sides of the river, in so much that the grass was covered with ashes. This was caused by the eruption of a volcano near Mendoza; the winds carrying the light ashes to the incredible distance of three hundred leagues or more.'

In his enumeration of the living produce of the rivers mentioned in this chapter, our Author gives an account of a strange amphibious animal, an inhabitant of the river Parana. A description of this creature, he says, has never reached Europe; nor is there, he adds, even any mention made of it by those who have described this country.

'What I here relate, says Mr. F. is from the concurrent affirmations of the Indians, and of many Spaniards who have been in various employments on this river. Besides, I myself, during my residence on the banks of it, which was near four years, had once a transient view of one: so that there can be no doubt about the existence of such an animal.

'In my first voyage to cut timber, in the year 1752, up the Parana, being near the bank, the Indians shouted *Yaquaru*; and looking, I saw a great animal, at the time it plunged into the water from the bank; but the time was too short, to examine it with any degree of precision.

'It is called *yaquaru*, or *yaquarnigh*, which (in the language of that country) signifies the water tiger. It is described by the Indians to be as big as an ass; of the figure of a large, over-grown river-wolf or otter; with sharp talons, and strong tusks; thick and short legs; long, shaggy hair; with a long, tapering tail.

'The Spaniards describe it somewhat differently; as having a long head, a sharp nose, like that of a wolf, and stiff, erect ears. This difference of description may arise from its being so seldom seen, and, when seen, so suddenly disappearing; or perhaps there may be two species of this animal. I look upon this last account as the most authentic, having received it from persons of credit, who assured me they had seen this water tiger several times. It is always found

near

near the river, lying on a bank; from whence, on hearing the least noise, it immediately plunges into the water.

‘ It is very destructive to the cattle which pass the Parana; for great herds of them pass every year; and it generally happens that this beast seizes some of them. When it has once laid hold of its prey, it is seen no more; and the lungs and entrails soon appear floating upon the water.

‘ It lives in the greatest depths, especially in the whirlpools made by the concurrence of two streams, and sleeps in the deep caverns that are in the banks.’

Chap. iii. continues the description of the Indian country, with Terra del Fuego, and Falkland's Islands. His account of these last-named islands agrees, very nearly, with those which have lately been given by other describers; but we here meet with a circumstance or two, with respect to the claims of France and Spain to those famous insulated quagmires, which are not generally known, though probably very authentic.

‘ The French, says our Author, sent people to these islands in the time of the last war, to secure a port for their ships coming from the East Indies by the South Sea; which course they took at that time, to escape the English privateers: but when the war was over, being tired of so wretched a colony, and so many expences, which now ceased to answer, they determined to leave them. But being desirous (if possible) to recover the money laid out here, they represented their new acquisitions in so favourable a manner to the Spanish court, that the King of Spain agreed to pay five hundred thousand dollars (some say eight hundred thousand, and others enlarge the sum to a million) for their ceding them to Spain: whereof the King of France was to receive a part, and the rest to go to Monsieur Bougainville the proprietor; besides some cargoes of goods, bought with this money in the Rio Janeiro, permitted to be sold in Buenos-Ayres. All this the Captain of a Spanish frigate represented, with a great deal of freedom, to the present Governor of Buenos Ayres, in the presence of Monsieur Bougainville; complaining of the trick put upon the King of Spain, and protesting that no person, commissioned to receive these islands, could, consistently with the loyalty he owed his Sovereign, or his obligations as a Christian, upon seeing them, accept the delivery, till he had first given an account of them to the court of Spain; it being evident that they had been grossly imposed upon. Monsieur Bougainville did not think proper to contradict what this officer had said; who, besides being an unexceptionable eye-witness himself, could (if necessary) have corroborated his account by the testimonies of a hundred people, who were lately arrived with the exportation of the French inhabitants.

‘ The Spaniards transported with their colony two Franciscan Friars, and a Governor or Vice-governor; who, beholding their settlement, were overwhelmed with grief; and the Governor, Colonel Catani, at the departure of the ships for Buenos-Ayres, with tears in his eyes declared, that he thought those happy who got from so miserable a country, and that he himself should be very glad

if he was permitted to throw up his commission, and return to Buenos-Ayres, though in no higher station than that of a cabin-boy.'

Admitting the veracity of these particulars, we need not wonder at the contrariety between the accounts of Falkland's Islands published by our countrymen, and by M. Bougainville; the former so depreciating to the character of those islands,—the latter so *qualifying*, so encouraging to the idea of a permanent settlement, so every way favourable to the laudable intention of *making the best of a bad bargain*.

In describing the animals of Patagonia, Mr. F. gives the following account of a very valuable species of deer;

'The anta is of the stag kind, but without horns. Its body is as big as that of a large ass; its head very long and tapering, ending in a small snout; its body very strong, and broad at the shoulders and haunches; its legs and thighs are long, and stronger than those of a stag; its feet cloven like those of a stag, but something larger; its tail short, like that of a deer. The strength of this animal is wonderful; it being able to drag a pair of horses after it, when one horse is sufficient to take a cow or a bull. When he is pursued, he opens his way through the thickest woods and coppices, breaking down every thing that opposes him. I do not know whether there have ever been any attempts to tame this animal, though it is by no means fierce, and does no mischief but to the chacras, or plantations, and might be of great service, on account of its strength, if it could be brought to labour.'

We have here also an account of another species of timber-tree found in the mountains of the Huilliches, who inhabit a district of the country to the south of Valdivia; the Indians call it *labual*, and the Spaniards *alerce*, or, according to our pronunciation, lawal and alersey.

'It was not, says our Author, very particularly described to me; but I take it to be of the fir kind. What is very remarkable in it, is its convenience for being split into boards, its trunk being naturally marked with straight lines from top to bottom; so that, by cleaving it with wedges, it may be parted into very straight boards, of any thickness, in a better and smoother manner than if they were sawn. These trees are very large, as I have been informed; but I cannot pretend to say what is their general diameter.

'If plants or seeds of this tree were brought over into England, it is very probable they would thrive here, the climate being as cold as in the countries where it grows; and it is there reckoned to be the most valuable timber they have, both for its beauty and duration.'

Chap. iv. gives an account of the various inhabitants of the most southern part of America described in the map. The fifth chapter relates to the religion, government, policy, and customs of these several nations; and we may distinguish these two chapters as forming the most entertaining part of the work. The sixth and last chapter contains our Author's account of the language of the inhabitants of these countries; particularly

of the Moluches, which Mr. F. says he learned, as being the most polished, and most generally understood. This account is curious; but it were to be wished that instead of the religious specimens, he had given an *useful* dialogue, in which we might be taught to put interesting questions, request necessities (especially water), and give assurances of friendship: we likewise wished for a more copious vocabulary.

It is somewhat extraordinary that among the numerals of this language, the words expressing *eight* and *nine* are omitted; these however we are able to supply, from the information of a person who lived many years with the Aucas, a tribe of these Indians; and we insert the first ten from his mode of spelling, to shew that there is some difference between the dialect of the Aucas and the Moluches:

¹ Keemya, ² Eppo, ³ Kaela, ⁴ Mellée, ⁵ Katchú, ⁶ Kayú, ⁷ Selru, ⁸ Poolber, ⁹ Elya,
¹⁰ Murri.

That there is great difference in the languages of Patagonia, may be inferred from the ten first numerals of the *Serranos* and *Pampays*. They are as follow: *Eckel, Too, Dahl, Pa, Demoo, Hoo-ét, Toomon, Hotang, Pelzie, Demou-dimock.*

The early navigators were careful to collect some *useful* words in the language of a new discovered people: but sometimes, we imagine, they have been liable to strange mistakes in their interpretations. The historian of Magellan's voyage has given a few words of a Patagonian whom they seized at St. Julian's. The poor savage, apprehensive of ill treatment, perhaps of being eaten, repeatedly roared out *Setebos!* The Spaniards supposed he was invoking the devil: and Shakespeare, in his *Tempest*, has availed himself of the uncouth word, and the absurd opinion.

James Stuart, & Co.

ART. II. *Continuation of the Account of Mr. Bryant's New System or Analysis of Ancient Mythology.* See Reviews for June and September.

AFTER the long preparation, of which we have given, in a preceding article, as large an account as the nature of our undertaking could possibly admit, our learned Author comes to his proper system; which he begins with a dissertation on ancient worship, and the etymological truths from thence deducible, exemplified in the names of cities, lakes, and rivers. 'As, says he, the divine honours paid to the Sun, and the adoration of Fire, were at one time almost universal; there will be found in most places a similitude in the terms of worship. And though this mode of idolatry took its rise in one particular part of the world; yet as it was propagated to others far remote, the stream, however widely diffused, will still sa-

source of the fountain. Moreover, as people were determined in the choice of their holy places by those præternatural phenomena, of which I have before taken notice; if there be any truth in my system, there will be uniformly found some analogy between the name of the temple, and its rites, and situation: so that the etymology may be ascertained by the history of the place. The like will appear in respect to rivers and mountains; especially to those, which were esteemed at all sacred; and which were denominated from the Sun, and Fire. I therefore flatter myself, that the etymologies, which I shall lay before the Reader, will not stand single and unsupported; but there will be an apparent analogy throughout the whole. The allusion will not be casual, and remote, nor be obtained by undue inflexions, and distortions: but however complicated the name may appear, it will resolve itself easily into the original terms: and when resolved, the truth of the etymology will be ascertained by the concomitant history. If it be a deity, or other personage, the truth will appear from his office and department, or with the attributes imputed to him.

By maintaining this judicious union between etymology and history, Mr. Bryant, through the whole course of his work, has reflected amazing light on the mythology and worship of the first ages, the origin of nations, and the general state of the ancient world. His matter, at the same time, is so copious, and is connected so closely together, that we can only pursue the method we have hitherto taken of selecting some few of the things which deserve peculiar notice.

Our Author observes, that the ancient Cuthites, and the Persians after them, had a great veneration for fountains and streams, which also prevailed among other nations, so as to have been at one time almost universal. It mattered not what the nature of the water might be, if it had a peculiar quality. Many instances are given of this veneration for waters, and one reason for holding them so sacred arose from a notion that they were gifted with supernatural powers.

Mr. Bryant, in vindicating his explication of the word *Hanes*, as signifying a fountain of light, takes occasion to make some just strictures on the conduct of those learned men, who regard the Hebrew language as the standard, according to which ancient terms are to be expressed and explained. 'They have not considered that every other nation, to which we can possibly gain access, or from whom we have any history derived, appears to have expressed foreign terms differently from the natives in whose language they were found. And without a miracle the Hebrews must have done the same. We pronounce all French names differently from the people of that country; and they do the same in respect to us. What we call London, they

they express Londres : England they stile Angleterre. What some call Bazil, they pronounce Bal : Munchen, Munich : Mentz, Mayence : Ravenspurg, Ratifbon. The like variation was observable of old. Carthago of the Romans was Carchedon among the Greeks. Hannibal was rendered Annibas : Afrubal, Afrubas : and probably neither was consonant to the Punic mode of expression. If then a prophet were to rise from the dead, and preach to any nation, he would make use of terms adapted to their idiom and usage, without any retrospect to the original of the terms, whether they were domestic or foreign. The sacred writers undoubtedly observed this rule towards the people for whom they wrote ; and varied in their expressing of foreign terms, as the usage of the people varied ; for the Jewish nation, at times, differed from its neighbours, and from itself. We may be morally certain, that the place, rendered by them Ekron, was by the natives called Achoron : the Acaron, *Αχαραν*, of Josephus and the Seventy. What they termed Philistim, was Pelesin : Eleazar, in their own language, they changed to Lazar, and Lazarus : and of the Greek *συνεδριον*, they formed Sanhedrim. Hence we may be certified that the Jews, and their ancestors, as well as all nations upon earth, were liable to express foreign terms with a variation, being led by a natural peculiarity in their mode of speech. They therefore are surely to be blamed, who would deduct the orthography of all ancient words from the Hebrew ; and bring every extraneous term to that test. It requires no great insight into that language to see the impropriety of such procedure. Yet no prejudice has been more common. The learned Michaelis has taken notice of this fatal attachment, and speaks of it as a strange illusion. He says, that *it is the reigning influenza, to which all are liable, who make the Hebrew their principal study.* The only way to obtain the latent purpose of ancient terms is by a fair analysis. This must be discovered by an apparent analogy ; and supported by the history of the place, or person, to whom the terms relate. If such helps can be obtained, we may determine very truly the etymology of an Egyptian or Syriac name, however it may appear repugnant to the orthography of the Hebrews.

There were many people called Hyrcani, and cities and regions, Hyrcania : in the history of which there will be uniformly found some reference to Fire. The name is a compound of Ur-chane, the god of that element. He was worshipped particularly at Ur in Chaldea : and one tribe of that nation were called Urohani.—What may seem extraordinary, our Author cannot help thinking, that the Hercynian forest in Germany was no other than the Hurcanian, and that it was denominated from the god Urcan, who was worshipped here as well as in the

East.—We must not be surprized to find Amonian names among the Alpes; for some of that family were the first that passed them.—Indeed many of the Alpine appellations were Amonian; as were also their rites: and the like is to be observed in many parts of Gaul, Britain, and Germany.

Speaking of Britain and Ireland, Mr. Bryant remarks, that both of these countries, but especially the latter, abound with sacred terms, which have been greatly overlooked. 'I will therefore, he adds, say so much in furtherance of the British antiquarian, as to inform him, that names of places, especially of hills, promontories, and rivers, are of long duration; and suffer little change. The same may be said of every thing, which was esteemed at all sacred, such as temples, towers, and high mounds of earth; which in early times were used for altars. More particularly all mineral and medicinal waters will be found, in a great degree, to retain their ancient names: and among these there may be observed a resemblance in most parts of the world. For when names have been once determinately affixed, they are not easily effaced.—I have been assured by my late excellent and learned friend Mr. Wood, that if you were to mention Palmyra to an Arab upon the spot, he would not know to what you alluded: nor would you find him at all more acquainted with the history of Odænatus, and Zenobia. Instead of Palmyra he would talk of Tedmor; and in lieu of Zenobia he would tell you, that it was built by Salmah Ebn Doud, that is by Solomon the son of David. This is exactly conformable to the account in the scriptures: for it is said in the book of Chronicles, *he also (Solomon) built Tedmor in the wilderness.* The Grecian name Palmyra, probably of two thousand years standing, is novel to a native Arab.'

In treating of the worship paid at caverns, and of the adoration of Fire in the first ages, our ingenious Writer produces many striking proofs of the prevalence of these two species of superstition. Men repaired either to the lonely summits of mountains, or else to caverns in the rocks, and hollows in the bosom of the earth; which they thought were the residence of their gods. At the entrance of these they raised their altars, and performed their vows.—When in process of time they began to erect temples, they were still determined in their situation by the vicinity of these objects, which they comprehended within the limits of the sacred inclosure. These melancholy recesses were esteemed the places of the highest sanctity: and so greatly did this notion prevail, that in after times, when this practice had ceased, still the innermost part of the temple was denominated the *cavern*.—The cave in Mount Atlas was named Co-el, the House of God; equivalent to Cœlus of the Romans. To this the people made their offerings: and this

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was the heaven which Atlas was supposed to support.—Among the Persians most of the temples were caverns in rocks, either formed by nature, or artificially produced. They had likewise *Purathëia*, or open temples, for the celebration of the rites of Fire.—The caverns in the mountains of Chusistan were sacred to Mithras, and were made use of for his rites. In these gloomy recesses people who were to be initiated, were confined for a long season in the dark, and totally secluded from all company. During this appointed term they underwent, as some say, eighty kinds of trials, or tortures, by way of expiation. Many died in the trial; and those who survived were often so crazed and shaken in their intellects, that they never returned to their former state of mind. Some traces of this kind of penance may be still perceived in the East, where the followers of Mahomet have been found to adopt it.

Mr. Bryant, in his dissertation on the Omphi, and on the worship upon high places, throws great light on several practices of antiquity, and illustrates a number of passages in ancient writers. We can only take notice of some few of the circumstances mentioned by him. The term Omphi, he observes, is of great antiquity, and denotes an oracular influence, by which people obtained an insight into the secrets of futurity. As men in the first ages repaired, with the utmost reverence, to rocks and caverns, as to places of particular sanctity, where they thought that the Deity would most likely disclose himself either by a voice, or a dream, or some other præternatural token; so, many for the same purpose worshipped upon hills, and on the tops of high mountains; imagining that they hereby obtained a nearer communication with heaven.—This practice in early times was almost universal, and every mountain was esteemed holy. The people who retired to eminences fancied that they were brought into the vicinity of the powers of the air, and of the deity who resided in the higher regions. But the chief excellence for which they were frequented was the Omphi, expressed *ομφη* by the Greeks, and interpreted *Θεια κληδων*, vox divina, being esteemed a particular revelation from heaven. In short, they were looked upon as the peculiar places where God delivered his oracles. The word Omphi, or Amphi, signifies the oracle of Ham; who, according to the Egyptian theology, was the same as the Sun, or Osiris. He was, likewise, revered as the chief Deity by the Chaldeans, and by most nations in the East. He was stiled both Ham, and Cham; and his oracles both Omphi and Ompi. In consequence of this the mountains, where they were supposed to be delivered, came to be denominated Har-al-Ompi; which al-ompi by the Greeks was changed to *Ὀλυμπος*, Olympus; and the mountain was called *ορος Ὀλυμπυ*. There were many of this name.
They

They were all looked upon to be prophetic ; and supposed to be the residence of the chief Deity, under whatever denomination he was specified, which was generally the God of Light. For these oracles no place was of more repute than the hill at Delphi, called Omphi-El, or the oracle of the Sun. But the Greeks, who changed Al-omphi to Olympus, perverted these terms in a manner still more strange: for finding them somewhat similar in sound to a word in their own language, their caprice immediately led them to think of *ομφαλος*, a navel, which they substituted for the original word. This they did uniformly in all parts of the world ; and always invented some story to countenance their mistake. Hence, whenever we meet with an idle account of a navel, we may be pretty sure that there is some allusion to an oracle. In respect to Delphi, they presumed that it was the Umbilicus, or Center of the whole earth.

Speaking of the Omphalus of Jupiter Ammon, described by Quintus Curtius, and which that historian has translated Umbilicus, and garnished with gold and jewels, our Author remarks, that the whole arises from a mistake in terms, as in many instances before. It was Omphi-El, the oracle of Ham, or the Sun : and the shrine, from whence it was supposed to proceed, was carried in a boat. The Pateræ, represented as so many silver basons, were, in reality, the interpreters of the oracle. They were the priests, who, in the sacred processions, walked on each side, and supported both the image and the boat, in which it was carried.—The custom of carrying the Deity in a shrine, placed in a boat, and supported by priests, was in use among the Egyptians, as well as the Ammonites. It is a circumstance which deserves our notice, as it appears to be very ancient, and had doubtless a mysterious allusion.—The person in the shrine was their chief ancestor, and the whole process was a memorial of the deluge.

From the shrines of Amon may be deduced the history of all oracles.—The Greeks adhered religiously to ancient terms, however obsolete and unintelligible. They retained the name of Amphi, though they knew not the meaning ; for it was antiquated, before they had letters. That it originally related to oracular revelation is plain, from its being always found annexed to the names of persons famous on that account ; and from its occurring in the names of men, renowned as priests and augurs, and supposed to have been gifted with a degree of foreknowledge. We read of Amphiaræus, Amphikleus, Amphinachus, persons represented as under particular divine influence, and interpreters of the will of the gods. Amphion, though degraded to a harper, was Amphi-On, the oracle of Apollo, the Sun.

Mr. Bryant imagines, that the sacred influence under the name of *Amphi* is often alluded to in the exordia of the poets, especially by the writers in Dithyrambic measure, when they address *Apollo*. Taken in its usual sense (*αμφι* circum) the word has no meaning: and there is otherwise no accounting for its being chosen above all others in the language to begin hymns of praise to this deity, who was the principal God of Prophecy.

The circumstance of the deity being carried about in a shrine was always attended with shouts and exclamations, and the whole was accompanied with a great concourse of people. The ancient Greeks stiled these celebrities the procession of the *Pomphi* (*Pi* being the ancient Egyptian prefix) and from hence were derived the words *παιων*, and *Pompa*.—Many places were from the oracle called *P'ompean*: and supposed by the Romans to have been so named from *Pompeius Magnus*; but they were too numerous, and too remote, to have been denominated from him or any other Roman. There was, indeed, *Pompeia* in Campania: but even that was of too high antiquity to have received its name from Rome.—Besides the cities stiled *Pompeian*, these were pillars named in like manner; which by many have been referred to the same person. But they could not have been built by him, nor were they erected to his memory. This our Author shews from their history.

The vine was esteemed sacred both to *Dionysus* and *Bacchus*.—This tree had, therefore, the name of *Ampel*, which the Greeks rendered *Ἀμπέλος*, from the Sun, *Ham*, whose peculiar plant it was. This title is the same as *Omphel* before mentioned, and relates to the oracular deity of the Pagan world; under which character *Ham* was principally alluded to. As Mr. Bryant has proved that *Ampelus*, and *Omphalus*, were the same term originally, however varied afterwards, and differently appropriated; so, likewise, he has shewn that the word *Nympha* came from *Ain Ompha*; and that from *Al Ompha* was derived *Lympha*. This differed from *Aqua*, or common Water, as being of a sacred, and prophetic nature. The ancients thought, that all mad persons were gifted with divination; and they were in consequence of it stiled *Lymphati*.

Under the terms, *Pator* and *Patra*, our learned Writer informs us, that he cannot help thinking that the word *πατήρ*, *Pater*, when used in the religious addresses of the Greeks and Romans, meant not, as is supposed, a father, or parent; but related to the divine influence of the deity, called by the people of the East, *Pator*. From hence he would infer, that two words, originally very distinct, have been rendered one and the same. The word, *Pater*, in the common acceptation, might be applicable to *Saturn*—But when it became a title, which

was

was bestowed upon gods of every denomination, it made Jupiter animadvert with some warmth upon the impropriety, if we may credit Lucilius :

Ut Nemo sit nostrum, quin Pater optimus Divum est :

Us Neptunus Pater, Liber, Saturnus Pater, Mars,

Janus, Quirinus, Pater, omnes dicamur ad unum.

And not only the gods, but the hierophantæ in most temples ; and those priests in particular, who were occupied in the celebration of mysteries were stiled Patres : so that it was undoubtedly a religious term imported from Egypt.—The true name of the Amonian priests was Pater or Pator ; and the instrument which they held in their hands, was stiled Petaurum.—The pateræ, or priests, were so denominated from the deity stiled Pator ; whose shrines were named Patera, and Petora. They were oracular temples of the Sun, which in after times were called Petra, and ascribed to other gods. Many of them, for the sake of mariners, were erected upon rocks and eminences near the sea : hence the term *πετρα*, Petra, came at length to signify any rock or stone, and to be in a manner confined to that meaning. But in the first ages it was ever taken in a religious sense ; and related to the shrines of Osiris, or the Sun, and to the oracles, which were supposed to be there exhibited.—There is in the history of every oracular temple some legend about a stone ; some reference to the word Petra. To clear up this it is necessary to observe, that, when the worship of the Sun was almost universal, this was one name of that deity even among the Greeks. They called him Petor, and Petros ; and his temple was stiled Petra. This they oftentimes changed to *λιθος* ; so little did they understand their own mythology.

Mr. Bryant's discoveries, relative to the words Pator and Patera, have enabled him to explain the strange notion about the prophecy of Anaxagoras, the story of Tantalus, and several other curious points of ancient literature.

The next dissertation is entitled, an Account of the Gods of Greece ; to shew that they were all originally one God, the Sun. Under this article our Author exposes the ignorance of the Grecians, and produces very important evidence, in support of his position.

As there has been much uncertainty about the purport and extent of the terms Phoenix and Phœnices, and they are of great consequence in the course of history, Mr. Bryant hath thought proper distinctly to state their true meaning. They are terms of honour, which seem at first to have been given to persons of large stature ; but in process of time were conferred upon people of power and eminence.—There were Phœnicians of various countries. They were to be found upon the Sinus Persicus, upon the Sinus Arabicus, in Egypt, in Crete, in Africa, in

in Epirus, and even in Attica.—In short, it was a title introduced at Sidon, and the coast adjoining, by people from Egypt.—It were therefore to be wished, that the words Phœnix and Phœnicia had never been used in the common acceptation; at least when the discourse turns upon the more ancient history of Canaan.

The term Cahen denoted a priest, or president; and it was a title often conferred upon princes and kings. Nor was it confined to men only: it was frequently annexed to the names of deities, to signify their rule and superintendency over the earth. From them it was derived to their attendants, and to all persons of a prophetic or sacred character. The meaning of the term was so obvious, that it might be imagined no mistake could have ensued: yet such is the perverseness of human wit, that it was constantly misapplied by the Greeks and Romans. They could not help imagining from the sound of the word, which approached nearly to that of *κυν* and Canis, that it had some reference to that animal, and in consequence of this unlucky resemblance they continually misconstrued it a *dog*. The progress and effects of their mistake are fully considered by our Author; and among other things, which justly merit the notice of his readers, he hath endeavoured to shew, that, in the descriptions which are left us of the Cunocephali, we have an account of an Egyptian seminary of education. The Cunocephali were a sacred college, of very ancient institution, whose members were persons of great learning. Hermes was their patron, and their situation was probably in the nome of Hermopolis. It is said of the Cunocephali, that when one part was dead and buried, the other still survived; which can relate to nothing else but a society, or body politic, where there is a continual decrement, yet part still remains: and the whole is kept up by succession.

In treating of Chus, stiled *Χρυσος*, and *Χρυσανος*, Mr. Bryant informs us, that, among the different branches of the great Amonian family, which spread themselves abroad, the sons of Chus were the most considerable; and, at the same time, the most enterprising. They got access into countries widely distant; where they may be traced under different denominations, but more particularly by their family title. This we might expect the Greeks to have rendered Chusos, and to have named *Χρυσαι*, Chusæi. But by a fatal misprision they uniformly changed these terms to words more familiar to their ear, and rendered them *Χρυσος*, and *Χρυσαιος*, as if they had a reference to gold.—Chus—or, Chusorus, they converted to *Χρυσος*, Chrusor: and, in consequence of these alterations, they have introduced in their accounts of the places where they settled

some legend about gold.—The name Chus, so often rendered Chrusos, and Chrusor, was sometimes changed to Χρυσωρ, Chrusaor, and occurs in many places, where the Cuthites were known to have settled.—This repeated mistake of the Grecians, of which our Author points out many instances, arose in great measure from the term Chusus and Chrusus being similar.—But there was still another obvious reason for this change. Chus was by many of the eastern nations expressed Cuth; and his posterity the Cuthim. This term in the ancient Chaldæic, and other Amonian languages, signified gold: hence many cities and countries, where the Cuthites settled were described as golden; though they had no relation to gold, but to Chus.—By a similar mistake, Cal—Chus, the hill, or place of Chus, was converted to Chalcus, Χαλκος, brass. Colchis was properly Col—Chus; and therefore called also Cuta, and Cutaia. But what was Colchian being sometimes rendered Chalcion, Χαλκιον, gave rise to the fable of brazen bulls; which were only Colchic Tor, or towers.

Mr. Bryant introduces his discourse on Canaan, Cnaan, and Χνας, and on the derivative Χυκνος, with the witty strictures of Lucian upon the story of Phaethon, and Cycnus, as described by the poets; and he takes notice, that whatever may have been the grounds upon which this fiction is founded, they were certainly unknown to the Greeks; who have misinterpreted what little came to their hands, and from such misconstruction devised their fables. Phaethon, according to our ingenious Writer, though represented by many of the poets as the offspring of the Sun, or Apollo, was the Sun. It was a title of Apollo, and was given to him as the god of light.—In respect to Cycnus and his brotherhood, those vocal ministers of Apollo, the story, which is told of them, undoubtedly alludes to Canaan the son of Ham, and to the Canaanites his posterity. The name of Canaan was by different nations greatly varied, and ill expressed; and this misconstruction among the Greeks gave rise to the fable.—Besides this, the Swan was the insignie of Canaan, the hieroglyphic of the country. These were the causes which contributed to the framing many idle legends; such as the poets improved upon greatly. Hence it is observable, that wherever we may imagine any colonies from Canaan to have settled and to have founded temples, there is some story about Swans: and the Greeks in alluding to their hymns, instead of *υκνων ασμα*, the music of Canaan, have introduced *κυκνειν ασμα*, the singing of these birds: and instead of the death of Thamus lamented by the Cucnaans, or priests, they have made the Swans sing their own dirge, and foretel their own funeral. The whole affair of the traditions and notions of

of the ancients concerning Swans, and their pretended harmony, is explained, by Mr. Bryant, in a masterly and entertaining manner.

Under the head of Temple Science, an account is given of the first delineation of countries, and origin of maps; which were first described upon pillars. Our Author from hence is enabled to solve the enigma concerning Atlas, who is said to have supported the heavens upon his shoulders. Though the origin of maps may be deduced from Egypt, yet they were not the native Egyptians by whom they were first constructed. Delineations of this nature were the contrivance of the Cuthites, or shepherds.—Maps, in after times, were sketched out upon the Nilotic Papyrus; and there is likewise reason to think, that they were sometimes delineated upon walls. Mr. Bryant imagines, that the shield of Achilles in Homer was copied from something of this sort, which the poet had seen in Egypt; and that the garment of Thetis alluded to an historical picture preserved in some tower. We are sorry that we cannot insert this article at length, as it would have afforded much pleasure to our learned and classical Readers.

From the Author's remarks upon the words Tar, Tor, and Tarit, we learn that the Greeks, having changed Tor to ταυρος, a bull, have invented a number of idle stories in consequence of this change. From hence he explains the story of Geryon, and the brazen bulls of Colchis.—We however sometimes meet with sacred towers, which were really denominated Tauri, from the worship of the mystic bull, the same as the Apis, and Mævis of Egypt. Such was probably the temple of Minotaurus in Crete, where the Deity was represented under an emblematical figure; which consisted of the body of a man with the head of a bull.—Temples, by the Greeks, have been mistaken for deities, and places for persons. Torone was a place in Macedonia, and literally signifies the tower of the Sun. The poets have formed out of it a female personage, and supposed her to have been the wife of Proteus. Amphitrit is merely an oracular tower. This too has been changed to a female, Amphitrite; and made the wife of Neptune. The name of Triton is a contraction of Tirit-On, and signifies the tower of the Sun, like Torone: but a deity was framed from it, who was supposed to have had the appearance of a man upwards, but downwards to have been like a fish.—Cerberus was the name of a place, as well as Triton, or Torone, though esteemed the Dog of Hell. The term properly signifies the temple, or place of the Sun. The great Luminary was styled by the Amonians both Or and Abor; that is, *Light*, and the *Parent of Light*: and Cerberus is properly Kir-Abor, the place of that deity. The same temple had different names from the

diversity of the god's titles, who was there worshipped. It was called Tor-Caph-El; which was changed to *τρεῖςφαλός*: and Cerberus was from hence supposed to have had three heads.—Mr. Bryant cannot help thinking, that Otus and Ephialtes, those gigantic youths, so celebrated by the poets, were two lofty towers.

The dissertation on Tit and Tith, which were the names given to towers when they were situated upon eminences fashioned very round, abounds with illustrations of the ancient mythology. From these we can only select a few circumstances. Tithonus was nothing more than a Pharos, sacred to the Sun.—The Cyclopian turrets upon the Sicilian shore fronted due East: and their lights must necessarily have been extinguished by the rays of the rising sun. This may be imagined to be the meaning of Apollo's slaying the Cyclopes with his arrows. Tethys, the ancient goddess of the sea, was nothing else but an old tower upon a mount. Thetis seems to have been a transposition of the same name.—The histories of Tityus, Prometheus, and many other poetical personages, was certainly taken from hieroglyphics misunderstood, and badly explained.—All the poetical accounts of heroes engaging with dragons have arisen from a misconception about the towers and temples, which those persons either founded, or else took in war: or if they were deities, of whom the story is told, these buildings were erected to their honour.—We often read of virgins, who were exposed to dragons and sea-monsters; and of dragons, which laid waste whole provinces, till they were at length by some person of prowess encountered and slain. These histories relate to women, who were immured in towers by the sea-side; and to banditti, who got possession of these places, from whence they infested the adjacent country.—There is so much proof of personages having been formed out of places, that our learned Writer declares, that he cannot help suspecting much more of ancient history, than he dares venture to acknowledge. He imagines, that Chiron, so celebrated for his knowledge, was a mere personage formed from a tower, or temple of that name. He entertains the same opinion with regard to Charon, and Castor, the supposed disciple of Chiron.—Trophonius was likewise a sacred tower; being compounded of Tor-Oph-On, Solis Pythonis Turris.—By the same analogy we may trace the true history of Terambus, the deity of Egypt, who was called the Shepherd Terambus. The name is a compound of Tor-Ambus, or Tor-Ambi, the oracular tower of Ham.

There was another name current among the Amonians, by which they called their *λοφοί*, or high places. This was Taph; which at times was rendered Tuph, Toph, and Taphos.—The Amonians, when they settled in Greece, raised many
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 Tupha,

Tupha, or Tapha, in different parts. These, beside their original name, were still farther denominated from some title of the deity, to whose honour they were erected. But, as it was usual in ancient times to bury persons of distinction under heaps of earth formed in this fashion, these Tapha came to signify tombs: and almost all the sacred mounds, built for religious purposes, were looked upon as monuments of deceased heroes. Hence Taph-Ofiris was rendered *ταφος*, or the burying-place of the god Ofiris: and as there were many such places in Egypt and Arabia, sacred to Ofiris and Dionusius; they were all by the Greeks esteemed places of sepulture. Through this mistake many different nations had the honour attributed to them of these deities being interred in their country.—The Greeks speak of numberless sepulchral monuments, which they have thus misinterpreted. They pretended to shew the tomb of Dionusius at Delphi; also of Deucalion, Pyrrha, Orion, in other places. They imagined that Jupiter was buried in Crete. This error of the Grecians is strongly and vigorously attacked by our Author. He declares, that there never was any thing of such detriment to ancient history, as the supposing that the gods of the Gentile world had been natives of the countries where they were worshipped. Upon this subject he has not scrupled to oppose Cumberland, Usher, Pearson, Petavius, Scaliger, with numberless other learned men; among the foremost of whom is the great Newton. Nay, he has not scrupled to run counter to the opinions of all antiquity. All the Fathers, who treated on the matter, and many persons of learning besides, supposed the gods of the Heathen to be deified mortals, who were worshipped in the countries where they died. It was the opinion of Clemens, Eusebius, Cyril, Tertullian, Athenagoras, Epiphanius, Lactantius, Arnobius, Julius Firmicus, and many others. What is more to the purpose, it was the opinion of the Heathen themselves; the very people by whom these gods were honoured: yet still, says our courageous Writer, it is a mistake. With such a formidable phalanx against him, nothing less than the extraordinary abilities and literature of Mr. Bryant could give us the expectation of his finally obtaining the victory.

The next subject of inquiry is Ob, Oub, Pytho, five Ophiolatry; which the Author begins with observing, that it may seem extraordinary, that the worship of the Serpent should ever have been introduced into the world, and especially that it should almost universally have prevailed. As mankind are said to have been ruined through the influence of this being, we could little expect that it would, of all other objects, have been adopted as the most sacred and salutary symbol, and rendered the chief object of adoration: yet so we find it to have been.

Of this, ample proof is produced in the course of the dissertation; and it is shewn, that as the worship of the Serpent was of old so prevalent, many places, as well as people, from thence received their names. * It would be a noble undertaking, says Mr. Bryant, and very edifying in its consequences, if some person of true learning, and a deep insight into antiquity, would go through with the history of the Serpent.' We can think only of two men to whom we would recommend such an history; and these are Mr. Bryant himself, and Mr. Farmer of Walthamstow. Were both these Gentlemen to undertake the subject, new and very different observations might probably be the result of their inquiries.

The last article we shall mention at present, is the Cuclopes or Cyclopes. The Author takes notice, that he may appear presumptuous in pretending to determine a history so remote and obscure; and which was a secret to Thucydides two thousand years ago. Yet this is his purpose. The gigantic Cyclopes, he informs us, were originally Ophitæ, who worshipped the symbolical Serpent.—But we must not look for the Cyclopians only in the island of Sicily, to which they have been by the poets confined. Memorials of them are to be found in many parts of Greece, where they were recorded as far superior to the natives in science and ingenuity.—The Grecians, however, have so confounded the Cyclopiian deity with his votaries, that it is difficult to speak precisely of either.—The Cyclopiian deity was Ouranus, and the Cyclopians were his priests and votaries: some of whom had divine honours paid to them, and were esteemed as gods.—The Cyclopians were particularly eminent for their skill in building. They founded several cities in Greece, and constructed many temples to the gods, which were of old in high repute.—They were an Amonian colony, and every circumstance recorded concerning them witnesses the country from whence they came.—They were of the same family as the Cadmians, and Phœnices; and as the Hivites, or Ophites who came from Egypt, and settled near Libanus and Baal-Hermon, upon the confines of Canaan.—There was a place in Thrace called Cuclops, where some of Cyclopiian race had settled. Hence Thrace seems at one time to have been the seat of science.—The notion of the Cyclopes framing the thunder and lightning for Jupiter, arose chiefly from the Cyclopians engraving hieroglyphics of this sort upon the temples of the deity.—As they were great artists, they probably were famous for works in brass and iron: and that circumstance in their history may have been founded in truth,

[To be continued.]

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ART.

ART. III. *Conclusion of the History of Jamaica : or, general Survey of the Ancient and Modern State of that Island, with Reflections on its Situation, Settlements, Inhabitants, Climate, Products, Commerce, Laws, and Government.*

IN a former Review * of this History of Jamaica, we observed among other things, how feelingly the Author had described those political distempers, which owe their existence to various extrinsecal causes; and from his faithful and patient manner of representing those exotic evils, he appears to us, to be tacitly soliciting a catholicon to abate their malignity.—Upon looking further into this performance, we find *in sese redit*, our Author resumes his character, and proceeds like a man of ingenuity and sentiment, to present us with the beauties and deformities of his country and countrymen; to the end, that by proper attention and legal discipline, the one may be improved and preserved; the other corrected and reclaimed.

Our Author throws out various lures to court the industrious into those beautiful patches, with which nature has adorned the face of the Western Ocean. He first removes the terror of climate, by moderating the excessive heats. Let him speak his own feelings, and let us attend to his philosophical reasoning on local and relative heat and cold, which are so sensibly distinguished in the different parts of the island; from whence we shall be convinced, that a man has no occasion for a garment of the asbestos to prevent his being consumed by the scorching rays of a tropical sun.

‘In advancing from the sea coast towards the mountains, says our Author, every mile produces a sensible change towards a cooler temperature; and, after arriving among the mountains, there is seldom any cause to complain of too much heat. In August, and in the evening of a day that was thought excessively sultry in the lowlands, I have found a fire very comfortable in Pedro’s Cockpits, in St. Ann’s. On the summit of Guy’s Hill, Monte Diablo, Carpenter’s Mountains, and others, I never experienced a troublesome heat even at noon, under a vertical sun. The sea coast is likewise marked with this irregularity; and is more or less hot, according as it is more or less open to the free perfusion of the sea-breeze. The greatest degree of heat on the higher mountains rarely, I believe, exceeds seventy-five on Fahrenheit’s scale; but the general station of the thermometer there is from sixty to sixty-nine or seventy. The north side of the island is in general cool, pleasant, and very healthy, except on the flat low parts, bordering upon the coast. The difference of atmosphere here from the south side is evident from the less power of the sun in forwarding maturity. The canes on the south side are ripe and fit to cut in the beginning of January; but the north side crops do not commence till the latter end of March, or sometimes later. The greater frequency of rain, and cloudiness of the atmosphere, with other corresponding causes, obstruct the solar

* See Review for August.

influence, retard vegetation, and prevent the canes from coming earlier to maturity. It is likewise to be considered, that, when the sun is moving in the southern tropic, the mountains cast a shade over a very large tract of this side of the country, till he has attained to some height above the horizon; and this is repeated before he sets: so that these parts have not near so much of his genial warmth as their opposites in the southern district. So the altitude of the Blue Mountains causes, every morning during the hotter months, a very agreeable shade to a large part of Liguanea, stretching westward from their foot. At such times of the year, the sun's disk continues, unperceived by the inhabitants, on that part for a considerable time; the view of it being intercepted by that immense wall of high land. From this variety of climate it must appear, that heat and cold are here entirely local and relative; depending on situation, whether low and level ground, or elevated and mountainous; on the propinquity or distance of hills, open to a free current of air, or barricadoed round; deep vales encircled by hills, being liable to collect the heat as it were into a focus, and in some degree screened from a steady wind; on the nature of the soil, whether clay, sand, marshy, chalk, or marle, rocky, or other mixtures. This shews the absurdity of conveying an idea of the climate of any country in general, by a description which is only applicable to certain parts of it. The breadth of the island, and great elevation of the mountainous ridges towards its center, give it advantages that none of the smaller isles possess. The atmosphere, being much heated and rarefied near the sea-coast during the day-time, is, according to the obvious laws of nature, succeeded by the denser air of the mountains, which rushes in constant streams from sun set till an hour or two after sun-rise; whence it happens, that every part of the coast is ventilated by this land-wind, as it is called, flowing towards all the points of the compass; and that, in the middle of the mountainous region, there is often no sensible motion of the air, though at the very same time a fresh land breeze, proceeding from that quarter, is felt by the inhabitants on the low-lands, near the coast, and on both sides the island.

The early and latter rains, so often mentioned in sacred history, pay the same grateful tribute to the western, as they do to the eastern regions; these seasons, as they are termed, are expected with much anxiety; they being as essentially necessary to fertilize the plantations of Jamaica, as the interfluency of the Nile is, to those immeasurable tracts, extending from Abyssinia to Grand Cairo; they determine the wealth of the island, and the planter is a prince or a beggar, from the presence or absence of these benignant showers. The Author presents us with an entertaining picture in describing the approaches of these equinoctial visitors.

The heavy rains, which (if the seasons are regular) should fall in May and October, seem to owe their origin entirely to the shifting of the wind from N. E. to S. or S. E. in the former month, and from S. E. to N. or N. E. in the latter. During this contention for the mastery, the light airs, which then gently agitate, are variable and unsteady; by which means the vapours are exhaled in abundance from

from the sea, and accumulated from all points, till the force of the victorious current, always violent at first, condenses, and impels them down in deluges. The irregularity of the seasons, or failure of them in May, I apprehend, is to be ascribed to an unusual feebleness and short duration of the Norths in particular years, as well as to the uncommon vigour and permanency of the sea breeze in those years; by which means the vapours are not suffered to accumulate, but are continually driven on, in one direct track, without opposition, and therefore do not fall upon the island. For some time preceding the rainy season, its approach is announced by several prognostics. Coruscations of lightning are seen towards night in all parts of the horizon, though not a cloud then perceptible: at other times, thunder-clouds are observed to continue hovering near the coasts, or over the mountains; and the scintillations of a faint lightning playing around their edges very beautifully, in a thousand different figures and directions, during almost the whole night. As the season draws nearer, a black bank of vapours is beheld, for several days, rising a few degrees above the southern horizon. The sea breeze at this time is light and fluttering. In a few days time the rain comes on, ushered in with strong gusts of wind, and hollow thunder at intervals. Nothing can be more awful and majestic than the slow and solemn advance of these gloomy vapours, which darken the air, and obscure the sun for several days. The thunder is soon silenced; and then the rain, after spending its fury in cataracts (for I cannot call them showers), drops softly down in a kind of drizzle during the remainder of the season. The rain goes off generally as it came in with some thunder; after which, the regular wind, whether breeze or north, sets in with a steady current. The air, thus purified and restored to its elasticity, is then inexpressibly agreeable; the sun resumes his accustomed splendour; and all nature seems enlivened.

He then heightens the colouring.—‘When the sun is retired, the clouds soon move away, and shortly disappear below the horizon, or waste into the atmosphere. The beautiful azure canopy then opens to view, studded with innumerable twinkling orbs: the moon-light nights are particularly fine, the clearness of æther assisting her lustre, and constituting her the parent of a second day; which though less dazzling to the eye, is, from its greater coolness and placidity, more grateful to the mind, and soothing to the spirits, than the splendid irradiations of the sovereign luminary. In the moon’s absence, her function is not ill supplied by the brightness of the milky way, (which in this part of the world is transcendently beautiful,) and by that glorious planet Venus, which appears here like a little moon, and glitters with so refulgent a beam, as to cast a shade from trees, buildings, and other objects; so that the nights are very seldom so obscure as to puzzle a traveller.

‘No object of nature, I think, can be more pleasing and picturesque, than the appearance of the heavens about sun-set, at the close of almost every day; when that majestic orb seems perched for a while on the summit of a mountain: its circumference is dilated by the interposing vapour; and here, detained in view by the refraction of rays, it looks as if resting some moments from its career, and in suspense before its departure: on a sudden it vanishes, leaving a trail of splendour aloft, which streaks the clouds, according to their
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different positions and distances, with the most lovely and variegated tints that the happiest fancy can imagine. I have often wished, upon these occasions, for some capital painter, to copy from so perfect and elegant an original. Scenes of this kind are so frequently exhibited here, that they cease to attract the admiration of the inhabitants in general; for novelties are apt to strike the eye much more than the most beautiful objects constantly seen. Yet Mr. James Dawkins, well known for his taste and endowments, after having visited the most celebrated countries of the East, used to declare, that he thought this island one of the loveliest spots he had ever beheld. Nor do I think him partial to his *natale solum* in this testimony of approbation; for the gentlemen of this island are not accused of entertaining such prejudices; and other travelled connoisseurs have concurred in the like opinion.

Having now opened a most delectable prospect, to tempt the honest, but friendless adventurer, to set off for the West Indies; he proceeds to enumerate the blessings which Providence has so unsparingly bestowed upon the many islands in the neighbourhood of Jamaica. And here he takes occasion to introduce an instance of that wonderful impulse in the turtle, which so obviously governs the whole animal creation; and to shew, from their vast abundance, what plenty of delicious food they afford the inhabitants of the *Caymanas*, three small islands lying 30 or 40 leagues from the west end of Jamaica.

‘The instinct which directs the turtle to find these islands, and to make this annual visitation with so much regularity, is truly wonderful. The greater part of them emigrate from the gulph of Honduras, at the distance of 150 leagues; and, without the aid of chart or compass, perform this tedious navigation with an accuracy superior to the best efforts of human skill; insomuch that it is affirmed, that vessels, which have lost their latitude in hazy weather, have steered entirely by the noise which these creatures make in swimming, to attain the Caymana isles. The females are said to lay no less than 900 eggs; which circumstance, if true, may account for the constant amazing multiplication of their species in these seas. When the season for hatching is past, they withdraw to the shores of Cuba, and other large islands in the neighbourhood; where they recruit, and in about the space of a month acquire that delicious fat for which they are in so much esteem. In these annual peregrinations across the ocean, they resemble the herring shoals: which, by an equal providential agency, are guided every year to the European seas, and become the exhaustless source of profit to the British empire. The shore of the Caymanas being very low and sandy, is perfectly well adapted to receive and hatch their eggs; and the rich submarine pastures around the larger islands afford a sufficient plenty of nourishing herbage, to repair the waste which they necessarily have undergone. Thus the inhabitants of all these islands are, by the gracious dispensation of the Almighty, benefited in their turn; so that, when the fruits of the earth are deficient, an ample sustenance may still be drawn from this never-failing resource of turtle, or their eggs, conducted annually as it were into their very hands.’

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Where is the independent spirit who would not wish to take up his residence in the hospitable island of the Grand Cayman, removed from every idea of tyranny, and under the government of Nature's gentlest laws; as pictured by our Author?—The *Grand Cayman* is the only one of the three islands constantly inhabited. The land is so low, that, four or five leagues off, it cannot be seen from a ship's quarter-deck; but is generally known by the trees upon it, which are lofty, and appears at that distance like a grove of masts emerging out of the ocean. This island is about one mile and a half in length, and about one mile in breadth. It has no harbour for vessels of burthen: but the anchorage on its S. W. coast is moderately good. On the other, or N. E. side, it is fortified with reefs of rocks, between which and the shore, in smooth water, the inhabitants have their crails for keeping turtle. The present race of inhabitants are said to be descendants from the English Buccaneers: and in all amount to about 160, white men, women, and children. Although the island is an appenage of Jamaica, and so understood by the law of 1711, which enacts, "that no person shall destroy any turtle eggs upon any island or quays belonging to Jamaica;" the people upon it have never been an object of the legislature of that colony: they have a chief, or governor of their own choosing, and regulations of their own framing; they have some justices of the peace among them, appointed by commission from the governor of Jamaica; and live very happily, without scarcely any form of civil government. Their poverty and smallness of number secure them effectually from those animosities that disturb the peace of larger societies; yet they are not without a sense of decorum in their manner of living. Their tranquillity depends much on a due preservation of good order. Their governor and magistrates decide any matter of controversy arising among them, without appeal. Their single men and women, who intend cohabiting together, for the most part, take a voyage to Jamaica, which is only a short and agreeable tour on the water, get themselves married with the proper solemnity, dispose of their turtle, and then return home to their friends. No part of the world perhaps, is more healthful than this spot: the air, coming to them over a large tract of sea, is extremely pure; the long lives and vigour of the inhabitants are certain proofs of its salubrity. The element that surrounds them affords the greatest abundance of fish and turtle, the latter esteemed the most wholesome of all West-India food, and best agreeing with the climate. The soil, toward the middle range of the island is very fertile, producing corn and vegetables in plenty; so that the inhabitants are able to breed hogs and poultry more than sufficient for their own use.

Our Author glances at the advantages which England at present obtains from her trade with Jamaica; and like a faithful patriot dwells upon the improvable value of that island to the mother country, if her real interest was attended to abroad, and assisted at home; and most of the arguments he advances to support his postulations, carry conviction with them. After many elaborate calculations, and plans of improvement, he exclaims;

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‘What a field is here opened to display the comforts and blessings of life, which this commerce distributes among so many thousands of industrious subjects in the mother-country! What multitudes participate the sustenance and conveniences derived from it, who, without it, would either cease from existence, or not exist to any useful purpose! If we should carry our ideas further, and imagine double the number of acres to be occupied in the island, and equally cultivated, it would then yield a profit of full two millions and a half yearly to our mother-country; a grand prospect this of future maturity, which offers a large sphere for the exercise of patriotism! To establish wholesome laws; to help and promote industry, commerce, and trade; to administer impartial justice; to reclaim uncultivated lands, and make them profitable; is to strengthen a state, more than it can be by conquests; it is, in short, to acquire new countries and a new community of useful subjects, without making any one person miserable, or shedding one drop of human blood. The present situation and circumstances of Jamaica afford opportunities of strengthening and improving it, by various means (some whereof I have presumed to suggest,) and that, not only without making any one miserable, but by bestowing real happiness; by adopting the sentiments of a mild and free government; by relieving from indigence and oppression, and inviting strangers to a comfortable means of subsistence for themselves and their posterity; there is no doubt, but if this island was well inhabited, and its lands sufficiently cultivated, it could not fail to reward the most liberal attention bestowed upon it, by becoming infinitely more valuable to Great Britain than it is at present.’

It appears from the quantity of sugar imported into England from Jamaica, that the spirit of planting has of late years much increased the number of sugar-works; it is necessary therefore, that industry and oeconomy should keep pace with that avidity for cane-planting. Cultivating the waste for the breed of mules and cattle would undoubtedly yield to the private as well as public value of every estate; we may venture to assert, from the information we have received, that in those two articles, the island might save annually 50,000 l. and if we combine every adscititious circumstance arising from a vigorous cultivation, what immense treasure pours in upon the expanded mind!

But if we believe our Author, we seem to want courage to catch at those many advantages, which commerce presents us with. He fixes this accusation particularly to a valuable discovery, from an experiment upon the Cactus or Indian-fig; we will give his own words in evidence to support the charge.

‘It is well known that these plants bear a succulent fruit or berry at the extremity of their leaves, filled with a juice of a delicate red colour, and agreeable taste. This juice is the natural food of the cochineal insect, which owes to it the value and property it possesses, as a dye in some of our principal manufactures. The exuviz and animal salts of the insect are, from the minuteness of its parts, inseparable from the essential principles of the dye; whence it follows, that
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such an heterogeneous mixture must necessarily destroy the brilliancy of colour inherent in the juice of this fruit ; and that the juice itself, which alone contains the dying principle, must, if unmixed and brought to consistence, yield a true perfect colour, lively and brilliant, as we find it in its natural state.

Upon this hypothesis Mr. David Riz, an ingenious gentleman of Kingston in this island, proceeded in several experiments, to obtain from the plant, artificially, what nature accomplished in the insect, and at length happily succeeded by inspissating the juice ; but the means he used are not yet communicated to the public. Encouraged by this discovery, he went to England with seventy-six processes differently manufactured, to try which would answer best as a substitute to the cochineal. After a great number of experiments, he found one process which communicated a crimson colour to silk and wool, superior to that given by cochineal ; trials of which were made before a number of the principal dyers in and about London, at the museum of the Royal Society, invited there for that purpose. He also found two other processes, which promised, with very little alteration in their manufactory, to afford the colour-making dyes of scarlet and purple. Upon a moderate calculation it was found, that his colour would go further than three times the quantity of cochineal, which he accounted for by remarking, that there is a great part of the insect, as its skin, &c. which affords no dye, but that the whole of his process was genuine colour, with little or no impurity.

Notwithstanding the advantages that might be derived to the nation from this gentleman's discovery, he met upon the whole with very little encouragement to prosecute his manufacture. It was said, that " our commerce with Spain would be hurt by it ;" for this very reason it ought to have been encouraged. I am a stranger to the annual importation of cochineal from the Spaniards, but the quantity must certainly be very considerable, as it is so largely consumed in our fabrics, and medical compositions ; but whatever the quantity may be, it is evident that the process discovered by Mr. Riz, gave promises of rendering the importation of that article wholly unnecessary ; and as his colour, weight for weight, was found to go further in dying fabrics, than thrice the quantity of cochineal, a great saving would be made by the dyers themselves, and their fabrics would be afforded at a cheaper rate, all which makes in favour of the national balance of trade. There is no doubt but the inventor, for a competent reward (of which he is well deserving,) would have published the secret of his process ; thousands of acres now waste in Jamaica, might be cultivated with this plant, with little trouble or expence ; and a quantity obtained answerable to the home demand.

Our Author endeavours to call forth an attention in the people of Jamaica to advance the interest of their country, by pointing out the infinite use that may be made of their 200 rivers, which are permitted to glide idly through their island, many of them unknown, and all of them unregarded ; he urges the experiment he recommends, by telling them, that the planters of Hispaniola give fecundity to their land, by leading the rivers through their estates from their furthest source, and
keeping

keeping as it were the command of the seasons in their own hands. His remark upon our people's neglect, founded upon general observation, is judicious and persuasive :

' One successful attempt of this nature would have more force of persuasion to recommend it, than all the arguments a writer can make use of ; operations of this sort appear unfortunately enveloped with horrid difficulties to all those (and they are the greater part of mankind,) who chuse to take nature as they find her, and are so accustomed to follow a beaten tract, that they tremble to leave it, for almost any consideration ; the risque seems great, the advantage uncertain ; it requires perhaps a mind particularly framed, to weigh impartially the whole business of any projected improvement, and penetrate at once into the practicability of effecting it ; to compare the expence of accomplishing it, with the benefit it is designed to procure ; and lastly, when resolved, to persevere with unabated steadiness. Such minds set out with a disposition to conquer difficulties, not to create them ; are prepared to encounter any that may happen to start up, and are therefore generally successful.'

When he looks towards this country for assistance, he adverts to the wisdom of Cromwell, who established a committee in the house of commons for colony affairs ; but with submission to our Author, the board of trade is a wiser institution ; it is a perpetual committee, always existing, and better informed of the state of the islands, than a shifting, unsteady, set of people can possibly be. If the committee of correspondence in Jamaica would explain their wants, to the associated body of West-India merchants in London, they would be the most essential agents to forward and enforce a request to the lords of trade ; and if any matter should be agitated in parliament against the interest of Jamaica, so many of those merchants having a seat in the house of commons, and being masters of every subject that may affect their trade, would be infinitely preferable to any select committee disinterested in, or perhaps prejudiced against, the islands from a political pique, arising from the pride and petulance of some opulent, independent planter.

Our Author strongly commends the French policy, which so wisely contrives not only to multiply *settlements* in their colonies, but by inviting commerce from every source, to enrich them. Beside, they fortify and secure their country by these additional barriers, and the consequent increase of people : and all this, without the assistance of, or encouragement from, nature. He speaks with astonishment of the progress the French have made at Cape Nicholas Mole in Hispaniola, a spot barren and unpromising, and with nothing but situation to give spirit to the undertaking. After presenting us with the Code Noir, and an edict for the better government of slaves, he observes :

' If the principles and genius of the French government are at all conspicuous in the preceding example, which has been given of their civil and political ordinances respecting their negroe slaves, and slave

owners ;

owners; they are still more so, in the other departments of their colony-system. These manifest a degree of forecast, prudence, and vigour, that are not so observable in any movement of our own torpid machine. There is a spirit in the French monarchy, which pervades every part of their empire; it has select objects perpetually in view, which are steadily and consistently pursued; in their system the state is at once the sentient and the executive principle. It is in short, *all soul*; motion corresponds with will; action treads on the heels of contrivance; and sovereign power, usefully handled and directed, hurries on, in full career, to attain its end. With us, the liberty to which every corporate society, and every individual member of those societies, lays claim, of independent thinking and acting, excludes almost a possibility of concurrent exertion, to any one finite and determinate point.

He then gives us an account of the trade to Cape Nichola.—‘The number of vessels cleared in the year 1772, from the custom-house, amounted to between two and three hundred sail, consisting chiefly of brigs and snows, with some few ships, all from different ports of North America. Adding to these, the other foreign vessels, the French coasters, and European traders, the whole amount is not much short of four hundred sail. Most of the vessels bound to Jamaica from North America call in here, and few of them but are complaisant enough to pay another visit on their return.

‘The vessels which load or unload here, for the greater part, lie close to the town, with their stern anchors on the beach, which shews how conveniently this place is adapted, in every point, to invite trade, and expedite mercantile transactions.

‘When we reflect that less than ten years ago, it had neither house, nor inhabitant, it appears next to incredible, that in so short a time, this desert should be filled with people, the harbour crowded with shipping, and its whole aspect changed, from poverty and desolation, to a well established, secure, and opulent *emporium*, advancing still by hasty strides to a superiority and grandeur beyond the oldest and most boasted seats of trade in any of the British islands. We may envy, but I fear we never shall equal, this wonderful pattern of French policy in founding, industry and ability in accomplishing, so truly noble a fabric: unconcerned spectators of it as we are at present, we must expect that the very next war in which we engage against France, will make us most thoroughly sensible of its vast importance.’

As that quarter of the world is now the great object of national attention, we will see what our Author further says concerning this trade, so beneficial to the French colonies; so destructive to ours!

‘Jamaica takes lumber, flour, and certain other articles from North America, and to a certain annual value; North America takes molasses, sugar, and rum from Jamaica, but in an inferior value. If each country took an equal value of products, for their mutual consumption, Jamaica would export no cash to North America; but Jamaica takes three to one more in value; she therefore pays one third in her products, and two thirds in cash and bills of exchange. I have supposed

supposed the annual balance with North America to be about 63,000*l*. If only a third of this is paid in money, and the rest in bills, it is enough to strip the island of all its circulating cash in about three years, unless a supply can be brought in to replace the drain, by our trade with the South American colonies. The misfortune has been, that the improved state of the island, in other respects, by enlarging the demand for North American supplies, has yearly increased the balance against it, while the other trade, which should have replaced this draught, has been gradually declining, and less productive. If the islanders could furnish themselves from Great Britain, even if the articles came somewhat enhanced in price; it would be more for their advantage, because Britain takes their produce in payment, whereas the North American supercargoes must be wheedled to consent to receive produce for their commodities; and even then, will take only such sugars as they are suffered to pick and call out for their superior grain and complexion; the rest they leave in the planter's hands, to be sent to the British market; a circumstance that in time may hurt the credit of Jamaica sugars at home. Nor is the inconvenience and distress they bring on the island, by this mode of exacting their balance, less pernicious to its welfare, than the uses to which they afterwards apply this money; for it is well known that very little of it is carried to circulate among the northern colonies, or remitted to the mother country, but is dropped by the way amongst the French and Dutch, to purchase of them the very same commodities which Jamaica produces. It is notorious, that many of these traders employ their time, whilst they lie at Jamaica, in sitting up casks; and, as they are provided with affidavit men, they take false clearances, out of the custom-house there, for large quantities of Jamaica produce, sugar, molasses, rum, coffee, indigo, &c. without having, in fact, a grain on board, and repair to Cape Nicholas Mole at Hispaniola, which is now become their capital rendezvous; here they buy of the French the very articles they refused at Jamaica, and are afterwards so protected by their clearances, either from capture by the king's ships at sea, or seizure by the land-officers at their return to North America, that they find it a very gainful trade; for by this means they can import the French produce without paying alien duties, and depreciate all the British West-India goods of the like sort, brought to the same market.

'This trade is now got to such an alarming height, that more North American vessels are seen, in the course of the year, at the Mole, than the whole number of shipping that resorts to Kingston harbour amounts to. I have heard of no less than 400 sail within the year, which either load or call in upon speculation. And so beneficial has this illicit traffic proved to the French, that the Mole, which is surrounded by a rocky barren country, destitute of every natural advantage, is now become a populous and thriving place of trade; contains 400 well-built houses; and the harbour which is extremely capacious and secure, is strengthening by such fortifications, carried on at the expence of the French government, as threaten to render it extremely troublesome to the Jamaica fleets in time of war.

'Some of the North American commodities are allowed to be necessary to the island, and not to be had elsewhere; all due care
should

should therefore be taken to have such supplies continued; but when the main scope of their trade leads to impoverish Jamaica, and to enrich our most formidable rivals, by furnishing them with money for commodities of the same kind as that island produces, which weakens our colony, and strengthens theirs, so as to make them more powerful when at war with us; surely this should rouse the attention of legislature, to prevent, by every means, the ruinous effects, which such a drain must certainly lead to, if too long permitted.

This at once accounts for the enormous debt outstanding with England, and proves that if the colonies are much longer indulged in their present mode of proceedings, they must bankrupt this country, and enrich the French and Hollanders. We are further informed from undoubted authority, that these unnatural children during the last war, when the enemy was laying waste their provinces, and they clinging to their mother country for protection; at that very hour of apprehension, under the sacred banner of a flag of truce, did their very men furnish the enemy with provisions, arms, and ammunition, to protract the war, and lacerate the bowels of their country! and there is no kind of doubt but the French do, at this time, return them the compliment.

As the threatened secession of the Americans has founded an alarm throughout the British nation; we have presumed to offer a correct outline of their reprehensible deportment, in the instances above mentioned; as we wish the great national council may be fully and faithfully informed of the subject. Human wisdom is the balance in which their conduct must be weighed; it becomes necessary then, that every member of each house of parliament should investigate the true state of American politics, that neither passion, party, nor prejudice, may interfere to turn the scale of justice for or against these refractory people. They have strained the cord to the utmost stretch; whether to hold or break, awaits the important decision.

Our Author's philosophical disquisitions are entertaining and instructive, from his explaining several phenomena, not generally understood. Cultivation and commerce are his fondest concern, and he endeavours to promote both, by subjecting his physical and natural enquiries to those interesting objects. On the whole, we cannot in justice but recommend this History to a place in every library. The literary traveller will find information in it; the senator instruction;—and the useful knowledge it contains must be exceedingly beneficial to all those who have connexions with, or reside in, the island: for, view the Author in Jamaica, and you see him there, the philosopher, the planter, the merchant, the physician, and the friend.

D....n.

ART. IV. *The Works of George Lord Lyttelton, formerly printed separately, and now first collected together; with some other Pieces never before printed.* Published by George Edward Ayscough, Esq. 4to. 11. 5 s. Boards. Doddsley. 1774.

THESE are some great names enrolled in the tablet of literary merit by the general suffrages of the public, whose reputation is so decisively fixed and so firmly established, that they can receive little additional lustre from encomium and panegyric, and are in no danger of suffering from the attacks of criticism or censure. Among these we apprehend we may be allowed to rank the noble Author, whose Posthumous Works are now under notice. While therefore we do not entertain a wish to take away the smallest portion of that fame which his writings have so justly acquired; neither do we expect to be able, by our praises, to add one flower to the wreath which encircles his brow. Nevertheless, we cannot deny ourselves the satisfaction of expressing the high idea we entertain of his merit; and must embrace the opportunity which this agreeable miscellany affords us, of placing Lord Lyttelton before the public view, under the several characters of the judicious critic, the entertaining traveller, the wise and upright statesman, and the good man.

The pieces formerly printed separately, and collected in this publication, are; *Observations on the Life of Cicero; Observations on the present State of Affairs, in a Letter to a Member of Parliament; Letters from a Persian in England to his Friend at Ispahan; Observations on the Conversion and Apostleship of St. Paul; Dialogues of the Dead; Miscellaneous Poems.*

The pieces which were never before printed, are; *Observations on the Roman History; four Dialogues of the Dead; four Speeches in Parliament; Letters to Sir Thomas Lyttelton; and an Account of a Journey into Wales, in two Letters to Mr. Bower.*

The principal design of the *Observations on the Roman History*, is to trace out some of the causes of the destruction of liberty in the Roman state. The first alteration of the Roman republic under the short usurpation of Sylla, his lordship observes, was immediately accomplished by military force; Sylla continuing himself in the command of the army against the orders of the people, by the aid and strength of that army. But the way was long before prepared for this change, by frequent outrages of the tribunes and the people on the one hand, and on the other, by several acts of violence on the part of the senate, particularly the murder of Tiberius Gracchus.—He next proves at large, that the dictatorship was an institution wholly inconsistent with the principles of liberty. The unlimited power annexed to this office, though originally granted for the security

security of the state against foreign attacks, might be employed against the liberties of the people as well as in their defence; as was sometimes the case, particularly in the instances of Quintus's order to kill Mælius for not obeying his summons, and Sylla's assumption of the office, without fixing any term of expiration. It was also a circumstance unfavourable to liberty, that this officer might be appointed by a single consul, agreeing with the senate, without the concurrence, and against the will of the people. Another circumstance which contributed to the destruction of the Roman republic, was the increasing power and the factious spirit of the tribunes of the people. Having authority to accuse the nobles and bring them before the people, and to stop any decree of the senate by a negative from any one of their number; and at last obtaining a right of proposing any law to the people without the assent of the senate, and of referring to them any business treated of in that house; it is no wonder that such powers were sometimes exerted in a manner which threatened general anarchy and confusion.

It is to be regretted that these judicious observations are left in an unfinished state.

Our noble Author's historical penetration farther appears in the *additional Dialogues of the Dead*. In the first, between *Cæsar* and *Scipio*, he contrasts the ambitious and aspiring spirit of the former with the moderation and patriotism of the latter; and shows that the highest praise due to Cæsar is, that his courage and talents were equal to the object his ambition aspired to, the empire of the world; and that he exercised a sovereignty unjustly acquired with a magnanimous clemency. The second, between *Plato* and *Diogenes*, contrasts the rigid and stern philosopher, with the refined and courteous statesman. In the third, between *Aristides*, *Phocion*, and *Demosthenes*, the different principles on which Phocion and Demosthenes formed such different judgments concerning the interests of their country are investigated, and it is shown that the latter expected every thing fortunate from the union of the states of Greece; whereas the former thought the strength of Philip so much superior to that of the Athenians, as to render it unsafe to contend with him. The fourth dialogue between *Marcus Aurelius* and *Servius Tullius*, seems principally intended to shew the different effects of regal power, in a virtuous and in a corrupt state.

But it is time that we pass from the critic and historian to the traveller, and take notice of some of the principal incidents which his Lordship relates in his letters.

The following letter from Paris conveys a lively idea of the natural gaiety of the French nation.

G g 2

‘ Dear

Paris, Sept. 8.
 'Dear Sir,
 Sunday by four o'clock we had the good news of a Dauphin, and since that time I have thought myself in Bedlam. The natural gaiety of the nation is so improved upon this occasion, that they are all stark mad with joy, and do nothing but dance and sing about the streets by hundreds, and by thousands. The expressions of their joy are admirable: one fellow gives notice to the public that he designs to draw teeth for a week together upon the Pont Neuf *gratis*. The king is as proud of what he has done, as if he had gained a kingdom; and tells every body that he sees, *qu'il saura bien faire des fils tant qu'il voudra*. We are to have a fine firework to-morrow, his majesty being to sup in town.

'The Duke of Orleans was sincerely, and without affectation, transported at the birth of the Dauphin.

'The succession was a burden too heavy for his indolence to support, and he piously sings hallelujah for his happy delivery from it. The good old cardinal cried for joy. It is very late, and I have not slept these three nights for the squibs and crackers, and other noises that the people make in the streets; so must beg leave to conclude, with assuring, that I am, Dear Sir,

Your affectionate and dutiful son, G. L.'

The following extracts are taken from two letters to Mr. Bower, giving an account of a journey into Wales.

'Ludlow is a fine handsome town, and has an old castle, now in a neglected and ruinous state; but which, by its remains, appears to have been once a very strong fortress, and an habitation very suitable to the power and dignity of the Lord President of Wales, who resided there. Not far from this town is Oakley-park, belonging to Lord Powis, and part of that forest which Milton, in his masque, supposes to have been inhabited by Comus and his rout. The god is now vanquished: but, at the revolution of every seven years, his rout does not fail to keep up orgies there, and in the neighbouring town; as Lord Powis knows to his cost, for he has spent twenty or thirty thousand pounds in entertaining them at these seasons; which is the reason that he has no house at this place fit for him to live in. He talks of building one in the park; and the situation deserves it; for there are many scenes, which not only Comus, but the lady of Milton's masque, would have taken delight in, if they had received the improvements they are capable of, from a man of good taste; but they are as yet very rude and neglected. In our way from hence to Montgomery, we passed through a country very romantic and pleasant, in many spots: in which we saw farms so well situated, that they appeared to us more delightful situations than Clermont or Burleigh. At last we came by a gentleman's house, on the side of a hill opening to a sweet valley; which seemed to be built in a taste much superior to that of a meer country squire. We therefore stopt, and desired to see it, which curiosity was well paid for: we found it the nearest and best house, of a moderate size, that ever we saw. The master, it seems, was bred to the law, but quitted the profession about fifteen years ago, and retired into the country, upon an estate of 500 l. per annum, with a wife and four children; notwithstanding which

which incumbrances, he found means to fit up the house in the manner we saw it, with remarkable elegance, and to plant all the hill about him with groves and clumps of trees, that, together with an admirable prospect seen from it, render it a place which a monarch might envy. But, to let you see how vulgar minds value such improvements, I must tell you an answer made by our guide, who was servant to Lord Powis's steward, and spoke, I presume, the sense of his master; upon our expressing some wonder that this gentleman had been able to do so much with so small a fortune; "I do not," said he, know how it is, but he is always doing some nonsense or other." I apprehend, most of my neighbours would give the same account of my improvements at Hagley.—

From hence we travelled, with infinite pleasure, (through the most charming country my eyes ever beheld, or my imagination can paint,) to Powis castle, part of which was burnt down about thirty years ago; but there are still remains of a great house, situated so finely, and so nobly, that, were I in the place of Lord Powis, I should forsake Oakley-park, with all its beauties, and fix my seat near there, as the most eligible in every respect. About 3000l. laid out upon it would make it the most august place in the kingdom. It stands upon the side of a very high hill; below lies a vale of incomparable beauty, with the Severn winding through it, and the town of Welshpool, terminated with high mountains. The opposite side is beautifully cultivated half way up, and green to the top, except in one or two hills, whose summits are rocky, and of grotesque shapes, that give variety and spirit to the prospect. Above the castle is a long ridge of hills finely shaded, part of which is the park; and still higher is a terrace, up to which you are led through very fine lawns, from whence you have a view that exceeds all description. The county of Montgomery, which lies all within this view, is to my eyes the most beautiful in South Britain; and though I have not been in Scotland, I cannot believe I shall find any place there superior, or equal to it; because the Highlands are all uncultivated, and the Lowlands want wood; whereas this country is admirably shaded with hedge-rows. It has a lovely mixture of corn-fields and meadows, though more of the latter. The vales and bottoms are large, and the mountains, that rise like a rampart all around, add a magnificence and grandeur to the scene, without giving you any horror or dreadful ideas, because at Powis-castle they appear at such a distance as not to destroy the beauty and softness of the country between them. There are indeed some high hills within that inclosure, but, being woody and green, they make a more pleasing variety, and take off nothing from the prospect. The castle has an old-fashioned garden just under it, which a few alterations might make very pretty; for there is a command of water and wood in it, which may be so managed as to produce all the beauties that art can add to what liberal nature has so lavishly done for this place.—

We came to Festiniog, a village in Merionethshire, the vale before which is the most perfectly beautiful of all we had seen. From the height of this village you have a view of the sea. The hills are green, and well shaded with wood. There is a lovely rivulet, which winds through the bottom; on each side are meadows, and above are corn fields, along the sides of the hills; at each end are

high mountains, which seemed placed there to guard this charming retreat against any invaders. With a woman one loves, with the friend of one's heart, and a good study of books, one might pass an age there, and think it a day. If you have a mind to live long, and renew your youth, come with Mrs. Bower, and settle at Festiniog. Not long ago there died in that neighbourhood an honest Welsh farmer, who was 105 years of age; by his first wife he had thirty children, ten by his second, four by his third, and seven by two concubines; his youngest son was eighty one years younger than his eldest, and 800 persons descended from his body attended his funeral.'

Lord Lyttelton's character as a statesman, which is already well-known, and universally admired by the true friends of their country, appears in a pleasing point of view in the speeches which are published in this miscellany. The first is on the bill (1747) for annulling hereditary jurisdictions in Scotland; in which his lordship clearly proves, that such jurisdictions cannot be preserved consistently with that sound policy, "which carries the majesty and justice of the crown into every part of the state; and presents to the eye of the subject no other object of his obedience, no other executive power, no other fountain of justice except the king."—In the second speech, on the mutiny bill (1751) his lordship makes judicious remarks on the necessity of preserving a strict military discipline. The third, on the repeal of the act called the Jews bill, affords a noble specimen of that liberal and enlarged spirit which always animated his lordship, on the subject of religion. Speaking of the reasonableness of repealing this act, he says:

'This appears to be a reasonable and safe condescension, by which nobody will be hurt; but all beyond this would be dangerous weakness in government. It might open a door to the wildest enthusiasm, and to the most mischievous attacks of political disaffection working upon that enthusiasm. If you encourage and authorise it to fall on the synagogue, it will go from thence to the meeting-house, and in the end to the palace. But let us be careful to check its further progress. The more zealous we are to support Christianity, the more vigilant should we be in maintaining toleration. If we bring back persecution, we bring back the antichristian spirit of popery; and when the spirit is here, the whole system will soon follow. Toleration is the basis of all public quiet. It is a character of freedom given to the mind, more valuable, I think, than that which secures our persons and estates. Indeed, they are inseparably connected together: for, where the mind is not free, where the conscience is enthralled, there is no freedom. Spiritual tyranny puts on the galling chain; but civil tyranny is called in, to rivet and fix them. We see it in Spain, and many other countries; we have formerly both seen and felt it in England. By the blessings of God, we are now delivered from all kinds of oppression, let us take care that they may never return.'

In the fourth speech, concerning privilege of parliament, particularly in writing and publishing libels, he says:

'Is not such a privilege a virtual declaration that every member of parliament, while he continues a member, though he be guilty of perjury, of misprision of felony, of misprision of treason, though he spreads sedition from one end of the kingdom to the other, is absolutely exempt from the justice of the crown? Such an exemption is most abhorrent from the whole spirit and genius of our constitution. It is the worst solecism in politics; it is setting up a kingdom within a kingdom.' Soon afterwards he says: 'The king is the vicegerent of that God to whom vengeance belongs. What power upon earth can intercept or delay that righteous vengeance? What power on earth can have any right, any privilege, to interpose itself between him and the performance of his oath?'

We cannot help intimating an apprehension that his lordship's ardor in support of the just cause he had espoused, has here led him to make use of expressions which are not quite consistent with his general ideas of the origin and ends of government; which lean too much towards the exploded doctrine of the *jus divinum* of princes. Surely it would have been sufficient for the present argument to have said, That no part of the people can have a right to stop the regular course of justice in that channel in which the whole body of the people had appointed it to flow, for the public good; and to have asserted, as he does at the close of this judicious and animated speech, 'The dominion of law is the dominion of liberty: privilege against law in matters of high concernment to the public, is oppression, is tyranny, wherever it exists.'

There is yet another character, under which Lord Lyttelton appears in these remains, which does him greater honour than all the rest; it is that of a *good man*. It is impossible to peruse his letters to his father, without being charmed with the manly and virtuous sentiments which he discovers, and particularly with the unaffected ardor of filial affection which runs through the whole. The following specimens, while they justify our remark, will, we are certain, afford much pleasure to those of our Readers, who have not suffered false taste to eradicate the principles of nature.

LETTER VI.

'Dear Sir,

Luneville, Aug. 18.

'I wrote to you last post, and have since received yours of the 20th. Your complaints pierce my heart. Alas, Sir, what pain must it give me to think that my improvement puts you to any degree of inconvenience; and perhaps, after all, I may return and not answer your expectations. This thought gives me so much uneasiness, that I am ready to wish you would recall me, and save the charge of travelling: but, no; the world would judge perversely, and blame you for it: I must go on, and you must support me like your son.

'I have observed with extreme affliction how much your temper is altered of late, and your cheerfulness of mind impaired. My heart has ached within me, when I have seen you giving yourself up to a

melancholy diffidence, which makes you fear the worst in every thing, and seldom indulge these pleasing hopes which support and nourish us. O, my dear Sir, how happy shall I be, if I am able to restore you to your former gaiety! People that knew you some years ago say, that you was the most chearful man alive. How much beyond the possession of any mistress will be the pleasure I shall experience, if, by marrying well, I can make you such once more. This is my wish, my ambition, the prayer I make to heaven as often as I think on my future life. But, alas! I hope for it in vain, if you suffer your cares and inquietudes to destroy your health, what will avail my good intentions, if they are frustrated by your death? You will leave this world without ever knowing whether the promises of your son were the language of a grateful heart, or the lying protestations of a hypocrite: God in heaven forbid it should be so! may he preserve your health, and prolong your days, to receive a thousand proofs of the lasting love and duty of the most obliged of children! We are all bound to you, Sir, and will, I trust, repay it in love and honour of you. Let this support and comfort you, that you are the father of ten children, among whom there seems to be but one soul of love and obedience to you. This is a solid, real good, which you will feel and enjoy when other pleasures have lost their taste: your heart will be warmed by it in old age, and you will find yourself richer in these treasures than in the possession of all you have spent upon us. I talk, Sir, from the fullness of my heart, and it is not the style of a dissembler. Do not, my dear Sir, suffer melancholy to gain too far upon you: think less of those circumstances which disquiet you, and rejoice in the many others which ought to gladden you: consider the reputation you have acquired, the glorious reputation of integrity, so uncommon in this age! Imagine that your posterity will look upon it as the noblest fortune you can leave them, and that your children's children will be incited to virtue by your example. I don't know, Sir, whether you feel this; I am sure I do, and glory in it. Are you not happy in my dear mother? Was ever wife so virtuous, so dutiful, so fond? There is no satisfaction beyond this, and I know you have a perfect sense of it. All these advantages, well weighed, will make your misfortunes light; and, I hope, the pleasure arising from them will dispel that cloud which hangs upon you, and sinks your spirits. I am, dear Sir,

Your dutiful son,

G. L.

Expressing, in another letter, his dissatisfaction in the thought of returning to *Luneville*, he says:

'*Luneville* was my school of breeding, and I was there more unavoidably subject to *quelques mauvaises d'ecolier*, as the *politesse* practised in that is fuller of ceremony than elsewhere, and has a good deal peculiar to itself.

'The memory of these mistakes, though lost perhaps in others, hangs upon my mind when I am there, and depresses my spirits to such a degree, that I am not like myself. One is never agreeable in company, where one fears too much to be disapproved; and the very notion of being ill received, has as bad an effect upon our gaiety as the thing itself. This is the first and strongest reason, why I despair of being happy in *Lorraine*. I have already complained of the sop-

piſh ignorance and contempt for all I have been taught to value, that is ſo fashionable there. You have heard me deſcribe the greater part of the Engliſh I knew there, in colours that ought to make you fear the infection of ſuch company for your ſon.

‘ But ſuppoſing no danger in this brutal unimproving ſociety, it is no little grievance; for to what barbarous inſults does it expoſe our morals, and underſtanding? A fool, with a majority on his ſide, is the greateſt tyrant in the world. Don’t imagine, dear Sir, that I am ſetting up for a reformer of mankind, becauſe I expreſs ſome impatience at the folly and immorality of my acquaintance. I am far from expecting they ſhould all be wits, much leſs philoſophers. My own weakneſſes are too well known to me, not to prejudice me in favour of other people’s, when they go but to a certain point. There are extravagancies that have always an excuſe, ſometimes a grace, attending them. Youth is agreeable in its fallies, and would loſe its beauty if it looked too grave; but a reaſonable head, and an honeſt heart, are never to be diſpenſed with. Not that I am ſo ſevere upon Luneville, and my Engliſh friends, as to pretend there are not men of merit and good ſenſe among them. There are ſome undoubtedly; but all I know are uneaſy at finding themſelves in ſuch ill company. I ſhall trouble you no farther on this head; if you enter into my way of thinking, what I have ſaid will be enough: if you don’t, all I can ſay will have no effect. I ſhould not have engaged in this long detail, but that I love to open my heart to you, and make you the confident of all my thoughts. Till I have the honour and happineſs of converſing with you in a nearer manner, indulge me, dear Sir, in this diſtant way of conveying my notions to you; and let me talk to you as I would to my deareſt friend, without awe, correſtneſs, or reſerve. —

‘ I believe there is no young man alive, who has more happineſs to boaſt of than myſelf; being bleſt with a ſound conſtitution, affectionate friends, and an eaſy fortune: but of all my advantages, there is none of which I have ſo deep a ſenſe, as the true and amiable harmony between the beſt of fathers and myſelf.

‘ This is ſo much the dearer to me, as indeed it is the ſource of all the reſt, and as it is not to be loſt by miſfortune, but dependent on my own behaviour, and annexed to virtue, honour, and reputation. I am perſuaded that no weakneſſes or failings, which do not injure them, will occaſion the withdrawing of it from me; and therefore I conſider it as ſecure, becauſe I have uſed my mind to look upon diſhoneſty and ſhame as ſtrangers it can never be acquainted with: ſuch an opinion is not vanity, but it is ſetting thoſe two things at a neceſſary diſtance from us; for it is certain, that the allowing a poſſibility of our acting wickedly or meanly, is really making the firſt ſtep towards it.’

We add the following letter, which exhibits a ſtriking pattern of conjugal tenderneſs and genuine piety, for the ſake of ſuch of our Readers as are diſpoſed to admire and imitate ſuch kind of merit. Let others ridicule—it is impoſſible they ſhould deſpiſe it,

L E T.

L E T T E R X L L

Dear Sir,

Jan. 17, 1747.

' It is a most sensible and painful addition to my concern and affliction for my dear wife, to hear of your being so bad with the stone; and loaded as my heart is with my other grief, I cannot help writing this, to tell you how much I feel for you, and how ardently I pray to God to relieve you.

' Last night all my thoughts were employed on you; for, when I went to bed, my poor Lucy was so much better, that we thought her in a fair way of recovery; but my uneasiness for you kept me awake great part of the night, and in the morning I found she had been much worse again, so that our alarm was as great as ever. She has since mended again, and is now pretty near as you heard last post; only that such frequent relapses give one more cause to fear that the good symptoms which sometimes appear, will not be lasting. On the other hand, by her struggling so long, and her pulse recovering itself so well as it does after such violent flurries, and such great sinkings, one would hope that Nature is strong in her, and will be able, at last, to conquer her illness.

' Sir Edward Hulse seems now inclined to trust to that, and to trouble her with no more physic; upon which condition alone she has been persuaded to take any food to-day. Upon the whole, her case is full of uncertainty, and the doctors can pronounce nothing positively about her; but they rather think it will be an affair of time. For my own health, it is yet tolerably good, though my heart has gone through as severe a trial as it can well sustain; more indeed, than I thought it could have borne; and you may depend upon it, dear Sir, that I will make use of all the supports that reason or religion can give me, to save me from sinking under it. I know the part you take in my life and health; and I know it is my duty to try not to add to your other pains, that of my loss, which thought has as great an effect upon me as any thing can; and I believe God Almighty supports me above my own strength, for the sake of my friends who are concerned for me, and in return for the resignation with which I endeavour to submit to his will. If it please him in his infinite mercy, to restore my dear wife to me, I shall most thankfully acknowledge his goodness; if not, I shall most humbly endure his chastisement, which I have too much deserved.

' These are the sentiments with which my mind is replete: but as it is still a most bitter cup, how my body will bear it, if it must not pass from me, it is impossible for me to foretell: but I hope the best. I once more pray God to relieve you from that dreadful distemper with which you are afflicted.

' Gilbert W— would be happy in the reputation his book has gained him, if my poor Lucy was not so ill. However, his mind leans always to hope, which is an advantage both to him and me, as it makes him a better comforter. To be sure, we ought not yet to despair; but there is much to fear, and a most melancholy interval to be supported, before any certainty comes—God send it may come well at last! I am, dear Sir,

Your most afflicted, but most affectionate son,

G. L.
We

We have not been able to peruse the work before us, without forming a comparison between these letters from a Son to a Father, and those from a Father to a Son, which have of late so much engaged the public attention. The contrast between the spirit that breathes through each, is striking; and we have too good an opinion of human nature, and of the taste and principles of the present times, to doubt whether the generality of our Readers will not be better pleased with the young man, declaring to his father in unaffected language, 'his strong and hereditary aversion to vice and folly,' than with the father, *prompting* his son to the pursuit of dishonourable and illicit pleasures; and we hope we may venture to prophesy, that the virtues of a LYTTLTON will be remembered with respect, when the *graces* of a CHESTERFIELD shall be forgotten.

Our retired situation affording us few opportunities of becoming acquainted with the characters of the Great, we are particularly happy in being *informed* by the Editor of these miscellanies, in the *dedication*, that their noble Author, so justly admired and regretted, has left behind him a son who has 'talents which are certainly equal to those which his father possessed,' and who makes such good use of them, that the hopes of his friends 'are already forestalled, and their wishes, even at this early period, nearly accomplished.' **E.....**

ART. V. *A Tour in Scotland, and Voyage to the Hebrides, 1772.* 4to. 11. 4s. White. 1774.

OUR Readers have already seen ample specimens of this ingenious Writer's very agreeable manner of journalizing his travels, in our account of his *former excursion* *. We therefore think it unnecessary to swell the present article with such copious extracts as those which were given from his preceding volume.

Mr. Pennant *again* † takes his departure from Chester; and gives a *supplemental* description of that very remarkable city. From thence he proceeded through the counties of Lancaster, Westmoreland, and Cumberland; entering Scotland by the way of Liddesdale, a part of the county of Dumfries.—As he passed through the abovementioned portions of the North of England, he visited every place that afforded objects of curiosity or entertainment, for the antiquary, the naturalist, or the man of taste, in the general acceptance of the word: describing, *en passant*,

* See Review, vol. xvi. two articles.—The Author hath now published the third edition of his *Tour in 1769*, in quarto, with large additions. These additions may be had in a separate volume, *in octavo*, with 21 elegant copper-plates.

† See his former *Tour*.

among a great variety of other particulars, the towns of Warrington, Wigan, Preston, Lancaster, Cockermouth, and Carlisle; including the gentlemen's seats, &c. the *meris*, the *fells*, the *mines*, Kelswick, Wetherel cells; the Picts wall; and an account of the late memorable eruption of Solway-Moss.

The principal places visited, and described, by our Traveller, in *Scotland*, previous to his voyage to the Hebrides, are Annan, in Annandale; Haddam, Caerlaveroc, and Morton castles; Dumfries; Lincluden-abbey; Drumlanrig, a house of the Duke of Queensberry's; Douglas castle; Hamilton; Bothwell; Glasgow, which is again † largely described; Paisley; and Loch-lomond. At Greenock Mr. Pennant and his companions § went on board a vessel of 90 tons; and here commences his voyage to the Hebrides.

The account of these islands, so little known to us, yet in which, with a due attention to their improvement, situation, &c. the national welfare is so much concerned,—is extremely interesting and entertaining; some of them may justly boast very considerable natural advantages; which are, however, little regarded: and none of them have experienced that degree of cultivation in which the isle of *Bute* is singularly happy. The following extract comprizes the greatest part of our Voyager's account of this little *fortunate island*:

* The isle of *Bute* is about 20 miles long; its greatest breadth is not more than five miles; the number of acres is about 20,000; the inhabitants are estimated at 4000. It contains only two parishes, Kinggarth and Rothesay:

* Mount Stuart, the seat of the Earl of Bute, is a modern house, with a handsome front, and wings: the situation very fine, on an eminence in the midst of a wood, where trees grow with as much vigour as in the more southern parts. Thrushes, and other song birds fill the groves with their melody; nothing disturbs their harmony; for instinct, often stronger than reason, forbids them to quit these delicious shades, and wander, like their unhappy master, into the ungrateful wilds of ambition.

* The country rises into small hills, is in no part mountainous, but is the highest at the south end. The strata of stone along the

† Vid. *Tour in 1769.*

§ Mr. Pennant was accompanied in this tour and voyage, by the Rev. Mr. Lightfoot of Uxbridge, to whom our Author acknowledges his obligations for the botanical remarks inserted in this work; and by the Rev. Mr. John Stuart of Killin: to the last-named gentleman Mr. P. expresses his gratitude for a variety of hints relating to the customs of the natives of the Highlands, and of the islands, which, by reason of our Author's ignorance of the *Erse* language, and, otherwise, have escaped his notice. To both these gentlemen, he adds, 'I was indebted for all the comforts that arise from the society of agreeable and worthy companions.'

Shore from *Rothsay* to *Gil-chattan*, is red grit, mixed with pebbles; from the first tranverie to Scalpay-bay, is a bed of slate, which seems to be a continuation of that species of stone rising near *Stonehive*, on the eastern side of Scotland, and continued, with some interruptions, to this island; but is of a bad kind both in its origin and termination. In the south end is some lime-stone; and spotted stone, not unlike *lava*.

The quadrupeds are hares, polecats, weasels, otters, moles, and seals; among the birds, grouse and partridge are sometimes found. The latter certainly imply a compliment to the agricultural improvements of the island.

The cultivation of a great tract on this eastern side, is very considerable; in the article of inclosure, it has the start of the more southern counties of this part of the kingdom: the hedges are tall, thick, and vigorous; the white thorns and wicken trees now (June 17) in full flower; and about 2000 acres have been thus improved. The manures are coral and sea-shells, sea-weeds, and lime. I observed in many places, whole strata of corals and shells of a vast thickness, at present half a mile from the sea: such losses has that element sustained in these parts.

The produce of the island is barley, oats, and potatoes.—Turneps and artificial grasses have been lately introduced with good success: so that the inhabitants may have fat mutton throughout the year. A great number of cattle are also reared here.—The rent-roll of the island is about 4000 l. a year. Lord Bute possesses the much greater share; and two or three private gentlemen own the rest.—

When the present Earl came to his estate, the farms were possessed by a set of men who carried on, at the same time, the professions of *husbandry* and *fishing*; to the manifest injury of both. His Lordship drew a line between these incongruent employs, and obliged each to carry on the business he preferred, distinct from each other.—This, with the example given by his Lordship, of inclosing;—by the encouragement of burning lime, for *some*; and by transporting *gratis* to the nearest market, the produce of *all*; has given to this island its present flourishing aspect:—Such indisputable talents has his Lordship for the government of little islands.

Rothsay, the capital, is a small town, containing about 200 families, and is within these few years much improved. The females spin yarn; the men support themselves by fishing. The town has a good pier; and lies at the bottom of a fine bay.—Here is sufficient depth of water, a secure retreat, and a ready navigation down the Firth, for an export trade: magazines, says Mr. Pennant, for goods for foreign parts, might most advantageously be established here.

Rothsay castle is of high but unknown antiquity; and was, in later times, a royal residence. Mr. Pennant has given a brief history of its various revolutions; illustrated with an engraving, which exhibits a view of it, in its present state.

Our Author introduces a brief history of the Hebrides, partly taken from Dr. Macpherson's learned essay on this subject;

W. H.

with additional observations. We shall not enter into any particulars of this curious part of the work; nor of his very entertaining descriptions of the other isles: although some of them afford abundant matter to gratify the geographer, the historian, and the antiquary. We here refer, especially, to Arran, Ilay, Oransey, Iona; and Skie, which is the largest of all the Hebrides, being 60 miles long. The account of *Staffa* will prove a very high gratification to the naturalist; who will here see a new *Giant's Causeway*, far exceeding, in height and splendor, the celebrated rocks of that name, in Ireland*. Our Author was favoured with the description of this hitherto unnoticed WONDER, by Joseph Banks, Esq; who also, with the liberality of a true lover of the arts, and of philosophic researches, permitted Mr. Pennant's artist to copy as many of the beautiful drawings in his collection, as would be of use in the present work. The engravings relative to this 'matchless curiosity,' are, alone, a most valuable present to the Public; and well deserved the handsome acknowledgments made by our grateful Author, in his dedication of this book, to that public spirited gentleman.

'I think myself, says he, so much indebted to you, for making me the vehicle for conveying to the Public the rich discovery of your *last voyage*, that I cannot dispense with this address the usual tribute on such occasions. You took from me all temptation of envying your superior good fortune †, by the liberal declaration you made, that the Hebrides were my ground, and yourself, as you pleasantly expressed it, but an interloper.'

This stupendous rocky phenomenon must have made an appearance equally striking and beautiful, to the astonished eyes of our voyagers, on their near approach: 'rising amidst the waves, with columns of double the height of the Giant's Causeway in Ireland; glossy and resplendent, from the beams of the eastern sun.'

To such of our Readers as have not seen the Giant's Causeway, or the beautiful paintings of that heretofore *singular* curiosity (as many deemed it) by Miss Drury, a very ingenious

* The Giant's Causeway lies on the coast of Antrim, nearly opposite to Port Patrick in Scotland. It has been supposed (we know not by what method of computation) to contain about 30,000 pillars.

† This alludes, if we mistake not, to Mr. Pennant's being unable to land on Staffa. His words are, 'I wished to make a nearer approach, but the prudence of Mr. Thompson (the captain of the vessel hired for this voyage) who was unwilling to venture in these rocky seas, prevented my farther search of this wondrous isle. I could do no more than cause an accurate view to be taken of its eastern side, and of those other picturesque islands then in sight.'

lady of that country †; or who have not seen the engraved views of Staffa in the book now before us; it will be very difficult for us to convey any tolerable idea of such astonishing productions. What *words* can do, however Mr. Banks hath done; but his elegant drawings are an illustration not less necessary than ornamental. We shall attempt a brief abstract of his verbal description; referring our Readers to the book itself for farther satisfaction.

The little island of Staffa lies on the west coast of Mull, about three leagues N. E. from Iona. Its greatest length is about a mile, and its breadth about half a one. Mr. B. and his company arrived there August 12, at nine in the evening, when it was too dark to see any thing. They therefore carried their tent and baggage near the only house on the island, and began to cook their suppers, in order to be prepared for the earliest dawn, to enjoy that sight of which, from the conversation of the neighbouring gentlemen who had informed them of this curiosity (some of whom kindly accompanied them as guides) they had now the highest expectations.

"The impatience, says Mr. Banks, which every body felt, to see the wonders we had heard so largely described, prevented our morning's rest. Every one was up and in motion before the break of day, and with the first light arrived at the S. W. part of the island, the seat of the most remarkable pillars; where we were struck with a scene of magnificence which exceeded our most sanguine expectations: the whole of that end of the island supported by ranges of natural pillars, mostly above 50 feet high, standing in natural colonnades, according as the bays or points of land formed themselves. On a firm basis of solid unformed rock, above these, the stratum which reaches to the soil or surface of the island, varied in thickness, as the island itself formed into hills or valleys; each hill which hung over the columns below, forming an ample pediment, some of these above 60 feet in thickness, from the base to the point, formed by the sloping of the hill on each side, almost into the shape of those used in architecture."—Of this particular appearance there is a good engraving.

"Compared to this, what are the cathedrals or the palaces built by man? mere models or play-things! imitations as diminutive as his works will always be, when compared to those of Nature. Where is now the boast of the architect! Regularity, the only part in which he fancied himself to exceed his mistress, Nature, is here found in her possession, and here it has been, for ages, undescribed *.

Is

† Copies of these paintings, in two large prints, were published about 20 years ago.—There were also engravings of the Giant's Causeway, published long since in the *Phil. Transactions*.

* Staffa is taken notice of, indeed, by Buchanan (observes Mr. P.) but in the slightest manner; and among the thousands who have navigated

Is not this the school where the art was originally studied, and what had been added to this, by the whole Grecian school? a capital to ornament the column of Nature, of which they could execute only a model; and for that very capital they were obliged to a bush of *Acanthus*: how amply does Nature repay those who study her works!

"With our minds full of such reflections we proceeded along the shore, treading upon another *Giant's Causeway*, till we arrived at the mouth of a cave, the most magnificent, I suppose, that has ever been described by travellers †.

"The mind can hardly form an idea more magnificent than such a space ‡, supported on each side by ranges of columns; and roofed by the bottoms of these which have been broke off in order to form it; between the angles of which a yellow stalagmitic matter has exuded, which serves to define the angles precisely; and at the same time vary the colour with a great deal of elegance; and to render it still more agreeable, the whole is lighted from without; so that the farthest extremity is plainly seen from the entrance: and the air within being agitated by the flux and reflux of the tides, is perfectly dry and wholesome, free entirely from the damp vapours with which natural caverns in general abound."—Mr. B. has given an elegant perspective view of this wonderful place.

This beautiful cavern is called, by the people of the neighbouring isles, *Fingal's Cave*; but it seems, to us, to be a prevailing notion with them, that the principal places of this kind, in several of the western islands, were the haunts of this celebrated hero; for Mr. Pennant gives an account of another *Fingal's Cave*, in the isle of Arran; and which evidently had afforded shelter to hunters, or pirates, in former times.

Having finished his encomium on the beauties of Staffa, Mr. Banks proceeds to a more philosophical description:

"On the west side of the island is a small bay, where boats generally land: a little to the southward of which the first appearance of pillars is to be observed; they are small, and instead of being placed upright, lie down on their sides, each forming a segment of a circle: from thence you pass a small cave, above which, the pillars, now grown a little larger, are inclining in all directions. In one place, in particular, a small mass of them very much resembles the ribs of a ship §. From hence having passed through the cave, you come to the first ranges of pillars, which are, still, not above half as large

vigated these seas, none have paid the least attention to its grand and striking characteristic, till this present year 1772.—This island is the property of Mr. Lauchlan Mac-Quarie, of Ulva, and is now *to be disposed of.*"

† This cave runs into the rock in the direction of N. E. by E. the water flowing all the way up, to the length of 371 feet 6 inches.

‡ The height of the arch, at the mouth, is 117 feet 6 inches.

§ The Giant's Causeway in Ireland has also its *bending* or leaning pillars. Mr. Banks has given a fine print of the bending pillars in Staffa,

as those a little beyond. Over against this place is a small island called, in *Erse*, *Boo-sha-la*, separated from the main, by a channel not many fathoms wide: this whole island is composed of pillars without any stratum above them; they are small, but by much the heaviest formed of any about the place."—There is an elegant view of this beautiful appendage to Staffa.

"The first division of *Boo-sha-la*, for at high water it is divided into two, makes a kind of cone, the pillars converging together toward the centre: on the other, they are in general laid down flat, and in the front next to the main, you see how beautifully they are packed together; their ends coming out square with the bank which they form: all these have their transverse sections exact, and their surfaces smooth, which is by no means the case with the large ones, which are cracked in all directions. I much question, however, if any one of this island, *Boo-sha-la*, is two feet in diameter.

"The main island, opposite to *Boo-sha-la*, and farther toward the N. W. is supported by ranges of pillars pretty erect, and though not tall (as they are not uncovered to the base) of large diameters; and at their feet is an irregular pavement, made by the upper sides of such as have been broken off, which extends as far under water as the eye can reach. Here the forms of the pillars are apparent; these are of 3, 4, 5, 6, and 7 sides; but the numbers of 5 and 6 are by much the most prevalent. The largest I measured was of seven; it was 4 feet 5 inches in diameter."

Our accurate Observer proceeds to give the measurement of the sides of this pillar, which are unequal; with that of some other forms which he met with: but for these measurements we refer to the book.

"The surfaces of these large pillars, in general, are rough and uneven, full of cracks in all directions; the transverse figures in the upright ones never fail to run in their true directions: the surfaces on which we walked were often flat, having neither concavity nor convexity: the larger number, however, were concave, though some were evidently convex*.

"Proceeding to the N. W. you meet with the highest ranges of pillars, the magnificent appearance of which is past all description. Here they are bare to their very basis, and the stratum below them is also visible: in a short time it rises many feet above the water, and gives an opportunity of examining its quality. Its surface rough, and has often large lumps of stone sticking on it, as if half immersed; itself, when broken, is composed of a thousand heterogeneous parts, which together have very much the appearance of a

* The stones of which the pillars of the Giant's Causeway consist, are not always jointed together by even surfaces, as in buildings erected by human art, but, in general are said to be formed, one with a convexity in the center, and another with an exactly corresponding concavity to receive it. Vid. *PHIL. TRANS.* No. 212 and 241, or *Lowthorp's Abridgment*, vol. ii. p. 515. Whether or not the specimens in the British Museum are of this form, we do not recollect.

lava; and the more so, as many of the lumps appear to be of the very same stone of which the pillars are formed; this whole stratum lies in an inclined position, dipping gradually toward the S. E.*

What a feast for a philosopher,—should the foregoing particulars assist him in his inquiries concerning the production of such amazing specimens of natural masonry!—In the work before us, no conjectures of this kind are hazarded.—That these vast architectural rocks were, however, formed by volcanos, seems to be no matter of doubt with those who have seen not only the wonders of Staffa, but others of a similar kind, which are found in Iceland; not to mention some of inferior note in Italy, and other places.

Mr. Pennant contents himself with pronouncing Staffa to be a genuine mass of *basalt*; by which term he means *jointed columns*, such as those of the Giant's Causeway, and of this island. The latter is a coarse kind, of a dirty brown colour; the Irish *basalt* is, for the most part, a fine black: but the columns at Staffa have greatly the preference, as to the grandeur of their appearance.

But Staffa, including its little neighbour, *Boo-sha-la**, was not the only place where our Voyagers met with basaltic rocks. Afterward, on journeying over the isle of Skie, which for its superior magnitude may be called the metropolis of the western isles, they met, in the front of an high hill, called *Briis-mhawl*, with 'a fine series of columns,' above 20 feet high, and consisting of 4, 5, and 6 angles, or sides, but mostly of 5. These pillars resembled those of the Giant's Causeway, except that they were less frequently jointed; the joints being at great and unequal distances: but the majority are entire. The ruins of these columns at the base, says Mr. Pennant, made a grand appearance: they were the ruins of the creation: those of Rome, the work of human art, seem, to them, but as the ruins of yesterday.

'At a small distance from these, on the slope of a hill, is a tract of some roods entirely formed of the tops of several series of columns, even and close set, forming a reticulated surface, of amazing beauty and curiosity. This is the most northern *basalt* I am acquainted with; the last of *four* in the British dominions, all running from S. to N. nearly in a meridian. The Giant's Causeway appears first; Staffa succeeds; the rock Humbla about 20 leagues further; and finally the columns of *Briis-mhawl*: the depth of ocean, in all probability, conceals the lost links of the chain.'—This vast idea by no means precludes that of a volcano.

It is now time for us to put an end to this philosophic and amusing voyage. Accordingly, on the 28th of July, we land these laudably inquisitive Gentlemen safely in Ross-shire; from

* To which may be added the rock of Humbla, not far to the west of the neighbouring island of Cannay; this rock being also formed of basaltic columns.

whence we conduct them through Sutherland (DESCRIPTION ever attending their steps) to Inverness.

The remainder of Mr. Pennant's itinerary is enriched by his farther description of the Highlands; in which we have an account, with engravings, of some notable Danish antiquities found there, and some other curiosities*. This part of the work is much enlivened by occasional displays of the manners and customs of the people: in one place we meet with the following passage:

' There is not an instance of any country having made so sudden a change in its morals as this I have just visited, and the vast tract intervening between these coasts and *Loch-ness*. Security and civilization possess every part; yet 30 years have not elapsed since the whole was a den of thieves, of the most extraordinary kind. They conducted their plundering excursions with the utmost policy, and reduced the whole art of theft into a regular system. From habit it lost all the appearance of criminality: they considered it as labouring in their vocation; and when a party was formed for any expedition against their neighbour's property, they and their friends prayed as earnestly to heaven for success, as if they were engaged in the most laudable design.

' The constant petition, at grace, of the old Highland chieftains, was delivered with great fervor in these terms: "LORD! *turn the world upside down, that Christians may make bread out of it.*" The plain English of this pious request was—That the world might become, for their benefit, a scene of rapine and confusion.'

This may be called (to speak in the present prevailing mode of northern literature) *the mechanical effect of religion upon rude nations*. Our Author relates many other curious particulars relative to the Highland *banditti*: whose pious regards to the obligations of an *oath* were of the same stamp with their *prayers and graces*. But their *hospitality*, like that of the wild Arabs, was genuine, and inviolable.

We must here, though unwillingly, close our extracts from a work which abounds with the most seductive materials, such as might insensibly lead the unwary Reviewer into details that would fill every page of the usual quantity for a month. To travel with a Pennant, a Banks, and a Solander, is, indeed, beguiling the time: but we must not forget that other objects demand our attention. Mean while we look forward, with pleasing expectation, for the appearance of the second volume of this Tour: which will, as the Author expresses it, 'compre-

* Our Author has likewise many valuable remarks on the too general neglect of agriculture in some of these parts, particularly in the islands; and on the unhappy causes and consequences of that spirit of *migration* which hath lately possessed the miserable natives; tempting them to prefer a 'temporary bondage in a strange land, to starving for life in their native soil.'

trend the travels through part of Argyleshire, Breadalbane, Athol; the remaining part of Perthshire; the counties of Angus and Merns; Fifeshire, Sterling, Linlithgow, Edinburgh; and from thence by Kelso, into Northumberland; Durham, and Craven in Yorkshire, till the conclusion, at my own house* :—

With this volume will be given, we are farther told, a corrected map of North Britain and its Islands; which we, in vain, sought for among the very numerous and excellent engravings which adorn the present publication.

The volume before us is elegantly printed: a circumstance which we particularly mention for the credit of the ancient city of Chester, where Mr. Monk's press claims the honour of its production. We do not, however, think that Mr. Pennant has been so attentive to the correction of the language as the importance of his work, and the very handsome appearance of the book, undoubtedly required. We will give a specimen, or two, of some of those little defects which might have been easily removed, in revising the proof-sheets:—P. 38, the Druids meet 'to set in council;' vulgarly, instead of *sit*. P. 43, 'return back;' tautology. P. 125, '*irresistible* beauty;' for *irresistible*. P. 156, 'Am shewn a precipitous rock, where I was informed that the hero *Wallace* was pursued to;' instead of *to which* the hero was pursued. P. 169, the basking shark 'a perfect monster;' perfect imperfection. P. 181, 'Fingal, *whom* tradition says, resided in this island;' instead of *who* resided.—Several more such slips we observed, and all unnoticed in the table of *Errata*; but they will readily occur to the ingenious and learned Author, on a revival.

G.

* At Downing, in Flintshire.

ART. VI. *The present State of the British Empire.* Containing a Description of the Kingdoms, Principalities, Islands, Colonies, Conquests, and of the Military and Commercial Establishments, under the British Crown, in Europe, Asia, Africa, and America. By the late Rev. John Entick, M. A. and other Gentlemen. Illustrated with Maps, &c. 8vo. 4 Vols. 11. 4s. Law, &c. 1774.

FEW books are more generally known, than those which have been published under the title of *The present State of Great Britain*, &c. by Chamberlain, by Meige, and by others. These crowded performances have been usually printed in one large octavo volume; but the plan on which they were formed is here extended so as to comprehend a much greater variety of particulars, including the necessary additions and improvements to which later times have given birth.

This work, therefore, may be considered as exhibiting a more complete view of all our public establishments, &c. than hath yet appeared in any one scheme of publication, however comprehensive, under the same title; and on this account it will justly be regarded,

regarded, by many, as a little library in itself: especially by readers whose situations in the country, lie too remote from other sources of literary information.

But as this compilement is, for the greatest part, drawn from preceding Authors, who fell into many errors which no collector, however diligent, could be equal to the task of wholly rectifying, so the present multifarious assemblage of particulars, must, in course, abound with such defects, as were, in a manner, inseparable from the materials of which it is composed. Yet, whatever may be the imperfections of this performance, it is certainly to be numbered among the most useful books of the kind in the English language.

The writer of the preface hath bestowed a warm encomium on the united labours of Mr. Entick and his industrious associates, in his preface; wherein, however partial, he has not perhaps very unjustly estimated the merits of this large body of *national description*.—Part of what he says is, in substance, as follows:

The principal aim of the work, he observes, is *public utility*. The Authors, says he, have attempted to lay before their Readers a *political Chart of the BRITISH EMPIRE*, with its territories and connexions in every quarter of the world. We are here presented with a succinct account of the constitution of the kingdoms, and other dominions, annexed by conquest or otherwise, to the crown of Great Britain: the legislative and executive powers of the government are accurately distinguished; the prerogatives of the crown are ascertained; the rights, immunities, and liberties of the subject are elucidated and supported by authorities, and the law of the land.—Here we see the share of government allotted to each distinct branch of the legislature, or in what hands the power of framing and executing our laws is invested.—The state of religion is minutely discussed; the several modes of worship, authorised by the act of toleration, are described, from an accurate enquiry into their forms of ecclesiastic regulations; the laws against papists are collected and arranged under proper heads.

The nobility and gentry, it is added, may here trace their honours and privileges to their sources. The freeholders, merchants, tradesmen and manufacturers range under the description of yeomanry; and to his account of the naval department the Author has subjoined the state of the British army and militia.

‘Those who wish to form some acquaintance with the gentlemen of the long robe, will see the origin and various divisions of the law into statute, civil, and common, explained; with a dissertation on the utility, power, and duty of juries; and a description of the various forms of trying criminals.’

Infinite pains, we are told, have been taken in the researches into the nature, antiquity, jurisdiction, mode of proceeding, and

power of parliament; the king is described in his legislative and executive capacity; and of the revenue or means to support the state and government, some idea may be formed from the detail of the treasury, exchequer, custom-house, excise-office, stamp-office, post-office, &c.

Another part of the work is appropriated to the natural history and topography of the three kingdoms; in which, however, we meet with no very important additions to what may be found in the old accounts, and later compilations, such as *Camden's Britannia*; the *Tour through Great Britain*, &c. &c. The great alteration, however, made in the face of the country, by the prevailing attention to inland navigations, since the above-mentioned books were written, is not unnoticed in this publication. The Duke of Bridgewater's canal is described; and the plan of the great Staffordshire navigation is inserted.

The British settlements in North-America and the West-Indies are likewise described, and their utility to and connexion with the mother country, are related and explained; with a view of their constitution, government, charters, and laws; and some accounts of the native Indians. Nor are our settlements and factories on the coast of Africa, in Turkey, and in Persia, omitted.

But, says the Editor, 'what hath made a considerable object in this work, is an account of our trade to the East India company's settlements in Asia. Here a particular attention has been paid to every circumstance of importance that could contribute to the information of the public on this head; the quantity of exports, the receipts, disbursements, and consumption of various articles; the nett profits arising from the Asiatic branch of traffic, in short, every minute particular relative to the mercantile intercourse carried on between Great Britain and her different settlements in China and the East-Indies, is laid down with an accuracy seldom aimed at, and as seldom executed in works of this kind; nor are the relations confined to matters of merchandize merely: the late changes in the constitution of the *Company*, the source of those changes; the substance of the enquiries set on foot by the late select and secret committees; an abstract of the late regulating act, together with the instructions framed by a committee of directors for the guidance of the governor-general and council in their civil administration of justice in India; these have been related with fidelity and discussed with perspicuity.'

In a word, we agree with the writer of the prefatory account here quoted, that 'an attempt has been made to compile this work in such a manner as to render it intelligible to the *multitude*, yet serviceable to men of *refinement*. For the multitude, however, it seems chiefly calculated; and if they generally accept

cept and resort to it, as their guide to a competent knowledge of the present state of the British empire, there is no doubt but that the main design of the industrious compilers will be fully answered.

G.

ART. VII. *A Defence of the "Considerations" on the Propriety of requiring a Subscription to Articles of Faith.* In Reply to a late Answer from the Clarendon Press. By a Friend of religious Liberty. 8vo. 1s. Wilkie. 1774.

THIS Defence is manly, spirited, and judicious; and the superiority, in point of argument, is so evidently on the side of the FRIEND OF RELIGIOUS LIBERTY, that he must be a prejudiced Reader indeed who does not clearly discern it.

The fair way of conducting a dispute, says our Author, is to exhibit one by one the arguments of your opponent, and with each argument the precise and specific answer you are able to give it. If this method be not so common, nor found so convenient as might be expected, the reason is, because it suits not always with the designs of a writer, which are no more perhaps than to make a *Book*; to confound some arguments, and keep others out of sight; to leave what is called an *Impression* upon the Reader, without any care to inform him of the proofs or principles by which his opinion should be governed. With such views, it may be consistent to dispatch objections, by observing of some *that they are old*, and therefore like certain drugs have lost, we may suppose, their strength; of others, that *they have long since received an answer*; which implies, to be sure, a confutation: to attack straggling remarks, and decline the main reasoning, as *mere declamation*; to pass by one passage because it is *long-winded*, another because the Answerer *has neither leisure nor inclination to enter into the discussion of it*; to produce extracts and quotations, which taken alone, imperfectly if at all express their Author's meaning; to dismiss a stubborn difficulty with a *reference*, which ten to one the Reader never looks at: and lastly, in order to give the whole a certain fashionable air of candour and moderation, to make a concession † or two which nobody thanks him for, or yield up a few points which it is no longer any credit to maintain.*

Leaving his Readers to judge how far the Answerer from the Clarendon Press ‡ is concerned in this description, he proceeds to state and examine his arguments fully and distinctly.

After complaining, as is usual on such occasions, of *disappointment* and dissatisfaction, the Answerer set out with an argument, which, according to him, comprises, in a *narrow compass*, the whole merits of the question; and which is neither more nor less than this, that *it is necessary that those who are to be ordained*

* For an account of the *Considerations*, see Review vol. 50, consult the *Table of Contents*, under the letter C, viz. "Carlisle, Bp. of."

† Such as, *that if people keep their opinions to themselves, no man will hurt them*, and the like. Answer, p. 45.

‡ See Review for July, 1774, p. 77. Art. 46.

teachers in the church should be found in the faith, and consequently that they should give to those who ordain them some proof and assurance that they are so, and that the method of this proof should be settled by public authority.

Now the perfection, says our Author, of this sort of reasoning is, that it comes as well from the mouth of the Pope's professor of divinity in the university of Bologna, as from the *Clarendon* press. A church has only with our Author to call her creed *the faithful word*, and it follows from scripture that *we must hold it fast*. Her dissatisfied sons, let her only denominate, as he does, *vain talkers and deceivers*, and St. Paul himself commands us to *stop their mouths*. Every one that questions or opposes her decisions she pronounces, with him, a heretic, and *a man that is an heretic after the first and second admonition reject*. In like manner, calling her tenets *sound doctrine*, or taking it for granted that they are so (which the conclave at Rome can do as well as the convocation at London) and *soundness in the faith being a necessary qualification in a Christian teacher*, there is no avoiding the conclusion, that every *Christian teacher* (in, and out of the church too, if you can catch him, *soundness in the faith* being alike necessary in all) must have these tenets strapped about his neck by oaths and subscriptions. An argument which thus fights in any cause, or on either side, deserves no quarter.—I have said that this reasoning, and these applications of scripture are equally competent to the defenders of *popery*—they are more so. The Popes, when they assumed the power of the Apostles, laid claim also to their infallibility; and in this they were consistent. Protestant churches renounce with all their might this infallibility, whilst they apply to themselves every expression that describes it, and will not part with a jot of the authority which is built upon it.

The Author of the Considerations contends, and very properly too, that it is one of the first duties a Christian owes to his Master to *keep his mind open and unbiassed* in religious enquiries.

Can a man, says our Author, be said to do this, who must bring himself to assent to opinions, proposed by another? Who enters into a profession where both his subsistence and success depend upon his continuance in a particular persuasion? In answer to this we are informed, that these articles are no *rule of faith* (what not to those who subscribe them?) that *the church deprives no man of his right of private judgment* (she cannot—she hangs however a dead weight upon it); that it is a *very unfair state of the case to call subscription a declaration of our full and final persuasion in matters of faith*; though if it be not a full persuasion, what is it? and ten to one it will be *final*, when such consequences attend a change.—That *no man is hereby tied up from impartially examining the word of God*, i. e. with the *impartiality* of a man who must eat or starve, according as the examination turns out; an *impartiality* so suspected, that a court of justice would not receive his evidence under half the same influence;—*nor from altering his opinion if he finds reason so to do*; which few, I conceive, will find, when the alteration must cost them so dear. If one could give credit to our Author in what he says here, and in some other passages of his Answer, one would suppose that, in his judgment at least, subscription

subscription restrained no man from adopting what opinion he pleased, provided he does not think himself bound openly to maintain it; that men may retain their preferences, if they will but keep their opinions to themselves.—If this be what the church of England means, let her say so.—This is indeed what our Author admits here, and yet from the outcry he has afterwards raised against all who continue in the church whilst they dissent from her articles, one would not suppose there was a pardon left for those, who keep even to themselves an opinion inconsistent with any one proposition they have subscribed. The fact is, the gentleman has either shifted his opinion in the course of writing the Answer, or had put down these assertions, not expecting that he should have occasion afterwards to contradict them.

‘It seemed to add strength to this objection that the judgment of most thinking men being in a progressive state, their opinions of course must many of them change; the evil and iniquity of which the Answerer sets forth with great pleasantry, but has forgot at the same time to give us any remedy for the misfortune; except the old woman’s receipt, to leave off thinking, for fear of thinking wrong.’

This may serve as a specimen of our Author’s manner of writing, and the spirit of his Defence.—We shall finish this article with a very just and pertinent observation, wherewith he concludes his Defence: his words are as follows:

‘At the conclusion of his Pamphlet our Author is pleased to acknowledge, what few, I find, care any longer to deny, *that there are some things in our articles and liturgy which he should be glad to see amended, many which he should be willing to give up to the scruples of others*, but that the heat and violence with which redress has been pursued, preclude all hope of accommodation and tranquillity—that *we had better wait therefore for more peaceable times, and be contented with our present constitution as it is*, until a fairer prospect shall appear of changing it for the better.—After returning thanks, in the name of the *fraternity*, to him and to all who touch the burden of subscription with but one of their fingers, I would wish to leave with them this observation, that as the man who attacks a flourishing establishment writes with a halter round his neck, few ever will be found to attempt alterations but men of more spirit than prudence, of more sincerity than caution, of warm, eager, and impetuous tempers; that, consequently, if we are to wait for improvement till the cool, the calm, the discreet part of mankind begin it, till church governors solicit, or ministers of State propose it—I will venture to pronounce, that (without *his* interposition with whom nothing is impossible) we may remain as we are, till the *renovation of all things*. R.

ART. VIII. *The Maid of the Oaks: a new Dramatic Entertainment*. As it is performed at the Theatre-royal, in Drury-lane. 8vo. &c. 6d. Beckes, 1774.

THIS Dramatic Entertainment is prefaced with some sensible observations on the present state of our drama, and the reigning taste of theatrical spectators; and we trust that the Author justly determines that “the middle class and bulk of the assembly, like that of the kingdom at large, will ever be on the

Written by Gen.^e Burgoyne.

the side of nature, truth, and sense." We are not displeased neither at an attempt to give "a species of entertainment new to this country," and we think that the Author might, without impropriety, have vindicated himself by the practice of anti-quity, as well as by the example of the French theatre; for if the productions of the Haymarket are referred to the model of Aristophanes, the satirick drama of the ancients (which was avowedly a *pastoral entertainment*) might surely serve to countenance a *fête champêtre*.

We agree with the Writer "that to blend strength and delicacy (not *refinement* but *delicacy*,) would be to attain perfection" in the drama. There is however more of ease than nerve in this little piece, which is the less to be wondered at, as we find from the history of the undertaking that the original outline was confined to two acts, but that the candour of Mr. Garrick encouraged the Author to extend his plan; and perhaps the readers of the following scene will concur with us, in applauding the critical discernment of the manager, who, we are told, gave particular encouragement to the Writer, thinking "he discovered in him some talents for the higher species of comedy," while the character of Hurry serves as a specimen of his abilities in the lower.

Enter Lady Bab Lardoon.

Lady Bab. Dear Maria, I am happy to be the first of your company to congratulate you—Well, Mr. Oldworth, I am delighted with the idea of your Fête; it is so novel, so French, so expressive of what every body understands, and nobody can explain; then there is something so spirited in an undertaking of expence, where a shower of rain will spoil it all.

Oldworth. I did not expect to escape from so fine a lady, but you and the world have free leave to comment upon all you see here.

Laugh where you must, be candid where you can.

I only hope that to celebrate a joyful event upon any plan, that neither hurts the morals, nor politeness of the company, and at the same time sets thousands of the industrious to work, cannot be thought blame-worthy.

Lady Bab. Oh, quite the contrary, and I am sure it will have a run; a force upon the seasons and the manners, is the true test of a refined taste, and it holds good from a cucumber at Christmas, to an Italian opera.

Maria. Is the rule the same among the ladies, lady Bab; is it also a definition of their refinement to act in all things contrary to nature?

Lady Bab. Not absolutely in all things, though more so than people are apt to imagine; for even in circumstances that seem most natural, fashion prompts ten times, where inclination prompts once; and there would be an end of gallantry in this country, if it was not for the sake of reputation.

Oldworth. What do you mean?

Lady

Lady Bab. Why, that a woman without a connection, grows every day a more awkward personage; one might as well go into company without powder—if one does not *really* despise old vulgar prejudices, it is absolutely necessary to affect it, or one must sit at home alone.

Oldworth. Indeed!

Lady Bab. Yes, like lady Sprose, and talk morals to the parrot.

Maria. This is new, indeed; I always supposed that in places where freedom of manners was most countenanced, a woman of unimpeachable conduct carried a certain respect.

Lady Bab. Only fit for sheep-walks and *Oakeries*!—I beg your pardon, Mr. Oldworth—in town it would just raise you to the whist-party of old lady Cypher, Mrs. Squabble, and lord Flimzey; and at every public place, you would stand among the footmen to call your own chair, while all the maccaronies passed by, whistling a song through their tooth-picks, and giving a shrug—*dem it, 'tis pity so fine a woman shou'd be lost to all common decency.*

Maria (smiling). I believe I had better stay in the *Oakery*, as you call it; for I am afraid I shall never procure any *civility* in town, upon the terms required.

Lady Bab. Oh, my dear, you have chose a horrid word to express the intercourse of the bon ton; *civility* may be very proper in a mercer, when one is chusing a silk, but *familiarity* is the life of good company. I believe this is quite since your time, Mr. Oldworth, but 'tis by far the greatest improvement the beau monde ever made.

Oldworth. A certain ease was always an essential part of good breeding, but lady Bab must explain her meaning a little further, before we can decide upon the improvement.

Lady Bab. I mean that participation of society, in which the French used to excel, and we have now so much outdone our models.—I maintain, that among the *superior* set—mind, I only speak of them—our men and women are put more upon a footing together in London, than they ever were before in any age or country.

Oldworth. And pray how has this happy revolution been effected?

Lady Bab. By the most charming of all institutions, wherein we shew the world, that liberty is as well understood by our women as by our men; we have our *bill of rights* and our *constitution* too, as well as they—we drop in at all hours, play at all hours, play at all parties, pay our own reckonings, and in every circumstance (petticoats excepted) are true lively jolly fellows.

Maria. But does not this give occasion to a thousand malicious insinuations?

Lady Bab. Ten thousand, my dear,—but no *great measures* can be effected without a contempt of popular clamour.

Oldworth. Paying of reckonings is I confess new since my time; and I should be afraid it might sometimes be a little heavy upon a lady's pocket.

Lady Bab. A mere trifle—one generally wins them—Jack Saunter of the guards, lost a hundred and thirty to me upon score at one time; I have not eat him half out yet—he will keep me best part of
next

next winter; but exclusive of that, the club is the greatest system of oeconomy for married families ever yet established.

Oldworth. Indeed! but how so, pray?

Lady Bab. Why, all the servants may be put to board wages, or sent into the country, except the footmen—no plunder of house-keepers, or maitres de hotel, no long butcher's bills—Lady Squander protests she has wanted no provision in her family these six months, except potatoes to feed the children, and a few frogs for the French governess—then our dinner-societies are so amusing, all the doves and hawks together, and one converses so freely; there's no topick of White's or Almack's, in which we do not bear a part.

Maria. Upon my word I should be a little afraid, that some of those subjects might not always be managed with sufficient delicacy for a lady's ear, especially an unmarried one.

Lady Bab. Bless me! why where's the difference? Miss must have had a strange education indeed, not to know as much as her Chapron: I hope you would not have the daughters black-ball'd, when the mothers are chose: Why it is almost the only place where some of them are likely to see each other.

Enter Sir Harry Groveby.

Sir Harry. I come to claim my lovely bride—here at her favourite tree I claim her mine!—the hour is almost on the point, the whole country is beginning to assemble; every preparation of Mr. Oldworth's fancy is preparing,

*And while the priest accuses the Bride's delay,
Roses and myrtles shall obstruct her way.*

Maria. Repugnance would be affectation, my heart is all your own, and I scorn the look or action that does not avow it,

Oldworth. Come, Sir Harry, leave your protestations, which my girl does not want; and see a fair stranger.

Lady Bab. Sir Harry, I rejoice at your happiness—and do not think me so tasteless, Maria, as not to acknowledge an attachment like yours, preferable to all others, when it can be had—*filz la parfait amour*, is the first happiness in life: but that you know is totally out of the question in town; the matrimonial comforts in *our way*, are absolutely reduced to two; to plague a man, and to bury him; the glory is to plague him first and *bury him* afterwards.

Sir Harry. I heartily congratulate Lady Bab, and all who are to partake of her conversation, upon her being able to bring so much vivacity into the country.

Lady Bab. Nothing but the Fête Champêtre could have effected it, for I set out in miserable spirits—I had a horrid run before I left town—I suppose you saw my name in the papers.

Sir Harry. I did, and therefore concluded there was not a word of truth in the report.

Maria. Your name in the papers! Lady Bab, for what, pray?

Lady Bab. The old story—it is a mark of insignificance now to be left out: have they not begun with you yet, Maria?

Maria. Not that I know of; and I am not at all ambitious of the honour.

Lady Bab. Oh, but you will have it—the Fête Champêtre will be a delightful subject!—To be complimented one day, laughed at the

next,

next, and abused the third; you can't imagine how amusing it is to read one's own name at breakfast in a morning paper.

Maria. Pray, how long may your ladyship have been accustomed to this pleasure?

Lady Bab. Lord, a great while, and in all its stages: They first began with a modest innendo, "*we hear a certain Lady, not a hundred miles from Hanover-square, lost, at one sitting, some nights ago, two thousand guineas—O tempora! O mores!*"

Oldworth. (*laughing*). Pray, Lady Bab, is this concluding ejaculation your own, or was it the printer's?

Lady Bab. His, you may be sure; a dab of Latin adds surprising force to a paragraph, besides shewing the learning of the author.

Oldworth. Well, but really I don't see such a great matter in this; why should you suppose any body applied this paragraph to you?

Lady Bab. None but my intimates did, for it was applicable to half St. George's parish; but about a week after they honoured me with initials and italicks: "*It is said, Lady B. L.'s ill success still continues at the quinze table: it was observed, the same lady appeared yesterday at court, in a ribband collier, having laid aside her diamond necklace, (diamond in italicks) as totally bourgeois and unnecessary for the dress of a woman of fashion.*"

Oldworth. To be sure this *was* advancing a little in familiarity.

Lady Bab. At last, to my infinite amusement, out I came at full length: "*Lady Bab. Lardoon has tumbled down three nights successively; a certain colonel has done the same, and we hear that both parties keep house with sprained ankles.*"

Oldworth. This last paragraph sounds a little enigmatical.

Maria. And do you really feel no resentment at all this?

Lady Bab. Resentment!—poor silly devils, if they did but know with what thorough contempt those of my circle treat a remonstrance—but hark, I hear the pastorals beginning. (*Musit behind*) Lord, I hope I shall find a shepherd!

Oldworth. The most elegant one in the world, Mr. Dapeley, Sir Harry's friend.

Lady Bab. You don't mean Charles Dupceley, who has been so long abroad?

Sir Harry. The very same; but I'm afraid he will never do, he is but half a macaroni.

Lady Bab. And very possibly the worst half: it is a vulgar idea to think foreign accomplishments fit a man for the polite world.

Sir Harry. Lady Bab, I wish you would undertake him; he seems to have contracted all the common-place affectation of travel, and thinks himself quite an over-match for the fair sex, of whom his opinion is as ill founded as it is degrading.

Lady Bab. O, is that his turn? what, he has been studying some late posthumous letters I suppose?—'twould be a delight to make a fool of such a fellow!—where is he?

Sir Harry. He is only gone to dress; I appointed to meet him on the other side the Grove; he'll be here in twenty minutes.

Lady Bab. I'll attend him there in your place—I have it—I'll try my hand a little at *naïveté*—he never saw me—the dress I am going

ing to put on for the Fête will do admirably to impose upon him: I'll make an example of his hypocrisy, and his *graces*, and his *usage du monde*.

Sir Harry. My life for it he will begin an acquaintance with you.

Lady Bab. If he don't, I'll begin with him: there are two characters, under which one may say any thing to a man; that of perfect assurance, and of perfect innocence: Maria may be the best critic of the last; but under the *appearance* of it, Lord have mercy! I have heard and seen such things!'

C. 2.

ART. IX. *Political Arithmetic*: Containing Observations on the present State of Great Britain; and the Principles of her Policy in the Encouragement of Agriculture. Addressed to the æconomical Societies established in Europe. To which is added, A Memoir on the Corn Trade, drawn up and laid before the Commissioners of the Treasury, by Governor Pownall. By Arthur Young, Esq; F. R. S. Author of the *Tours*, &c. 8vo. 6s. Nicoll. 1774.

THE state of population in this kingdom, has of late been the subject of particular investigation: some of the ablest and most approved writers have maintained its very sensible decline; and they have grounded their opinion not on fanciful speculations or gloomy surmises, nor have they supported it by an artificial theory and empty unconvincing declamation. They have taken great pains in collecting the most accurate observations and well-authenticated facts; and to the industry, whereby they have furnished themselves with proper materials, they have added equal ingenuity and labour in pursuing the necessary calculations: and as far as the most minute and accurate inquiry has yet extended, their principles and conclusions have been abundantly confirmed. Is it not surprising then, that the charge of meer 'assertions and opinions' should be alleged against the evidence proposed by writers of this character; and that they should be illiberally reproached with 'the humour of blaming the present and admiring the past,' as if they lamented an evil which had no existence but in their own melancholy imagination? It is natural to expect that a reflection of this kind, which often recurs in the performance before us, should be supported by an induction of facts, which would leave no room to doubt that these gentlemen complain without cause. For our own part, we have no predilection in favour of any system; but should be happy to find that the evidence preponderated on the side of the interest and prosperity of our country. Mr. *Young*, however, though he has made many *tours*, and found great satisfaction in the survey of the flourishing state of agriculture, manufactures, and *population*, seems to have reserved facts for his own use and to give the public only suspicious principles and unsatisfactory declamation. He in-

forms

forms us indeed in his Appendix, that he has taken great pains in procuring lists for his own satisfaction. 'I shall continue (says he) to collect them, and doubt not being able to convince the public, as far as any authority, except directly numbering the people, will allow, that the numbers, so far from declining, advance considerably; which may be seen by the great increase of births in very many places since the restoration.' But till these lists are sufficiently perfect to be laid before the public, we must judge according to the evidence with which we are already furnished. Advance in the price of labour and increase of employment, in the branch of agriculture particularly, seem to us very doubtful principles: in some places, we are satisfied, they are contrary to fact and observation; and were they more general and certain, they do not appear sufficient of themselves to establish the Author's favourite opinion. It would not be difficult to retort most of the reasoning and conclusions founded on these principles on the Author himself, and to evince the decline of population from many of the numerous and boasted improvements in agriculture, to which he ascribes its increase. And yet from these doubtful, partial, and fallacious principles, the Author somewhat too confidently determines, 'that the facts upon which the arguments for our depopulation are founded, are absolutely false; that the conjectures annexed to them are wild and uncertain, and that the conclusions which are drawn from the whole, can abound in nothing but errors and mistakes.' And in the same high strain, having summed up all the signs of depopulation in decrease of shipping—decline of manufactures—decline of agriculture—and a general fall of prices, he concludes, 'Whenever therefore we hear of other causes of depopulation, such as engrossing farms, inclosures, laying arable to grass, high prices of provisions, great cities, luxury, celibacy, debauchery, wars, emigrations, &c. we may very safely resolve them into a string of vulgar errors, and rest assured that they can have no ill effect, while the five great causes mentioned above do not subsist.'

The main design of this work is to reconcile the seeming contradiction, and to confirm the paradox included in the above paragraph. On our Author's views and principles, nothing that is an apparent check to population, such as debauchery and celibacy, not to add the engrossing of farms, and the advance of the means of subsistence; nothing that evidently lays waste population, such as wars, emigrations, and great cities, very properly denominated 'the graves of the human species,' does it any injury. Let all the buxom breeders in the kingdom emigrate, or all the males undergo an operation that may make them harmless, and population will still flourish. Population (says the Author) is a secondary object; and as the section to

which this title belongs contains some curious remarks, we shall select some of them for the amusement of our Readers :

‘ What I would here inculcate is the idea (in case of a supposed competition) of keeping population ever subordinate to agriculture. If a measure is beneficial to the latter, give no attention to those who talk of injuring population. If you act primarily from an idea of encouraging populousness, you may injure husbandry ; but if your first idea is the encouragement of the latter, you cannot hurt population. If this idea was acknowledged to be just, there would be no necessity for a discussion of it—but as many are of a very different opinion, it is necessary to urge a right conduct, though upon motives apparently deceitful. I have before mentioned, that application of the soil to be most beneficial, which yields the greatest neat profit in the market. *Aye*, says another, *provided it be food for man, thereby promoting population*. But I admit of no such provision : and I am clear, that the population of a country will be most advanced by the farmer’s growing rich, whether by hops, madder, or woad, as well as corn : but granting the truth, still let the farmer act as he finds best, because he had better increase his wealth than the nation’s people.

‘ The farmers are desirous in such and such districts to convert their arable lands to grass—*No* ; they are told, *that will injure population*. This reasoning is all on false principles. Do not the husbandmen best know what their lands are proper for ? If they desire a change, is it not plain they do it for their own interest ? Will they not grow more wealthy from hence ? Will they not proportionably encourage and consequently increase all the classes that depend on and are connected with them ? And how can a conduct in such a train, be in the end an injury to population ?

‘ M. de Mirabeau has observed in *France*, and I have repeatedly made the same observation in *England*, that great farms are of far more advantage to husbandry than small ones : the same gentleman tells us, *no matter ; small farms are the most beneficial to population*—I have proved this to be false, from the register of all the farms on more than 70,000 acres of land in various parts of the kingdom. But granting they are right, yet the advantages of agriculture are never to be opposed on that pretence ; for a good spirited, and accurate cultivation, carried on by wealthy farmers, is of more consequence to the nation than population. This whole matter is reduced simply to this ; national wealth raised by industry, is more advantageous to a nation than an increase of people. Why are you strenuous for population ? It can only be with views of national defence. But the number of people in a modern state, is by no means the measure of strength : this is wealth alone. Men were never
wanting

wanting where money, flowing from industry, was plentiful; but if money is wanting, your population is of no consequence. All modern experience is but a collective proof of this. My principles are these: I mean to betriend population, and I think the only way to do it is to promote every branch of national industry, and never throw out any restrictions, laws, or rules, with a view to population.—Ever let it be a secondary object flowing from wealth, if you would in fact have it the first. Farmers, manufacturers, merchants, &c. conducting their business after their own ideas, and from the increase of their private wealth, enabled to be more active in their respective provinces, and increasing the general consumption of all commodities, must, in the very nature of things, promote population infinitely more than it is possible for you to do by your cautions, regulations, and restrictions.

‘ Those who are so eager in favour of population, should reflect, that a very numerous people, raised by any means but the gradual progress of wealth and industry, would, in most cases, be burthensome. Suppose the farms so small as to be just able to feed a family, and that the farmers were (as they must be in such a case) their own landlords—Supposing by such a minute division of the territory the people should increase, but to what purpose? Merely to starve one another; they can sell nothing, wanting the whole produce for their own support.—Land-taxes on them would reduce them to beggary, and they can consume no excisable commodities, for how are they to buy them? Thus such a system gives you no public revenue—nor yields any products for exportation, scarce any even for sale—of what good therefore is this part of your territory? Why it breeds people. True; but does it maintain them? No. Here therefore would be a surplus of population; but you want no such surplus—your army is full; your navy is full; and your manufacturers have far more hands than they can employ—why then increase your people? They can be nothing but a public burthen, if they do not leave a country which cannot support them.’

We shall leave these extracts to the judgment of the attentive Reader, and observe upon the whole, that although we are not satisfied with the ingenious Author's principles and reasoning on the subject of population, and think him rather deficient in point of respect and candour to those who have already distinguished themselves in this department of political science, yet his book contains many just and useful remarks on the state of agriculture in this kingdom, and on the general causes that have contributed to render it so far superior to that of some neighbouring nations.

R-s.

MONTHLY CATALOGUE, For DECEMBER, 1774.

AMERICAN AFFAIRS.

Art. 10. *An Appeal to the Justice and Interests of the People of Great Britain*, in the present Dispute with America. By an Old Member of Parliament. 8vo. 1s. 6d. Almon. 1774.

THE Author of this Appeal is an able advocate for the colonists, not as composing distinct states, but as having, in common with British subjects, an indefeasible right to an exclusive disposal of their own property.—He maintains with Mr. Locke, “ that the supreme power, however it may make laws for regulating the state, cannot take away any man’s property, without his consent :” that all taxes are *free grants* of the people, by their representatives, followed by an assent of the other branches of the legislature, according to the forms of legislation which are necessary to authorize and prescribe the modes of collecting them : that such legislative assent always supposes a previous grant on behalf of the people whose representatives for that purpose have the exclusive right of originating money bills : and that the King gives thanks for the grant before he assents to the law for collecting it.—In support of this doctrine our Author cites various statutes, charters, &c. and enforces his arguments by numerous facts, drawn from the political history of this kingdom : by the practice of the clergy, who until they were admitted to a representation in the House of Commons, enjoyed the exclusive privilege of taxing themselves in convocation ; their grants afterwards receiving the assent of Parliament for the same reasons that such assent is given to the grants of the laity by their representatives the House of Commons : by the cases of Wales, Chester, and Durham : and especially by that of Ireland ; more particularly in the instance in which King Edward the Third summoned knights, citizens and burghesses from thence to sit in the Parliament of England, the better to obtain subsidies which the Parliament of Ireland had refused to grant. And this exclusive right of the people to dispose of their own property independent of the supreme legislative power, is, he says, neither ‘ the discovery of Mr. Locke, nor the peculiar provision of the English constitution. It was long since set forth by Cicero in these words : *Hæc sunt fundamenta firmissima libertatis, sui quemque juris retinendi ac demittendi esse arbitrium.* It pervaded every feudal constitution in Europe, and was exercised with as much precision and jealousy by the states of France, and the Cortes of Spain, as by the English House of Commons. *Auxilia*, says Bracton, *sunt de gratia et non de jure ; cum dependant ex gratia tenantium et non ad voluntatem dominorum.* Dr. Robertson tells us (Hist. Ch. V.) “ When any extraordinary aid was granted by freemen to their sovereign, it was purely voluntary ;” and again, “ it was a fundamental principle in the feudal system of policy, that no freeman could be taxed unless by his own consent. Every one knows, from the most authentic accounts, that in the German constitution, from its earliest date, all the people had a right to be present in their assemblies, and assent to what bound them.—And I am well informed,

continues

continues he, that at this very day no taxes can be raised on the free cities of Brussels, Antwerp, &c. without the consent of every individual citizen who is present in the assembly."—"To the sacred, eternal, and universal right of giving property, even a tyrant of the North has been obliged to bear his testimony. We have heard the present King of Sweden publicly declare to his people, "That to be taxed by others was repugnant to the most precious part of their liberty, which consists in taxing themselves."—"To this right, says he, of the nation to tax itself, I would have the greatest attention paid, because I am engaged, by oath, to let my subjects enjoy their liberties and privileges without any restriction." After thus denying the *right*, our Author proceeds to expose the *impolicy* of raising a revenue in America against the will of the people; and this leads him to a severe reprehension of our late measures, and an alarming prediction of their consequences.

B.
Art. 11. *A Letter to a Member of Parliament, on the present unhappy Dispute between Great Britain and her Colonies.* 8vo. 1 s. 6 d. Walter. 1774.

This Writer is an advocate for the measures of government, though we hope that they who direct those measures will not own him as their advocate, or avow his opinions; some of which are;—"that it is safer to enforce a doubtful, or even *pernicious*, measure, than tamely to yield a point;"—that "when the several estates of the kingdom have once established a law, nothing on earth should be received to controul it, till the subjects, by dutiful obedience to its mandates, place themselves in a fit condition humbly to petition or remonstrate, as the case may require, in consequence of the *real* and *unaffected evils* which they have experienced, under a *full execution* of the act;" or in other words, that a pernicious act of parliament should not be repealed until the people have suffered all the evils it can produce:—and that "to talk of a supreme power, and strip it of a right of taxation, is *downright nonsense*." Here poor Locke, and all the authorities cited in the preceding article, are, by a single elevation of this Gentleman's foot, kicked out of doors.—We believe indeed this incivility to have been unintentional, and that the Gentleman was as ignorant of what he thus rejects, as he appears in other instances to be of the nature of British government, and the political history and constitutions of the colonies. He goes on to affirm, "that the supreme power of parliament has been either expressly and directly, or tacitly and impliedly announced in every grant, charter, or public instrument, issued by the crown from the original settlement of English plantations. And if, continues he, the Americans will produce any records in the face of this position, I will take upon me to shew them their free and absolute emancipation from all restraints, either of King or Parliament, fairly inscribed in legible letters on the back."—Had such an obliging offer been made by those of sufficient power, it would doubtless be accepted by the colonists, who, we suppose, among other "records," might produce the charter of Maryland.

This Writer, in the course of his Letter, often confounds the terms "*power*" and "*right*."—The following passage discovers that he also confounds the ideas belonging to them: "What I consider also, says he, as ridiculous in the conduct of the Americans is, that they
I i 2 should

should presume to dispute a *right* which they have not *strength* to wrest from us. Power is very often the *ultima ratio*; but to question the *rights* of government without the *ability* to engage in such a contest, is the perfection of folly and madness.*—These may serve as specimens of opinions belonging more particularly to the Writer of this Letter, which opinions are however intermixed with some of the arguments that have been often urged against the colonies, and not unfrequently answered. Though we do not mean to prescribe any particular employment for this Gentleman, we cannot advise him to persevere in writing *Letters to Members of Parliament*, unless it be for better ends than he will probably attain from their publication. B.

Art. 12. *The Interests of the Merchants and Manufacturers of Great Britain*, in the present Contest with the Colonies, stated and considered. 8vo. 1s. Cadell. 1774.

The Author of this performance, to balance the disadvantages confessedly imposed on the colonies, by restraints of their trade, enumerates the supposed favours conferred on them by parliament; beginning with the act for prohibiting the cultivation of tobacco in England or Ireland, by which he means, as we suppose, the act 13 Car. II.—But none of the favours he mentions can, as we think, be justly ascribed to a *partial regard* for the interests of the colonies, which have always been considered, at most, but as secondary to those of the parent state. And indeed the only true reason for prohibiting the cultivation of tobacco in these kingdoms, is in the preamble of the act itself declared to be, “*that by planting thereof, your Majesty is deprived of a considerable part of your revenue, arising by customs upon imported tobacco*;” for which reason its cultivation has been likewise prohibited in France, where the government cannot be supposed to have any particular solicitude for the prosperity of Virginia, &c.

But this Writer's principal endeavour is to prevent any interference of the merchants and manufacturers of Great Britain, in behalf of the people of America, by representing that ‘the continuance of their trade to the colonies clearly and intirely depends upon the laws of England, having authority there:’—That ‘it is their operation which binds the commerce of the colonies to this country, and gives security to the property of the trader sent thither.’ B.

Art. 13. *A very short and candid Appeal to freeborn Britons*. By an American. 8vo. 1s. Axtel. 1774.

This Appeal consists only of arguments often repeated before in favour of the colonies, and contains nothing which will be thought interesting by those who are even moderately acquainted with the present state of the American controversy. B.

Art. 14. *A Speech never intended to be spoken*, in Answer to a Speech intended to have been spoken, on the Bill for altering the Charter of the Colony of Massachusetts-Bay. 8vo. 1s. Knox.

The Writer of this speech *declaims* with some spirit and plausibility: but when he *condescends*, or rather *pretends*, to reason, we cannot but pity either the *weakness*, or the *abuse* of his faculties.—The supposed Right Reverend Author* of the ‘speech intended to have been spoken’ had conceded all the rights claimed by parliament

* See Review for July, p. 70.

over the colonies, and opposed only what he thought a pernicious exercise of those rights: he imputed folly to the measures of government, rather than injustice or oppression. His antagonist however has wantonly drawn the matter of right, into question, with a vain hope of proving what was already conceded: for this purpose he advances, as a fundamental position, '*that by the constitution representation is not necessary to taxation.*'—An assertion so contrary to the letter and spirit of numerous acts of state, as well as repugnant to all that has been *written and believed* of English rights or of English government, would seem at least to require one *substantial* proof; but instead of this we find *only* 'two considerations;' the first is, that parliament in the times of our Saxon ancestors, from whom we boast that the spirit and form of our constitution *is* derived, assessed and levied taxes before the commons sat in parliament by representation.'—Anciently all English freemen were admitted personally to parliament, and could therefore have no need of representation. By the statute, *de tallagio non concedendo*, King Edward the First expressly declares, that 'no tallage or aid shall be taken or levied by us or our heirs in our realm, without the good will and assent of the archbishops, bishops, earls, barons, knights, burgesses, and other freemen of the land.' There are various other statutes also which make the *consent* of the subjects in general necessary to authorise taxation; and this *consent* can only be given either in *person* or by *representation*; and the latter method, for convenience, was at length constantly substituted for the former. In all times therefore the right of *consent* has remained: but could it even be proved, that there has been a time in which the people have had no share in the powers of legislation and taxation, they must *then* have lived under a *form of government*, very different from that which has since been the *boast and felicity* of Englishmen, and it must therefore be very absurd to conclude any thing concerning the nature of our present constitution from practices prevailing before this constitution was formed or established. His second consideration is, that there are more subjects unrepresented in England and yet taxed, than there are inhabitants in British America.'—The right of voting at the choice of representatives belonged to every English freeman until the reign of Henry the Sixth, and its restriction at that time, was a departure from the spirit of our free government. The right has however always existed, though not in an equal division; (which indeed is not possible) and those who have ceased to exercise the right, have by the constitution been considered as enjoying a *virtual representation*; from which they have derived a *real security*: being affected by no law or tax which does not equally bind the representatives and their electors also: and this is a circumstance of great importance, because as *Sidney* has observed, 'the hazard of being ruined by those who must perish with us is not so much to be feared, as by those who may enrich and strengthen themselves by our destruction.' The people of America therefore, whilst taxed by *partial* laws, and wholly deprived of *all* representation, consider their case as very different from that of another people, who enjoy that privilege, under the single defect of having it unequally shared among them: and they particularly complain, that whilst every subject possessing freehold property in Great Britain, of

the yearly value of forty shillings, enjoys the right of voting for representatives, there are three hundred thousand American freeholders, possessing similar qualifications, who have not altogether a single suffrage for a single representative.

After denying the existence of representation, our Author *very confidently* affirms, 'that the parliament is collectively the representative of the British empire;' and as a second fundamental position maintains, '*that the Americans are represented*' therein. Had he indeed proved an assertion so contrary to truth and common sense, it might have been necessary to revive the laws against *witchcraft*. But on examination, his proofs do not appear the result of any supernatural aid: indeed they hardly discover the assistance of reason: though he has alleged one 'authority (as he says) inferior only to divine revelation:' and this is an expression in 'the petition or supplication of parliament to Queen Mary in 1554;' wherein they speak of themselves as '*representing the whole body of the realm of England and dominions of the same*;' which realm and dominions have been commonly described in the *Acta Regia* of those and subsequent times, as consisting of '*our kingdom of England, dominion of Wales, and town of Berwick upon Tweed*,' all of which then actually sent representatives to parliament. We think therefore that a man cannot be said to *reason*, who, because parliament in 1554 was considered as representing places which were actually represented therein, concludes from thence, that the same parliament intended to declare themselves the representatives of America, which they actually did not represent, and which was not even inhabited by a single subject of the crown: and yet this is the only *pretended* proof to support the fundamental assertion in question: and so well is he satisfied with it, that he exultingly expatiates on the *glaring absurdity* of contending that, 'it is the criterion of British liberty to be taxed by parliament,' and is tyranny in that parliament to tax the Americans;' though a little attention to the *relations* of things, might probably have discovered to a reasonable man, that the very circumstances which make it safe and desirable for the people of Great Britain to be taxed by parliament, make it unsafe and grievous for another people to be taxed by that parliament. The commons of Great Britain in imposing taxes within the realm, grant what they and their constituents must pay. But in taxing the people of France, they would grant the property of others and make *gifts* which cost nothing either to themselves or their constituents: and in taxing the people of America, they not only grant supplies of which they pay no part, but have the additional satisfaction of thereby *saving* their own money and that of their constituents. In a protest against the repeal of the stamp act, signed by thirty-three of the lords, it is declared to be 'the indispensable duty of parliament to tax the colonies in order to *ease* the *gentry* and people of Great Britain.' It has therefore been feared that under such convictions of the duty of parliament, the love of *ease* so natural to 'the *gentry*,' might in some future age operate so as to render the people of America *uneasy*, if they should patiently submit to the exercise of parliamentary taxation.

In defence of the supposed expediency of the late measures which now threaten us with alarming consequences, our Author offers very little; indeed at one *lucid interval* he seems to condemn them; declaring

declaring ' *ex post facto* acts of parliament' to be ' dangerous in civil, and tyrannical in criminal questions : ' and proposing that ' instead of passing empty unavailing declarations of the rights of parliament, and constituting ourselves judges in our own cause, ' we should ' try the right like men, ' by submitting the dispute to ' be judged by the sages of the law—the twelve Judges of England ; and that ' in the mean time every hostile, every penal proceeding against America may be stopped, and mercy, like the dew from heaven, may fall on the heads of the deluded and misguided Colonists ; in whom the love of liberty, and their *natale solum* cannot be an unpardonable offence in the sight of Englishmen. ' B.

Art. 15. *Great Britain's Right to tax the Colonies placed in the clearest Light*, by a Swiss. 8vo. 1s. Davenhill.

This *Swiss* is an advocate for the people of America, chiefly on grounds which have been before trodden by others. B.

Art. 16. *A Letter from a Virginian to the Members of the Congress*, &c. Boston printed. London reprinted. 8vo. 1s. Wilkie.

Our *Virginian* appears to have made an effort to dissuade the members of the Congress from adopting the non importation and non-exportation agreements ; but as they have disregarded his arguments, and as his performance contains nothing new or important to the people of Great Britain, we think the republication of it here was unseasonable. B.

Art. 17. *Thoughts of a Traveller upon our American Disputes*. 8vo. 1s. Ridley.

This pamphlet consists of letters lately printed in the *Public Advertiser*, and contains some good, together with some inconsistent, observations. B.

Other POLITICAL Publications.

Art. 18. *Pieces first published in the Public Advertiser*.—Sketch of the present Reign, &c. &c. 8vo. 1s. 6d. Kearsly. 1794.

These papers exhibit, first, a most unpleasing, and even frightful whole-length portrait of that court dæmon, by whom, it is asserted, the administration of our public affairs hath been uniformly directed, whether *openly* or *secretly*, ever since the commencement of the present reign.—With this alarming piece is given, as its companion, an *Oriental Tale*. From the tale our attention is diverted to the *Portrait of a modern Orator* ;—a caricature of Lord Chatham. In the rear of the disgusting group we have a lively sketch of the famous Bolingbroke ; whose pernicious maxims are pointed out as the primary source of that dangerous stream of politics on which government hath unhappily embarked, and greatly hazarded, the national welfare.

The concealed Author of these four pieces writes with an air of intelligence, and information, superior to the generality of newspaper politicians : with whom, however, it is certain, the best pens of this country are frequently associated. In invective he is free, in assumptions bold, in representations plausible, in conclusions desperate : for although he finally admits ' that there are still, in our constitution, remedies for all the disorders of the state, ' yet he clogs this concession with a desponding kind of *if*, which at once dashes from our lips the cup of comfort he had presented us with ; ' *if*, says he,

there were but heads and hearts to apply them : but, alas ! he adds, ' you will wait long enough before any hope of such an application ceases to be treated, in theory and practice, as an Utopian chimera :— at least, according to all appearances, hitherto, of the present REIGN.'

Although we have by no means so bad an opinion of the present situation of " poor Old England," as this warm though sensible Writer seems to have conceived, yet we think his pieces deserve to be read with attention, by all parties. He traces, from the outset, the whole course of the FAVOURITE'S conduct, marks his footsteps, and insists that the line of his progress leads in full and obvious direction, to the national ruin.

Our sanguine Author has some striking observations on the conduct of government, with respect to the present disputes with the colonies ; and he totally condemns it, in every instance.

He is no less severe on the Quebec bill, which he reprobates as a measure most injudicious, unconstitutional, *unnecessary*, and alarming ; as affording a ' presumptive proof of that strain of complaisance to the French court, of which the cabinet has been, with too much appearance of reason, accused, from the very first of this reign.' And this complaisance he resolves into the influence of Bolingbroke's counsels in the court of the late Prince of Wales.—Of the justice of this last charge, those are the best judges who were intimate in the cabinet of Carlton House : and whether or not this animated Writer was of that number, is best known to himself.—Perhaps he ranks with the *outs* ; and, indeed, such an air of pique, and personal enmity prevails throughout these pieces, as may induce many Readers to resolve the whole of our Author's public representations into private resentment.

Art. 19. *An impartial Review of the Proceedings of the late House of Commons.* Wherein the Characters, Views, Principles, and Abilities of the principal Leaders in Administration, and of their Opponents, are fairly stated. By one of the late Barons of the Cinque Ports. 12mo. 2 s. 6 d. Witta. 1774.

Black and all black !—' The plan of the Author was not to elucidate, in this essay, all the acts of the legislature, in a retrospect of six years. We have stated the most *glaring* acts, and the most *destructive* of the liberty of the subject ; with the opinion of the few honest men who opposed, to no purpose, all the wretched measures of a profligate majority.'—Well said, brother Reviewer, of the Cinque-ports ! *at 'em*, Heart of Oak ! shew the rogues not a grain of mercy : especially as they are all *dead*, and there is no *danger* in trouncing the dogs.

One thing, however, puzzles our patriotic brother ;—' it is *surprising*, says he, that a parliament so notoriously venal, has given its sanction to make perpetual Mr. Grenville's bill, which will lessen the ministerial influence in contested elections, and determine without injustice and partiality, the rights of the representatives and their constituents.'

Sure enough, such inconsistency in so ' corrupt and unprincipled a body,' is sufficient to poze any honest well-meaning Reviewer, whether

whether a baron of the Cinque-ports with our Author, or garretier of Grubstreet with the monthly critics!

"Ye wild pack of vagabonds, what do ye mean?"

Our Author tells us, in his concluding paragraph, that 'during two successive parliaments, he had the happiness to merit, by a constant attention to his duty, the esteem of his constituents.' We take it for granted, if he sat in the last parliaments, that he was one of those who opposed, to 'no purpose, the wretched measures of a profligate majority.'

The accounts here given of the *characters, views, and principles* of the leading members, are but slight sketches, and must prove very unsatisfactory to the inquisitive Reader.

Art. 20. *A full and clear Proof that the Spaniards can have no Claim to Balambangan.* By Alexander Dalrymple. 8vo. 1s. Nourse. 1774.

Balambangan is a small island in the East Indies, situated at the north point of Borneo, and lately belonging to the King of Sooloo; who, in 1762, made a cession of it to the English. In 1763, Mr. Dalrymple took possession of it for the East India Company, and hoisted the British flag. Since that event, a proper force was sent over, and a regular settlement* made on the island, under the direction of Mr. Harbord, one of the council of Bencoolen, who was appointed governor. This gave sufficient umbrage to the Spaniards and Dutch, who are, with reason, extremely jealous of our fixing a trading station so near to the Philipinas and Moluccas; and accordingly our late advices from that part of the world inform us, that the Spanish governor of Manilla hath peremptorily required the English to evacuate the island. With this demand Mr. Harbord did not think proper immediately to comply; and, when the intelligence came away, was preparing to defend himself: though with little prospect of success, against so superior a force.

Whether this event will open a breach between the two crowns, will hereafter be seen. In the mean time, Mr. Dalrymple, who well understands the subject, and is one of the best geographers of the age, insists that, according to the treaty of Munster, in 1648 †, the Spaniards have no right to extend their East Indian navigation farther than they had at that time carried it: consequently that *they can have no claim to Balambangan.*—If this cause were to be determined in Westminster-Hall, there is no doubt but the King of Spain would, after a due course of demur and formality, be cast; but as it will probably be tried on the spot, and in a more summary way, the event is not altogether so certain.

With respect to the importance of an establishment at Balambangan, to the East India Company, our Readers may consult Mr. Dalrymple's *Plan for extending the Commerce of this Kingdom, &c.* published

* Balambangan was, before the English took possession of it, uninhabited.

† The only treaty subsisting between the English and Spaniards, which explains and regulates the rights and limits of the latter, in the East Indies.

about two years ago; in which is a particular description of this island, its situation, harbours, natural productions, &c. &c.

P O E T I C A L.

Art. 21. *Ode on the Institution of a Society in Liverpool, for the Encouragement of Designing, Drawing, Painting, &c.* Read before the Society, Dec. 13, 1773. 4to. Liverpool printed. No mention of any Bookseller there, or in London. 1774.

The liberal spirit of commerce, associated with religious and philosophic freedom, has ever been propitious to arts and letters. Where those principles have flourished, the sciences that adorn humanity have flourished too, and in no part, we will venture to say, of our immense commercial dominions have they been more warmly cultivated, than in the large and opulent town of Liverpool, and its precincts. The recent institution, in honour of which this little poem was written, is, among many others that these polished people have given us, an instance of the truth of this observation.

As the poet's object was principally to extol the imitative art, for the promoting of which the Liverpool Society was instituted, he politely places it upon an equality with his own, though the former is, undoubtedly, in many respects, inferior to the latter :

Hers is the glowing bold design,
The just and lessening perspective;
The beauties of the waving line,
And all the pencil's power can give;
'Tis true the bard's harmonious tongue
May draw the landscape bright and strong;
Describe the *thundering* scenes of war,
The crested helm, the rattling car,
The generous thirst of praise inspire,
And kindle Virtue's sacred fire;
Yet still may Painting's glowing hand
An *equal* share of praise command,

In every province claim her mingled part,
The wondering sense to charm, or moralize the heart.

The comparison of Painting, in its operations, with Music is very pretty and ingenious :

When just degrees of shade and light
Contend in sweetest harmony,
Then bursts upon the raptur'd sight
The silent music of the eye.
Bold as the base's deeper sound,
We trace the well imagin'd ground;
Next in the varying scenes behind,
The sweet melodious tenor find;
And as the softening notes decay,
The distant prospects fade away:
Their aid if mingling colours give,
To bid the mimic landscape live,

The visual concert breaks upon the eyes

With every different charm which Music's hand supplies.

The two concluding stanzas are perfectly well appropriated, interesting, and elegant.

L. Art.

- Art. 22. *Poems*, by Robert Fergusson. 12mo. 2 s. 6 d.
Edinburgh printed, sold by Murray in London.

Mr. Fergusson's muse appears in the different characters of a Lady of Quality and a Scotch Meggy. In the former she is sometimes tolerably graceful; as in stanzas against repining at Fortune, for instance:

Can he who on the tide of Fortune sails,
More pleasure from the sweets of Nature share?
Do zephyrs waft him more ambrosial gales,
Or do his groves a gayer livery wear?

To me the heav'n's unveil as pure a sky,
To me the flow'rs as rich a bloom disclose;
The morning beams are radiant to my eye,
And darkness guides me to as sweet repose.

But take her upon the whole, and she is more in nature when she is *liking o'er the Lea*.

- Art. 23. *The Matron*; an Elegy. 4to. 6 d. Johnson. L.

A tribute of gratitude to the memory of a kind adopting parent;

A wretched orphan caught her pitying eye,
Mid chilling wants she heard its little moan;
Snatch'd to herself, she bade its sorrows fly,
Its sorrows softening, she forgot her own.

She led me oft through meads with blossoms gay,
Each flow'r to name she taught my infant tongue;
And cull'd the varied blooms that blushing May,
Or earlier Spring on trembling tendrils hung.

The rest of this short poem is much in the same style; in which there appears a simplicity, distinguished more by truth than by elegance. L.

- Art. 24. *Poems on several Occasions*. By John Bennet, a Journeyman Shoemaker. 8vo. 2 s. 6 d. Evans. 1774.

We are pleased to see such a comfortable number of subscribers prefixed to honest John's poems. Particularly, as, unlike the rest of the Crispinian fraternity, he seems to have a sense of virtue and religion; to spiritualize his profession, and to be working at his last, and thinking of his end. L.

- Art. 25. *The Stage of Aristophanes*. 4to. 1 s. Setchell. 1774.

An insignificant account of the summer-actors at Foote's theatre, in the Haymarket.

- Art. 26. *Poems written by William Shakspeare*. 8vo. 3 s. 6 d. Evans. 1774.

If there be any thing more in this volume than was contained in the edition formerly published by Theobald, it does not immediately occur to us. For the authenticity of the poems, perhaps, we have little more to depend upon than internal evidence. Tradition, and even publication under a name are uncertain grounds for appropriations of this kind. For the bookellers in Ben Johnson's time were as little scrupulous about the veracity of a title-page, as their successors were in the days of Addison and Pope. However, though every

very thing here may not belong to Shakespeare, there is, evidently, much from his hand:

In Praise of his Mistress, though black.

"Thine eyes I love, and they, as pitying me,
Knowing thy heart torments me with disdain,
Have put on black, and loving mourners be,
Looking with pretty ruth upon my pain.
And truly not the morning sun of heav'n
Better becomes the grey cheeks of the East;
Nor that full star, that ushers in the even,
Doth half that glory to the sober West;

As those two mourning eyes become thy face, &c. 11

The filiation of these lines admits of no question.

D R A M A T I C.

Art. 27. *The Patriot King; or, Irish Chief: A Tragedy.* Performed at the Theatre in Smock-Alley, Dublin. By Francis Dobbs, 8vo. 1s. 6d. Bew. 1774.

From a short advertisement prefixed to this Hibernian tragedy, it appears that the Author's production has already been reviewed by Messrs. Garrick and Colman, who severally pronounced it unfit for representation on their respective theatres. It has, however, since been performed at the playhouse in Dublin, as mentioned in the title; but, as it should seem, with no great success, as the Writer flatters himself that 'he has much improved his play since that period.'

What merit it might have boasted, antecedent to that period, the abovementioned obdurate managers alone can determine; but we, who only see it in its present state, cannot but concur with the Author in declaring that 'his play has, without doubt, a thousand imperfections, and perhaps a much greater number than are sufficient to justify its rejection from the theatres of Covent-Garden and Drury-Lane.'

Art. 28. *Airs, Duets, Chorusses, &c.* in the new Masque called, *The Druids.* As performed at the Theatre Royal, Covent Garden. The words chiefly taken from Ben Johnson; the Music composed by Mr. Fisher. 8vo. 6d. Evans. 1774.

The title of *masque*, and the venerable name of *Ben Johnson*, are miserably prostituted in this dull *savage* of nonsense, this motley mixture of Venus and Shepherdesse, Harlequin and Druid, in which the old bard no longer retains the dignity of an English minstrel, but is robbed of his vigour in order to qualify him for the operatical *interposition* of a pantomime.

Art. 29. *A new Interlude* called, *The Election.* As it is performed at the Theatre-Royal in Drury-Lane. 8vo. 6d. Griffin.

'The following *trifle* (says the prefatory advertisement) is the production of an hasty hour.' In an ill hour, alas, was this trifle produced! for we cannot proceed in the words of the advertisement to declare that it is 'evidently calculated to amuse at this juncture.' At no juncture could this dull interlude be *amusing*, the Author having contrived to unite the opposite qualities of tediousness and brevity. The conclusion has the chief merit; not only that it is the conclusion, but because there is some pleasantry in the idea of chair-

ing the member *patriotically* SINGING (like many patriots *PARTICULARLY speaking*) to his constituents.

Art. 30. *The Cobbler; or, a Wife of Ten Thousand: A Ballad Opera, in Two Acts.* As performed at the Theatre Royal in Drury-Lane. 8vo. 1s. Becket. 1774.

If the French piece, from which the present is said to be taken, is in style and construction in any degree a model worthy of imitation, the English Author is doubly criminal, not only for *stealing*, but for *robbing the Spiral*.

RELIGIOUS.

Art. 31. *Meditations and penitential Prayers*, written by the celebrated Dutchesse de la Valliere, Mistress of Lewis the Fourteenth of France, after her Recovery from a dangerous Illness, when she first formed the Resolution of devoting herself to a religious Life. Translated from the French. With some Account of her Life and Character, extracted from Voltaire, Sevigne, &c. By Mrs. Charlotte Lennox. Small 8vo. 2s. 6d. Doddsley. 1774.

A woman engaged in a criminal connexion so flattering to female vanity as that with a royal personage, and turning devotee when soured by disappointment, as well as depressed by sickness, however her story may be varnished over by those who undertake to blazon her reformation, exhibits too natural a transfer of the warm passions to excite much admiration, or to merit extraordinary applause. The joy over one sinner that repents, cannot extend cordially to repentance dictated by insuperable obstructions to a continuance in sin: there being a clear distinction between genuine virtue, and virtue engrafted upon necessity. La Valliere was certainly conscious of the state of her own mind, when she penned the following ejaculations:

‘Suffer me not so fatally to deceive myself, as to think I am thoroughly converted, when indeed I have only changed the sins of sense for those of the mind; a prophane and sensual life, whose softest pleasures were embittered by remorse; whose brightest scenes were clouded by my reflections on the crimes that purchased them; for a life in which, unperceived by myself, I am continually gratifying my present predominant passions, while self-love daily holds up a flattering mirror to my eyes, and represents all my actions virtuous, because they are no longer flagrantly wicked.’

These Meditations are chiefly conceived in the style of the Psalms, and may perhaps be read with satisfaction by those who indulge the peculiar fervors with which the mind is animated by monastic exercises.

MISCELLANEOUS.

Art. 32. *Selected Fables from Gulistan*, or the Bed of Roses, translated from the original Persian of Sadi. By Stephen Sullivan, Esq; 12mo. 2s. 6d. Ridley. 1774.

Though we have read these Fables with attention, we have met with nothing particularly striking, either in the delineation of character or in the deduction of moral. They have, in general, a political tendency, recommending justice and humanity to princes, which, in the regions of the East, can never be too much inculcated.

Art.

- Art. 33. *Rules for the French Genders.* By Nicholas Salomon, Author of the French Teacher's Assistant; and Master of the Academy, Red-Lion-street, Clerkenwell. 8vo. 6d. Richardson and Urquhart.

The distinctions under which the genders are here classed, appear to be clear and satisfactory; they seem to be the result of experience and practice; and their conciseness will be an additional recommendation.

- Art. 34. *The Sentimental Spouter; or young Actor's Companion.* Containing I. a Treatise on Oratory in general, and Theatrical Acquirements in particular. II. A Collection of the most celebrated Scenes, Speeches, and Soliloquies, &c. &c. 12mo. 1 s. 6d. Whieble. 1774.

For the information of our country Readers we must observe, that the spouters are in general the journeymen and apprentices of barbers, taylor, and other crafts, who, to the grief of their masters and parents, meet once a week to guzzle porter and imitate the speeches and attitudes of that wicked wight, Garrick, who has done more mischief than the king of Prussia.—What a *sentimental* spouter is, we are unable to discover: as to this publication, the title-page gives a sufficient account of the contents of the book, and its contents, of the abilities of the Author.

- Art. 35. *A Letter to the Author of the Proposal for the Establishment of public Examinations.* Cambridge printed. 8vo. 6d. Sold by Crowder in London. 1774.

Against the Proposal; but seriously and candidly written, on the principles of prudence and caution. Our opinion of Dr. Jebb's scheme may be seen in our last Review, p. 402.

- Art. 36. *An Observation on the Design of establishing annual Examinations at Cambridge.* 4to. 16 pages. Not sold.

Strenuously opposes the plan for annual examinations. The Author's brief state of facts, and train of reasoning upon them, lead to this conclusive observation: 'that the business of education, both of government and instruction, is conducted with more success, as it has been conducted for some ages, under the domestic discipline of each college, than it could be under the direction of the senate.' In this opinion he agrees with the writer of the preceding tract. Our Observer adds, 'It is sufficient, that the exercises, the examinations, and the petitions, for degrees, are all referred by our laws and customs to the whole body; but the private discipline of colleges has much more influence than all these.'

- Art. 37. *The Grecian History, from the earliest State to the Death of Alexander the Great.* By Dr. Goldsmith. 8vo. 2 Vols. 10 s. Rivington, &c. 1774.

The advertisement prefixed to this abridgement of the History of Ancient Greece, informs us, that 'the applause bestowed on the *Roman History*, written by Dr. G. induced that gentleman to complete his plan, by writing a History of Greece;' that 'the work was printed off when the republic of letters was deprived of one of its brightest ornaments;' and that 'since the Author's decease, it has been perused by

by several of his learned friends, who are of opinion, that it has an equal claim to that approbation which the Roman History received from the public.*

Our opinion of the merit of Dr. G.'s Roman History was given, at large, in our 41st volume, p. 183—190; and to that article we refer the Reader, who wishes to know our thoughts of the Dr.'s qualifications for complements of this kind.—Sorry we are that we yet see no reason to recall the reflection with which we concluded the account of the Roman History, *viz.* "What can be more mortifying than to see a good poet degenerate into a bad compiler of historical epitomes." M. Rev. for Sept. 1769.

Dr. G. seems to have candidly acquiesced in the propriety of the foregoing reflection; as may be fairly concluded from the glance which he pleasantly cast at his *compiling* employment, in his RETALIATION, published immediately after his decease.

Art. 38. *An Address to the Public*: occasioned by the very extraordinary Behaviour of the Mayor and Corporation of Southampton, the Recorder, the Town-Clerk, John Miffing, Esq; Barrister at Law, and other Gentlemen, &c. By William Andrews, Attorney at Law, 4to. 1 s. Bescroft, &c.

The public is very little concerned in the subject of this address, which relates to certain *manœuvres*, and *personal differences*, which occurred in the time of the late election at Southampton.

Art. 39. *A few Observations on Mr. Andrews's Address to the Public*; and some Reflections on the *Vest* proposed, and other Proceedings, &c. By a Gentleman of the Town of Southampton, 4to. 6 d. Bescroft.

Written in a manner becoming the character which the Author assumes:—moderate, candid, decent.

Art. 40. *Ideal Trifles*, published by a Lady. 8vo. 3 s. Boofey, 1774.

We have been many times deceived by title-pages, but *this* is honest and just. The deception lies not there; but in a new artifice of perfading the Reader, and making him verily believe, through half a score of preliminary pages, that he is to meet with some substantial fare at a wholesome meal of reason and philosophy; when, all on a sudden, instead of being seated at so desirable a board, he is ushered into a roomful of romantic girls, Almiras, Eudocias, Hypatias, and Sir Harrys, and tormented with a most dismal and tragical love tale.

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

Rygate, Nov. 30, 1774.

I CAN easily believe what your Correspondent affirms*, That there are some slave-holders who have a little humanity left: and that the Georgian laws sell the blood of one slave only to each master, and prescribe the instruments wherewith he is to torture the rest.

* Rev. Oct. p. 324.

What

What is still the general spirit of American slave-holders, is observed in a letter from Philadelphia now before me. 'As a farther instance of the inhumanity with which the poor negroes are treated, I will add two advertisements published in the public papers, one of Virginia, the other of North-Carolina. From the Williamsburg Gazette.

'Run away on the tenth instant, a lusty negroe, named Bob. The said fellow is outlawed, and I will give ten pounds reward for his head severed from his body, and forty shillings if brought alive.'

From one of the North-Carolina news papers.

'Run away last November from the subscriber, a negroe fellow, named Zeb; aged 36. As he is outlawed, I will pay twenty pounds currency to any person who shall produce his head severed from his body, and five pounds if brought home alive. JOHN MOSELY.'

I am, Gentlemen, your very humble servant,

JOHN WESLEY.

. An anonymous, but very respectful letter has been received, in defence of Dr. Rowley †, the writer of which has mistakenly presumed on a late instance of "interposition in the fate of Authors." He might have observed, that the *interposition* to which he refers, came not from an *unknown* quarter, and that, in the instance alluded to, we were, in some sense, only giving place to the *proof* of one of *our own body*. This, therefore, cannot be urged as a precedent for the admission of every *covert* defence of publications that have undergone the censure of the Review; the consequences of which are sufficiently obvious: *appeals* of this kind would flow in, so plentifully, from the numerous tribe of dissatisfied authors, that the whole compass of our Journal would be too narrow to contain them.

Once for all, therefore, we give notice, that no *remonstrance* will be regarded, unless signed with the name of the writer; nor unless such writer shall also make it appear, that he hath *just* and *reasonable* cause of complaint: in which case, we shall ever be ready to act as candour and justice require. Where complaints are well-founded, redress may be expected; if *groundless*, the JUDGMENT given will be *strengthened* and *ratified*: and, consequently, the credit of the COURT will be the more firmly established.

In the mean time, with respect to the letter before us, on the subject of Dr. Rowley's impeachment of Dr. Hunter, we have no doubt that it is written, as the Author declares, to express the gratitude of a man who has experienced the effects of Dr. Rowley's skill. We are by no means disposed to question the truth of his assertion, that the Doctor is well qualified for usefulness in his profession; and if (as our Correspondent assures us) he "is daily doing good to persons who could otherwise have no relief," we sincerely rejoice that there is such a person as Dr. Rowley in the world.

† Vid. account of Dr. Rowley's Letter to Dr. Hunter, in our last Review.

ERRATUM in our last:

P. 397, line 25, for 'they *two*,' read 'they *too*.'

A P P E N D I X

TO THE

M O N T H L Y R E V I E W,

VOLUME the FIFTY-FIRST.

F O R E I G N L I T E R A T U R E.

A R T. I.

The History of Eudoxia Fæderowna, first Wife of Peter the Great, Emperor of Russia. Collected from the Chevalier D'Eon's Works, lately published. See last Appendix.

THOSE rapid vicissitudes of fortune which the Russian Princes have so remarkably experienced, would almost incline one to think, that Providence had marked out that empire to exemplify the vanity of human grandeur.

Nothing can be a more striking instance of this, than the history of Eudoxia Fæderowna, first wife of Peter the Great. The immortal reputation of that hero ought by no means to have prevented his historians from giving us an account of the woman whom he first made the partner of his throne. It is true, that account is not to be read without tears, nor without resentment of the cruelty of which this, otherwise illustrious, man was guilty, with respect to her. But who is there of his own nation, even the most jealous of his glory, that will not own him chargeable with delinquences humiliating to the man, how little soever the hero might be affected by them?

The few memoirs we have hitherto met with of that unfortunate woman, of whom Peter's historians have affected to say so little, have not been written with that candour and impartiality to which her sufferings intitled her; with that compassion, at least, which her indiscretions might have claimed, nor with that equity which hurts not the dignity of the throne, while it exposes the errors of the person who fills it.

It is well known that Peter I. like his predecessors, did not ascend the throne till after a series of catastrophes. A little be-

fore he came into actual possession of it, agreeably to the custom of the Emperors, he married.

In the first place it was publicly announced throughout all Russia, that the Czar Peter had determined to share his throne and his bed with the most deserving and accomplished woman in his dominions. Some hundreds of ladies, who to noble birth added the charms of youth and beauty, presented themselves, on the 19th of June 1689, at the court of Moscow. The reward of the conqueror was a crown; and the whole artillery of love was levelled at the young monarch.

Eudoxia Fæderowna, the daughter of Fædor Abraham witz Lapuchin, a gentleman of the grand duchy of Novogorod, seemed to be less solicitous than the rest; and she fixed the inconstant vows of the Prince.

This lady was born at Moscow, in the year 1670; and it is difficult to say, which were superior, the beauties of her person or those of her mind. When she was informed of her good fortune, she received the intelligence with that modest pleasure peculiar to liberal minds, which enjoy a kind of divided satisfaction, on such occasions, somewhat between the pleasure of the preference, and sentiments of gratitude to the benefactor.

Her marriage was celebrated with great pomp and magnificence, and in two years she had the satisfaction of presenting the Emperor with two heirs to his crown. The premature death of Alexander, the eldest, exempted him from those impending evils, in which the disgrace of his mother would most probably have involved him; at least, if we may judge by the fate of the second son, Alexis, who lived to fall the victim to jealousy and ambition.

These were all the children she had by the Czar, who, being some years younger, soon grew tired of her, and sacrificed her to the charms of Ann Moensen, the daughter of a citizen who lived in the suburbs of Moscow. This man was a German, and his name *Stabode*.

The amours of princes are not easily concealed. But Peter's passion for his new mistress soon betrayed itself by its violence. The Empress, who was most interested in this change, was not the last to discover it. Her jealousy was so violent, that she lost sight of that moderation and decorum her prudence should have suggested to her on so critical an occasion. Instead of dissimbling her resentment, and endeavouring, by a gentle and tender conduct to regain the heart of her husband and sovereign, she had recourse to every species of reproach, haughtiness, and distraction; which, as usual, served only to extinguish an expiring love.

The mother of the Czar (concerning whom history can never speak too highly) was no sooner informed of the dissension of the royal

royal pair, than she used her utmost influence to reconcile them. She represented to her daughter-in-law, that the Czar's love was rather constitutional than delicate, that he would soon be disengaged from a passion which nothing but the ardour of youth had excited, and that by a gracious behaviour, and obliging connivance, she could not fail of bringing him back to his duty.

Eudoxia could not relish the prudence of this advice. She, undoubtedly, concluded, that as she shared the sovereign authority with Peter, he could not think of so violent a measure as divorce. But, whatever might be her motive, she rejected the counsel of her mother-in-law, looking upon the moderation by which it was dictated, as the effect of personal enmity: and, in a private interview with the Emperor, she gave way to all the rage of jealousy, reproached him with his infidelity, in the harshest terms, and concluded with declaring, that she would no longer partake of his bed.

Had she, from the time of her marriage, made it her object to study the temper of this severe and impetuous Prince, matters might have ended without violence. For it is certain that he excused and even apologized for the extravagance of her behaviour at this interview, imputing it to the power of her affection: and one may venture to say, that however odious the idea of ties and obligations might appear to him, he would not, in this instance, have come to extremities, had not the ill-advised Eudoxia put his favourites upon effecting her ruin to avoid their own.

In short, being informed that *Lefort*, the great favourite of Peter, endeavoured to foment her quarrel with the Emperor, by pimping for his pleasures, instead of conniving at this, she loaded him with reproaches, which, however, he affected not to understand. Enraged at this dissimulation, which seemed to cut off every prospect of a reform, she thought she might possibly succeed better by humbling the favourite; and she shewed him that he had every thing to dread from her revenge. This so far intimidated him, that he instantly formed a resolution to avail himself of the first opportunity to ruin her with the Czar.

To give success to this dangerous project, he doubled his diligence and activity in administering to the Emperor's passions, and abetting him in the crime of conjugal infidelity. Peter was the more attached to him as he found him an apologist for his irregularities, and saw that he would support any violent measures to which he might have recourse, in order to be quit of a troublesome wife.

In vain were the ecclesiastics applied to on this occasion: in vain were they commanded to find the marriage null and void. Steady in their duty, they told the favourite that there was but

one act of authority by which the Czar could rescue himself from the yoke of which he complained, and that this must have, at least, the appearance of Legality.

Eudoxia saw the storm arising on every quarter, and ready to burst upon her head. She concluded herself lost, beyond redemption, when the departure of the Czar, who went to the siege of Asoph, seemed to give her a little respite, and delay, which in misunderstandings of this sort is usually advantageous. But, alas ! it was the moment the enemy waited for.

Peter, on whom, by the death of his brother, the whole nominal, as well as real imperial power had devolved, was instigated by *Lefort* to dispatch a courier to Leon Nareskin, his uncle, with orders for him to shut up the Empress Eudoxia in a convent; and to fulfil this his pleasure without delay, being resolved never to quit the camp, or return to Moscow, till these orders were executed.

Thus then she descended from her throne; and without a murmur at this strange procedure, she was conducted to the monastery of Saltusky, about 30 miles from Moscow; where, after changing the diadem for the religious veil, she found herself obliged to take the vows, under the order of St. Basil; and was left to reflect on the inconstancy of fortune; which, having first made use of her charms to conduct her to a throne, soon after employed her jealousy to bury her in a convent.

Peter was no sooner rid of a wife who was a restraint upon his pleasures, than he gave himself up to the uninterrupted enjoyment of his fair *Stabodienne*. At this time the Emperor was so passionately enamoured of her, that, had she been inclined to take the advantage, he would infallibly have married her. But we cannot tell how to account for this woman's invariable aversion to a diadem. Ann Moensen answered with so much indifference to the Monarch's pressing solicitations to marry him, that his jealousy was alarmed. He grew apprehensive that the complaisance she shewed him, was paid rather to the sovereign than to the lover; and that she accepted his favours without loving his person.

He who is acquainted with the human heart, knows that the tenderness which meets with no return, does not support itself long. Thus Peter, continuing unacquainted with the sentiments of his mistress, the violence of his love began evidently to abate; and he soon came to treat her with indifference. His visits grew less and less frequent, till at last he abandoned her totally. She appeared, however, to be under no distress. She had amassed money enough to make the fortune of M. Kayserlingen, who, though in the capacity of envoy from Prussia to the Czar, thought it no disgrace to marry the mistress of the powerful Monarch at whose court he was entertained. I shall

only observe, says M. D'Eon, that the brother of this lady was beheaded, a little before the death of the Czar, for a supposed criminal conversation with the Empress Catherine. What now follows is curious; and the Chevalier has certainly supported, with great propriety, in this particular instance, the general idea, that Voltaire is really a **MAKER OF HISTORY**.

Lefort dying, Alexander Menzikoff, who, from being the son of a pastrycook rose to the highest honours of the state, succeeded him in every degree of favour with the Czar. Menzikoff, who knew his master's foible, thought immediately of confirming his own interest, by finding him a mistress who should fix his roving heart. He cast his eyes on a female prisoner, whom he had in his possession; and whose extraordinary reputation renders her origin an object of inquiry.

M. de Voltaire makes her the sister of a Ch. Scavronsky, a gentleman of Lithuania, whom the Czar acknowledged as a brother-in-law; thanks for this intelligence to a Polish Envoy, who, it seems, had pocketed it at a public house! It is customary for all favourites to have, at least, an honourable genealogy made out for them. And it is certainly much less trouble to take those matters on trust, than to inquire into the proofs that support them: but M. De Voltaire cites, for the authority of what he advances, a MS. of which he is the sole possessor: a very easy method, indeed, of giving credit to the voice of flattery! But the historian who makes truth his object, will pay little attention to it.

Catherine Alexiowna was born at Rughen, a town of Sclavonia, near the lake of Worstheri. She was the daughter of a peasant, the vassal of Colonel Rosen. Having lost her father and mother when she was five years old, she was taken by the clerk of the parish, who had the care of her education. But as his finances would not enable him to keep her long, M. Glack of Marienbourg took her under his protection. He would have married her, but gave her up to the solicitations of a serjeant of the garrison, to whom she was married, the very day when General Bauer took the town by storm. As her new-married husband was killed in the engagement, she became in one day a wife, a widow, and a prisoner of war. Bauer took her into his service, but Menzikoff looking upon her with a more interested eye, got her into his possession. In this situation she was, when she attracted the notice of the Czar; who, more captivated by the charms of her mind than of her person, soon after made her his mistress.

Her countenance was of that kind which strikes and pleases you at once. Her manners were natural and engaging; her wit lively and penetrating; she was possessed, in short, of every quality that was necessary to render her mistress of a heart to

lofty as that of Peter, who to the end of life preserved the most inviolable attachment to her.

Such was Catherine, who without being able either to read or write*, not only became the wife of the greatest Emperor Russia could ever boast, but continued, after the death of her husband, absolute Sovereign of the first empire in Europe;—while Eudoxia, whose birth and talents rendered her accession to a diadem in no respect extraordinary, deprived of her legal right, and degraded, without any form or process of justice, languished under the debasing veil, and low employments of a monastery . . . Happy, notwithstanding, had her misfortunes terminated even thus ! But the ascendant which Catherine daily gained over the Czar, became to her a source of misery which could only be exhausted with her life.

The favourite mistress, in short, willing to leave no obstacle in her way to the throne, abjured the Lutheran persuasion, and embraced the religion of the Greek church, the only circumstance wanting to effect her marriage with the Czar. She was privately married to him in 1707, but in 1713 the marriage was publicly celebrated, with very high solemnity; and this was done principally in favour of two daughters she had by the Czar; the elder of which was married to the Duke of Holstein, and the other was the late Empress Elizabeth.

The ambition of Catherine increased with her new dignity, and finding that she ruled in the heart of Peter, with a sway no less despotic than that which he exercised in his dominions, she thought it superfluous to set bounds to her desires. From thence she conceived a design of excluding from the royal succession, Alexis Petrowitz, son of the unfortunate Eudoxia, whom his father had married, the preceding year, to Charlotte Christina Sophia of Wolfenbuttle, sister-in-law to Charles VI, Emperor of Germany; though this marriage appeared contrary to the customary regulations of the royal marriages of Russia. The object of Catherine's design was to introduce her own children to the imperial succession.

Resolved to ruin this ill-fated Prince with his father, she sought, in concert with the favourite Menzikoff, every possible means of rendering him obnoxious to the Emperor. It was constantly insinuated to Peter, that the manners and disposition of the Czarœwitz were by no means adapted to support the glory

* A very different, and, in our opinion, a much more probable account of Catherine's education, is to be met with in a miscellaneous collection printed at Hamburgh, under the title of *Bienen-stock*, or, the Bee-hive: but, as our Readers may not have an opportunity of consulting this collection, they will find what relates to Catherine, in a very entertaining work, published by Elmsley, entitled, *Fables, Lettres, et Variétés Historiques*.

of his empire: that he secretly condemned the great actions which had rendered his father the admiration of the universe; and that he favoured the ancient barbarous police, the abolition of which formed the glorious epocha of his reign. These circumstances were continually suggested to the Czar, who was finally told, that if his son should ever ascend the throne, he would restore to Sweden all his father's conquests, re-establish the Patriarchal system, give back to the clergy those privileges of which they had made so bad a use, re-invest the monasteries with their revenues, renew the use of the long habit, and, in one word, restore every ancient Russian custom which it had cost his father so much labour to abolish.

These representations affected the Czar very sensibly. His ambition had been most emphatically flattered by his success in the extraordinary changes and revolutions he had effected. On the permanency of those revolutions he depended for immortal glory; and the least shadow of their abolition was to him insupportable.

This was more than sufficient to rivet his aversion to the Prince, whose indolence, bigotry, and a certain sullenness of aspect, had always been disagreeable to him.

Alexis, it must be owned, had many faults, of which his enemies might avail themselves. He had, moreover, lost what little popularity he might once possess, by the death of his wife, which was generally imputed to her chagrin at his debaucheries; and by his perseverance in the same conduct, implicitly giving himself up to his passion for a Finland girl, whose name was Euphrosyne.

Upon the strength of these united circumstances, Peter came to the resolution of shutting up his son in a monastery, and of forcing him to bind himself by the most solemn vows to yield up his right of succession to the throne, in favour of his children by the second marriage.

These measures he communicated to such of the council, the clergy, and the senate, as he knew to be most devoted to him; and, absolute as he was, he met with no contradiction. The more discerning saw, in this instance, the ascendancy of the wife and the favourite, and they knew too well their power to interfere with their views. With the disposition of Peter too, they were sufficiently acquainted. They knew that his intentions could not be opposed but at the hazard of life. His will was habitually become a law, and, however the Russians might, in their own breasts, condemn these arbitrary and unjust proceedings, the master only spoke to be applauded, and communicated his sentiments to be approved.

Peter himself made known his resolutions to his son, who expressed more grief than surprise on the occasion. He had six

months allowed him to chuse the monastery where he was to spend the rest of his days.

Such was the deplorable situation of Eudoxia's son, to whose relief she could contribute nothing but her tears; but she received some small consolation upon hearing that the Czar was about to pass into Denmark. Thither he went to concert with that crown a descent upon Scania. Menzikoff was appointed regent in his absence, and his object was to place Alexis in a monastery where he could depend upon the superior as a creature of his own.

Eudoxia and her misfortunes, and even the interest she must naturally have taken in the fate of her son, seemed hitherto to have been forgotten at court. Shut up in her cell, and dividing her hours between the solitary consolations of prayers and tears, she was supposed to have lost every idea of worldly connexions. But whether the situation of her son had put the languor of her life in motion, or whether it was the policy of Catherine and the favourite, the better to ensure their success, the Czar was scarcely arrived at Copenhagen, when he was informed that Eudoxia, in her cloister, carried on a secret correspondence with the Czarœwitz, her brother Abraham Lapuchin, and even with the Princess Mary, sister to the Emperor. It was added, moreover, that the latter had conveyed to Eudoxia a secular habit, to put on when she quitted the veil; that the Archbishop of Rostoff, even then, allowed public prayers to be put up for her in his diocese, as if she were still the lawful and acknowledged wife of the Sovereign. It was lastly asserted, that Eudoxia carried on a love intrigue with one Glebow, an officer in the neighbourhood of Rostoff, and that if his Majesty did not think of some remedy for the growing evil, the consequences would be as fatal as they were unavoidable.

Peter, who was naturally suspicious and mistrustful, was greatly agitated by this news. Unwilling to quit the enterprize for which he had travelled to a foreign court, yet apprehensive that the Prince and his adherents might avail themselves of his absence to risque some desperate measure, had recourse to dissimulation. Not doubting but he could gain Alexis, if, instead of menaces, he offered him his confidence, he wrote him a letter replete with tenderness, and invited him to Copenhagen; that he might share in the glory of the expedition he had undertaken, and the laurels that awaited his success.

These marks of apparent kindness were by no means surprising to the Czarœwitz, who was undoubtedly acquainted, by those who were in his confidence, with the snare that was obviously laid for him in this letter. After divers secret consultations, therefore, it was resolved that he should oppose cunning to cunning. He answered the letter in very submissive and respectful

respectful terms, and promised, without delay, to obey the orders it contained. In short, he set off; but he had no sooner reached the confines of Courland, than he turned to the left, and took the route for Vienna; contrary to the advice of his friends, who used every means to persuade him to take refuge in France.

We shall not here enter into a detail of the means which Peter used to bring back his son, nor of the artifices which Tolstoy the privy counsellor, and Romanzow, captain of the guards, employed to engage the natural heir of the throne of all the Russias to rely upon their word, and to quit the castle of St. Elmo, at Naples, which the Emperor had given him for an asylum; but where, in fact, he was treated as a prisoner of state.

It will be sufficient to observe, that it was after the Czar had finished his last travels through Germany, Holland, and France, that those two emissaries succeeded in carrying off the Prince; who, however, would not have gone with them, had he not been induced by the absolute promise of a pardon, contained in a letter which they brought from his father.

The answer which this credulous son wrote to his father, previous to his return, affected the Czar; and he would have changed his design, had not Menzikoff, attentive to his movements, contrived to alter his dispositions.

When Prince Alexis arrived at Moscow, he was permitted to throw himself at his father's feet, and it was soon after publicly reported, that the Czar had, agreeably to the promise made in his name, confirmed his son's pardon. But what was the surprise of the people, when next morning the castle was surrounded with guards, and the whole garrison was under arms!

An aid de camp, accompanied by four subaltern officers, went to the Czaræwitz, demanded his sword, and conducted him to the palace as a prisoner of state, surrounded by a detachment of grenadiers, with bayonets fixed. The Monarch attended in the great hall of the castle, in the midst of his ministers, boyards, and members of his council.

When the son appeared before this tribunal, he acknowledged his guilt, and asked only for his life. Without making any answer, his father, and judge, conducted him to his closet, and interrogated him for some time. From thence returning with him into council, he promised not to shorten his days, if he would publicly and *bona fide* renounce his pretensions to the throne of Moscow. There being no room to balance, he signed an act of renunciation, which was ready prepared.

To render this act as firm as possible, the nobility that were present, took an oath of fealty to Peter, the son of Catherine,

as the actual presumptive heir to the crown. This august assembly then adjourned to the cathedral, where the Archbishops, Bishops, and Archimandrites, in convocation, took the same oath.

This sacrifice, demanded and extorted from Alexis, great as it was, did not satisfy his enemies. He was re-conducted, as a prisoner, under a strong guard, and soon after removed to Petersburg. There it was that the Czar formed a tribunal, composed of the grandees and most respectable personages of the country, who, conformably to the advice first received from the clergy, declared the Czarcowitz guilty of capital crimes, but left to the Sovereign the power of confirming or annulling their sentence.

Peter ordered that the arret of his son's condemnation should be read to him, and the day after, the unfortunate Prince was seized with dreadful convulsions, which quickly put an end to his life.

M. D'Eon has assigned different causes for this, but what was most probably the *true one* he has left unmentioned. This, however, he needed not have done out of respect to the moral reputation of Peter the Great. It is sufficiently obvious that honesty and humanity made no part of his character.

Among others whom Alexis had impeached, the Archbishop of Rostoff was charged with the seduction of the unhappy Eudoxia. Whatever truth there might be in that charge, this wicked impostor confessed, that with a view of obtaining money from the rich and simple Abraham Lapuchin, brother to the Empress, he made her believe that he had daily visions, in which the Almighty was pleased to repeat to him, that Eudoxia would soon be re-established on the throne, and in the heart, of her husband; that she would, in process of time, have two male children by him, and that the person who now occupied her place, would be banished, with shame and ignominy. The Czar, despotic as he was, ordered the clergy to depose this prelate, and as that body alleged, on their part, that they had not power to do it, he made them no other answer than that, having authority to appoint Bishops, he had authority to divest them. This was enough; they made no further difficulties, and the prelate deprived of the function he had disgraced, was broke upon the wheel at Moscow, together with the Chevalier Kikin, who had been the intimate friend of Alexis, and the coadjutor of his escape.

It is beyond a doubt that the barbarous practice of interrogating by torture, is a very uncertain way of coming at truth; and M. D'Eon might here very justly have observed, that guilt and innocence will frequently be inferred from a firmness or an imbecillity in suffering, without admitting the power of
confli-

constitutional causes, or allowing that the guilty may be firm and the innocent weak.

A striking instance we have of the absurd iniquity of these *examens* in the Princess Eudoxia; who no sooner saw the dreadful apparatus of the knout *, than to avoid the torture, she readily confessed every species of criminality they were inclined to lay to her charge. She owned every amorous intrigue with which she was accused, and of which, to 'all appearance, till that horrible moment she never had the least idea. Nay, what is more particular still, she persisted in the last declaration, and confirmed it, when confronted with Glebow, her pretended seducer.

He, on the other hand, more unshaken, and more devoted to truth, endured several times the torture of the knout, without the least sign of terror. He maintained that Eudoxia was absolutely innocent, notwithstanding the pretended acknowledgments extorted from her fears by the prospect of punishment. In vain he endured the most unheard-of tortures, for the space of six weeks, at the end of which he was impaled. He was in this horrid situation, we are told, when the Czar himself, whom it mortified to spare Eudoxia, came to conjure him to speak the truth. But the poor mangled expiring body opened its mouth only to spit in his face, saying, 'Go, tyrant, and let me die in peace !'

Abraham Lapuchin was at first condemned to be broke alive on the wheel, and afterwards to be beheaded. But the moment he laid his head on the block, already stained with the blood of preceding victims, the Czar again changed his punishment, granting him his life, but ordering his tongue to be cut out, that he should receive twenty *coups de knout*, and be banished to Siberia.

Not satisfied with these horrid inflictions, he assembled the Archbishops, the Bishops, and several other dignified ecclesiastics, and ordered them to proceed with the utmost exactness on the trial of the Princess Eudoxia, and to pass such sentence upon her, as should be conformable to the rigour of the divine laws, and the severity of church-discipline. These spiritual judges, before they went upon this process, declared, that in quality of doctors of the Holy Gospel, their object was not to seek the blood of a sinner, but to bring that sinner to true repentance; and that the Almighty had put no other sword in their hand than that of his holy Word.

This peaceable spirit which now seemed to animate the formidable body, possibly ashamed of their sanguinary decision against

* For an account of this cruel mode of punishment, see Review, vol. xl. p. 599.

the son, saved the life of the unfortunate parent. She was nevertheless condemned to undergo discipline, which was administered in full chapter, by the hands of two Religious. After this she was removed to another monastery, situated on the Lake Ladoga. In the mean time, the Princess Mary, after receiving a hundred strokes of the wand on her back and sides, in presence of the lords and ladies of the court, whom the Czar obliged to assist on the occasion, was shut up close prisoner in the fortress of Schlusselfburg.

The confessors, domestics, and all others, in whom these two Princesses were known to place their confidence, were either whipt by the hand of the common hangman, or sent into exile, after having either their noses slit, or the tip of the tongue cut off.

There was, undoubtedly, says M. D'Eon, some original foundation of a plot, which, had it been carried into execution, might have driven Peter from the throne. But if such a plot were really in agitation, had not Peter given every possible, every reasonable cause for it? What right had he, upon bare suspicions, to attempt to deprive his son not only of his legal succession to the throne, but even of the common privilege of humanity, the enjoyment of civil liberty? His sanguinary pursuit of the life of that unfortunate Prince, in violation of every promise and principle of good faith, his alienation from the common allegiances of nature, to the despicable service of a prostitute and a favourite, his cold, phlegmatic cruelty, and his delight in blood and torture, will ever mark him out in the annals of civilized nations, only as the most remarkable savage of his country. Such ever has been our opinion of this renowned hero, and M. D'Eon must excuse us, if we cannot sacrifice it to complaisance!

But to return to Eudoxia. The monastery in which she was now confined, she found to be a prison, the horrors of which made death abundantly preferable. She was narrowly guarded, in a dark chamber, and her only food was pulse, and bread and water. Nor was even this the period of her sufferings. After six months passed in this dismal situation, she learnt that she had yet more to undergo.

The IMMORTAL Peter found that he was subject to the common lot of mortality. He was seized with a violent fever, after the ridiculous feast of his conclave, which he celebrated annually, and died on the eighth of February 1725.

Undetermined, at his death, whom he should nominate his successor, he left that point unsettled: But Menzikoff, wholly devoted to the Empress, resolved to support her on the throne. He secured the treasury, assembled the nobility, and prevailed on them to acknowledge Catherine for their Sovereign, by
persuading

persuading them that Peter intended her for his successor. This, however, was perfectly the reverse of what could be collected from the broken expressions of the Czar, and the little efforts he made to write.

The sovereign power was now invested in the hands of Eudoxia's avowed and mortal enemy; who, as it is natural to the human heart, must have hated that Princess the more, as there were the strongest reasons why she should be hated by her.

The unfortunate captive soon found the fatal effect of this. The Count de Tolstoy had orders to remove her to Schlussemburg, and to cut her off from every possibility of enterprize; which charge he executed with the utmost rigour.

Eudoxia was pent up in a frightful dungeon; and that she might more sensibly feel the horrors of her new habitation, all those women and domestics whom she had hitherto retained as companions in her sorrow, were dismissed. These were replaced by a single old female dwarf, very infirm, and consequently more troublesome than useful. Thus was the widow of a mighty Emperor reduced, in her own dominions, to the necessity of performing for herself the most menial offices. Nay even, lest she should derive any consolation from religion, the sacraments of the church were refused her.

There is no doubt but Tolstoy, in all this barbarity, followed precisely the directions of his mistress, who, not satisfied with having enjoyed the place of her rival during the life of Peter, with having deprived her son of his crown, and probably of his life, employed her genius and invention in finding out fresh torments for her captive.

That the latter might have no possibility of communication from without, every time the guard was changed, the soldiers were stripped and searched, to see whether any had been so audacious as to convey a letter either to or from the Princess. The fate of the offender was to be hanged up immediately.

Heaven at length beheld with compassion the truly deplorable state of the unfortunate Eudoxia, and put an end to her sufferings, by the death of Catherine, which happened in 1727, about two years after the decease of the Czar.

Some persons finding the Empress approaching near her end, and fearing that Menzikoff, her favourite, would place one of her two daughters (for her son was dead) upon the throne, used every insinuation to engage him in favour of the son of Alexis. The hope with which he was flattered, of being able to marry his daughter to the new Emperor, had such weight with him, that, even before the death of Catherine, he began to negotiate the affair at Vienna, by means of the Count de Rabutin, minister plenipotentiary from the Emperor of Germany at Petersburg.

After

After Catherine expired, Menzikoff employed so effectually the interest he had with the army, and with the nation in general, that he once more disposed of the crown of all the Russias; and this again under the pious pretence that he acted merely in conformity to the will of the predecessor.

Peter II. grandson of Eudoxia, a Prince about twelve years of age, was now declared Czar, under the guardianship of Menzikoff; who was at the same time nominated Vicar-general of the empire, and Generalissimo of the army. The counsel of regency did not lose a moment to confirm the resolution of marrying the daughter of the prime minister to the young Monarch.

Thus did Menzikoff, the implacable enemy of Eudoxia, who had pursued that Princess and her family with unremitting cruelty, change his principles at once; and, making his vengeance give way to his ambition, became the instrument of her deliverance. Even Menzikoff himself brought her into the presence and society of that throne, from which he had industriously excluded her, during the two preceding reigns.

After the new Emperor was proclaimed, this arbiter of the crown dispatched two gentlemen, one of whom was his near relation, to Eudoxia. They announced the surprising news of the elevation of her grandson, and concluded with demanding her consent to the marriage of the young Emperor with the daughter of Prince Menzikoff.

Eudoxia, whose fortitude had supported her under the attacks of terror and despair, was now ready to sink under the influence of surprize and joy. She consented, but could only express that consent by a torrent of tears; and in that kind of situation, where a multitude of sensations constitute a sort of insensibility, this Princess was taken out of her dungeon into apartments that had been prepared for her by the commandant of the fort.

When she was somewhat recovered from her surprize, she had no room to doubt the reality of that happiness which she had for a while considered as an illusion. She found herself treated as the mother of the Emperor. The finest linens were brought her from every quarter, with other articles of dress and furniture in proportion, and ten thousand crowns to provide for proper exigencies. At the same time gentlemen and ladies of the court, servants and equipages were dispatched to her. In short, this Princess, who from the obscurity of a convent, had passed into the horrors of a dungeon, found herself at the head of a numerous court, devoted to her wishes. It was left to her choice, whether she would reside at Petersburg or at Moscow. She chose the latter, where waiting the arrival of the Emperor, she fixed her household in the convent *des Filles nobles*.

She was here visited by multitudes of the nobility, who paid their court to her, and gave her assurances of their respect. She received

received their compliments with the greater pleasure, as they appeared to be not so much the effect of accidental circumstances, as demonstrations of an affection long restrained by fear.

However interesting these marks of public regard might be, she had a still more tender pleasure to enjoy, in seeing, for the first time, and embracing, her Sovereign in her grandson. This interview was a scene that drew tears from all present. For her grand-daughter Nathalia, sister to the Emperor, a stranger likewise to her, was introduced to her at the same time.

Eudoxia fainted in their embraces, and it was long before she returned to herself. She continued above an hour, her eyes open and fixed, without being able to utter a syllable. Such is the ordinary effect of strong passions !

She had soon the pleasure of assisting at her grandson's coronation, and occupied the first place among the Imperial family. She attended likewise at the marriage-ceremony.

Thus restored to all the rights to which her marriage had entitled her, a pension was assigned her of 60,000 roubles. She was mentioned in the public prayers immediately after the Emperor. The anniversaries of her name and birth-days were celebrated at court, and in all public places, and nothing, in short, due to her high rank was omitted.

She lived even to see Menzikoff, originally her inveterate enemy, plunged from his high station into the depth of ruin and disgrace: But M. D'Eon adds, that he believes she had too much elevation of soul to find any satisfaction in this event.

Without officiously contributing to the misfortunes even of her enemies, she enjoyed the decline of life in ease and serenity ; but fated, as it should seem, to taste of no unembittered pleasure, she had hardly seen her grandson eighteen months upon the throne, when death prematurely deprived her of the Princess Nathalia, and some weeks after, of the Emperor Peter II. who died of the small-pox, in 1730.

Her condition was not altered by these melancholy events, but her future pleasure was buried with her two amiable descendants.

The Princess Ann, who succeeded to the throne, treated her with great kindness and attention ; but in the year 1737, she fell into a languid state and died. Happy, says her historian, if the vicissitudes of this world had led her to seek for certainty in the interests of another.

This interesting story *, containing a portion of modern history but little known, has led us somewhat beyond our usual limits ;

* It would have been but reasonable to have expected proper vouchers for a narrative so remarkable ; but if this be the first publication

limits; and left us only room to say, that the rest of the Chevalier's works, in the present collection, will abundantly gratify the curiosity of the reader.

lication on the subject, written authorities could not be exhibited; so that for the authenticity of the story we have nothing more to depend upon than the veracity of the Narrator. It is not, however, to be supposed that a person of the Chevalier D'Eon's consequence, who had appeared in the character of Minister Plenipotentiary to a powerful Prince, should risque his credit on an insupportable relation of transactions at a period within the memory of men.

ART. II.

Journal de Voyage de Michel de Montaigne, &c.—Memoirs of a Journey into Italy by Way of Switzerland and Germany, in 1580 and 1581. By Michael de Montaigne; with Notes, by M. de Querlon, 2 Vols. 12mo. Rome. 1774.

WE cannot with any propriety say of this work, what Balzac has said of the works of Montaigne in general, *C'est un guide qui egare; mais qu'il mène en des pays plus agréables qu'il n'avoit promis*; that he is a guide who leads you out of your way, but who conducts you through countries more agreeable than he had promised.

But, however deficient these travels may be thought, when considered under the idea of a particular species of entertainment, yet, as the remains of Montaigne, they cannot but call forth curiosity and regard.

This extraordinary man, so singular in his writings, has from thence led the world into an idea, that he was no less singular in his life; that, immured in the profoundest solitude, he either felt or affected an aversion to society; and that his conduct bore the testimonies of a man chagrined with the infirmities of his nature.

For our parts, we have generally dissented from this opinion. We have considered Montaigne as a man who formed very rational notions of solitude and society, and we remember that he has somewhere said, himself, *il est plus supportable d'estre toujours seul, que de ne le pouvoir jamais estre*; it is more supportable to be always alone, than never be able to be alone at all. To those who may think that occasional reflection and retirement are necessary for the revival and repair of such beings as we are, M. de Montaigne's sentiment will appear to be extremely just.

The account of the life of Montaigne, which the President Bouhier published many years ago in London, is inadequate even to the object of conveying any proper idea of that celebrated moralist. Many lights and much intelligence, on the subject, have been collected since that time by M. de Montesquieu,

tesquieu, the younger, the Abbé Bertin, and others, which united might compose a more perfect memoir.

The Editor of these volumes has, in a preliminary discourse of some length, favoured us with certain anecdotes and relations of this kind, which serve to confirm us in the more favourable ideas we had entertained of the social character of Montaigne.

With a large share of natural vivacity, passion, and spirit, his life was far from being that of a sedentary contemplatist, as those may be inclined to think, who view him only in the sphere of his library and in the composition of his essays. His early years by no means passed in the arms of leisure. The troubles and commotions whereof he had been an eye-witness during five reigns, which he had seen pass successively before that of Henry the Fourth, had not in any degree contributed to relax that natural activity and restlessness of spirit. They had been sufficient to call it forth even from indolence itself. He had travelled a good deal in France, and, what frequently answers a better purpose than any kind of travel, he was well acquainted with the metropolis, and knew the court. We see his attachment to Paris in the third book of his *Essays*, c. 9. Thuanus *De Vita*, lib. 3. observes, that Montaigne was equally successful in making his court to the famous Duke of Guise, Henry of Lorraine, and to the King of Navarre, afterwards Henry the Fourth, King of France. He adds, that he was at his estate at Blois, when the Duke of Guise was assassinated, 1558. Montaigne foresaw, said he, that the troubles of the nation would only end with the life of that Prince, or of the King of Navarre: and this instance we have of his political sagacity. He was so well acquainted with the character and disposition of those Princes, so well read in their hearts and sentiments, that he told his friend Thuanus, the King of Navarre would certainly have returned to the religion of his ancestors (that of the Romish communion) if he had not been apprehensive of being abandoned by his party.

Montaigne, in short, had talents for public business and negotiation, but his philosophy kept him at a distance from political disturbances; and he had the address to conduct himself without offence to the contending parties, in the worst of times.

Though his philosophical knowledge be less strongly marked in his *Essays*, it were easy to see that his collective knowledge of human life and character could only be acquired in the walks of men. It is not in the closet we find such informations as these; it must be from a familiar attention, and a near insight into the moral actions and principles of society.

It were no wonder, then, if among other means of acquiring this knowledge, our philosopher had recourse to travel; but the

time of life when he set out, being at least 47, and other circumstances, incline us rather to find the motive in his health; on which account he was solicitous to try the mineral waters of different countries; and he generally travelled on horseback for the same reason, hardly ever finding himself better, to use his own curious mode of expression, *quo le cul sur la selle*. The gravel which he said he had acquired *de la liberalité des ans*, and the cholic, left him but few intervals of ease. Yet had he, as we find in his *Essays*, no opinion of medicine. The use of mineral waters he thought the simplest and the safest. He had tried the most celebrated in France, and was desirous to visit those of Lorraine, Switzerland, and Tuscany. Hence the origin of the books before us, in which we find him passing from one watering-place to another, to support a shattered constitution, and in which his attention to that particular object has rendered this posthumous work * frequently insipid and uninteresting.

We are not, however, to consider this journal of travels as a work which the Author had the least idea of publishing. It seems to have been intended rather for the purposes of private recollection, and as a kind of domestic record of the progress he had gone through, and the little incidents he had met with.

Yet still it is curious, as it exhibits the spirit, the genius, and manners of Montaigne, in a way that cannot be mistaken. The same egotism, the same self-attention. You see nobody but Montaigne: nobody is spoken of but Montaigne; though he has several fellow-travellers, *they* are non-entities here. And it is not only curious, but is rendered even valuable, by many characteristic and altogether peculiar strokes of his pencil. The singular light in which he contemplated his objects; that energy, sincerity, and ardour, with which his philosophic genius impregnated all his ideas are obvious in this publication. It may at the same time be considered as an historical monument of the state of Rome, and of a great part of Italy, such as he found it towards the close of the sixteenth century.

But let us hear what his Editor, M. De Querlon, says on this subject, in his preliminary discourse.

* At the time of Montaigne's travelling into Italy, (1580) that beautiful country, covered with the ruins and fragments of antiquity, had for two centuries been the region of the arts. It had been enriched by the works of Palladio, Vignole, Michael Angelo, Raphael, Julio Romano, Corregio, Titian, Paul Veronese, Tintoret, &c. It is true, Guido, Albano, Dominichino,

* Published about 180 years after the death of the Author. The MS. was lately found in an old chest in the Chateau de Montaigne, in the province of Perigord.

Lanfranc, Peter of Cortona, Annibal Caraccio, and a number of great mafters befide, that followed the former, had not yet produced that immense quantity of noble works which adorn the churches and palaces of Italy. Gregory XIII. at that time Pope, was much lefs taken up with attending to the arts, than with the promotion of public institutions and public works. Sextus the Fifth who came to the fee four years after this journey, added much more to the embellishment of Rome, in lefs than fix years than Gregory had done in twice that time. Nevertheless this capital, with thofe of Florence and Venice, and many others that Montaigne vifited, had objects fufficient to attract the attention of the traveller, by their riches, and by monuments of every kind, which the arts had already exhibited. Thus our traveller found matter enough for obfervation. With that keen and animated imagination, that picturesque turn which diftinguifhes his *Effays*, could he, poffibly, with coldnefs behold the furrrounding arts of Greece? If the journal of his travels contains few descriptions of ftatues, pictures, and the reft of thofe objects with which modern travellers fill their narratives, and generally copy from one another; it is, as he fays, becaufe there were books enough at the time, wherein all thefe matters were to be found.

Here we agree with M. Querlon, but, though not prodigally defcriptive, it is evident, that he was particularly ftruck with the noble monuments of antiquity which he beheld. It was there he fought the GENIUS of immortal Rome; that GENIUS, which was for ever prefent with him, and familiar to his fancy and his foul! which he had purfued with the moft penetrating eye through the remains of claffic art, through the pure philofophic page of the NATURAL PLUTARCH! That GENIUS, like the Roman hero, who was found mournfully reclining on the ruins of Carthage, retained a melancholy dignity amid the monuments that furrounded him, and looked awfully on the afhes of the great capital of the world.

But let us remember that Montaigne holds the pencil on this fubject; and refer the Reader to his more animated hand. **L.**

A R T. III.

Monde Primitif, &c.—The Primitive World analyfed and compared with the Modern World, with refpect to the Natural Hiftory of Speech, or Grammar Univerfal and Comparative. By M. Court De Gebelin, &c.

IN this fecond volume * of his magnificent work, M. De Gebelin has armed himfelf for the reduction of an ideal world. So confidered, at leaft, has been the theory of univer-

* For an account of the firft volume, fee our laft Appendix, publifhed in July 1774.

sal grammar by many learned men, who have turned their thoughts upon the subject. If it be true that the principles of grammar, like those of harmony, are founded in nature, and originally the same through all human existence, it is equally true, that they are so infinitely modified as to leave few traces of their primary analogy. Indeed, grammar itself could hardly exist in the first rude elements of speech. It consists in the right construction of sentences, the connexion, combination, and dependencies of words. But as the first speech of man could only be formed of individual, appropriated sounds expressive of material objects, or of sensible passions and wants, these would, of course, have no obvious connexion. They would continue in their insulated state, till long appropriation had brought them together with greater facility; and even then, while society was immature, its wants few, and its words unwritten, the connexions of speech would be simple and inconsiderable.

M. De Gebelin, however, with the spirit of modern adventure, and with a degree of courage equal to his capacity, has sailed in quest of these undiscovered countries. He has already made so long a voyage, that we despair of finding room for any thing more than an imperfect chart of his passage, and a small extract from his speech at setting out.

‘The origin of speech, says he, is a problem on which a number of learned men have exercised themselves with different degrees of success; but which has never yet been resolved, because a sufficient number of observations had not been collected for the purpose; so that every thing was lost in the wanderings of hypotheses, as it always happens when facts are to be supplied by the force of genius or imagination.

‘Some of these have supposed, that speech or language was the pure effect of human invention. They thought that for a long time men were capable of nothing but simple cries; that by some happy accidents they perceived that they were capable, by this means, of expressing not only their sensations but their ideas, of painting material objects by certain sounds, and that these inconsiderable beginnings, by slow and painful degrees, gave rise to languages.

‘Others being unable to conceive how man could invent an art for which he had no natural talent or propensity, and despairing of finding out the physical causes of language, have referred every thing, in the end, to the omnipotence of the Deity. They suppose, that he communicated to men even the primary words they made use of, and that being themselves entirely passive in this respect, they received every thing from him, even to grammar itself.

‘These

‘ These systems perfectly opposite to each other, taken absolutely as they stood, appeared equally false, though, in a limited sense, they were true.

‘ Language is from the Deity, in this respect, that he formed man with the necessary organs of speech; that he gave him a capacity for sentiment and ideas, put him under a necessity of expressing them, and furnished him with models proper to direct him in that expression.

‘ But then to discover and unfold these organs, to imitate these models, to follow those combinations, of which he was naturally capable, and on that small number of radicals allowed him by Nature, to raise such an immense superstructure of words, as, to be properly known and understood, would require the labour of the longest life,—all this was the effect of human industry.

‘ And this was not the consequence of any associated agreement, but an effect of that imitative talent communicated to us by Nature, and of those wants of which she has made us sensible; for it would have been impossible for beings who could not speak, and who had no idea of the art, to agree about the formation of a language, and to form certain determinate words.

‘ Neither could it be the effect of imitation that was slow, fortuitous, and accidental, because man, from the first, was under a necessity of using speech, was already furnished with organs and models of language; and Nature always advances to her final purposes with a sure and rapid progress; the natural sentiment itself suggested the cry or sound necessary to express it, the natural idea supplied the tone of voice proper to make it intelligible, and to give it a distinct application.

‘ The perfection of language, and the multiplication of words for the expression of factitious ideas, depended solely on the industry of men, and on a mutual agreement and understanding amongst them; but this period is at an immense distance from the birth of a language first formed by the natural genius of man, and determined by his wants.

‘ When we say that language arose from imitation, we do not take the word in its most limited sense, so as to confine it to the imitation of the sounds and cries of natural objects, the howling of winds, the roar of thunder, the lowing of cattle, the cries of animals, even those of man himself, from whence result all those words included under the general name of *Onomatopoeia*. We extend this name, likewise, to an imitation founded on analogy, occasioned by the relation one perceives between the qualities of the object and those of the organs of the voice. It was impossible to represent all objects by the *Onomatopoeia*; hence such tones were made use of as bore the greatest analogy to the idea they excited: troublesome

objects were expressed by sharp, harsh tones; moving or running objects by tones of the same kind; the fixed and the slow by heavy and fixed sounds: and on all these occasions, those tones become the determined names of the objects, and the sources of immense families, into which all those beings that have qualities in common with them, are incorporated.'

Such was the origin and discovery of language, the capacity for which was given to man by his Creator, and the resources of which he found in that variety of modulation and articulated sounds which his natural sensations impressed upon his vocal organs.

In order to give our Readers as perfect an idea as our limits will allow, of this volume on Universal Grammar, we shall exhibit a short analysis of the whole.

It is divided into five books. THE FIRST consists of general and preliminary observations. The etymology of the word is given; then follows a definition of that word, not metaphysical, but historical and practical, such as leads to the natural and necessary laws of grammar. The word is shewn to exist of necessity, and that necessity to be determined by the objects it describes. The objects themselves are examined; we are instructed in what manner grammar enables us to describe them; what qualities it ought to possess in order to attain this end; what advantages arise from these observations; and what it is that distinguishes *particular* from universal grammar.

THE SECOND book contains the materials of grammar, or the words whereby ideas are painted. Here we see that the pictures of our ideas exhibited by words must necessarily consist of different parts, in order to make the representation distinct. The distinguishing characteristics, and the number of these parts are laid down, together with the three different departments or divisions of verbal painting, which are the *enunciative*, where the subject of the painting is accompanied by its inherent qualities; the *active*, where the subject is painted with qualities relative to other objects, on which it has some impression or effect; and the *passive*, where the same subject is described as receiving impressions from another object.

The second part of this book is designed as an explication of the ten divisions, into which the Author has distributed all the words that are to be taken into his discourse concerning all languages. As this forms the basis of every thing that constitutes grammar, the subject is more minutely canvassed, and takes up a considerable part of the volume.

It is, indeed, and without a compliment, a very curious book. At the beginning the noun is considered; its use and different species are described; its etymology, as high even as the primitive language; the manner in which it unites the different

ferent parts that compose the verbal picture. We are informed how Nature herself has suggested **PROPER NAMES** for beings that stand distinct in their species; and to **APPELLATIVES** for beings whose individuals are more multiplied. We are instructed in the origin of the genders of nouns, and why some, as those of the **SUN** and **TIME**, [the Author must refer to the Greek noun,] are masculine, while others, such as the *Earth*, *Virtue*, *Beauty*, are feminine. The advantages that result from this distinction of genders are explained. All words are shewn to be descended from nouns. The sources from whence the nouns themselves, the radicals of all languages, were drawn, are investigated. An instance is given in the word **GUR** or **GYR**, which signifies a *turn*, *revolution*, or *circle*, and the article concludes with certain observations on diminutive, augmentative, and figurative words.

After the noun, the Author treats of its distinguishing and characteristic **ARTICLE**.

Next follow the **ADJECTIVES**, their origin, genders, and degrees of comparison, their influence and effect in the verbal picture.

The pronouns are then considered in their different classes and etymology; and the very interesting history of **THOU** and **I** makes no trifling part of this disquisition.

The participles come next under consideration, and give rise to many difficult and important discussions. The Author gives his reasons for distinguishing them from the adjectives, to which they are so nearly allied, and from the verbs with which they have been generally associated.

This book concludes with observations on the four undeclined parts of speech.

The **THIRD BOOK** treats of the different forms the several words are to assume for the purpose of composition; inquires why some are capable of this variation, while others remain in an unvaried state, and assigns the reasons of that immutability. Hence we are informed why certain words have genders, numbers, and cases allotted to them, and why others have tenses, moods, and conjugations. The cases, we are told, are supplied by nature herself; and that it was impossible the active and passive pronoun should terminate in the same manner.

These observations are followed by an important discussion concerning the preference of grammatical method, in which the different force and consequence of a word, when placed in this or that situation, is investigated, and the different methods of ancient and modern grammarians are considered.

The Author observes that, as all verbs take their force from the verb *est*, it is no way surprising that the infinitives of the Persian, Gothic, Teutonic, Greek, and other languages derived

from these, should end in *ein*, the infinitive of the verb *ess*; and yet at the same time that the Latin infinitives should end in *ere*, since it was only owing to the nasal *n* being changed in *r*, a change which frequently occurs.

The FOURTH BOOK treats of the arrangement of words in general in composition, in order to effect an intelligible succession of ideas. This book is divided into three parts. The first exhibits the rules that are to be observed in combining words in composition; and these rules are shewn to be of two classes, the first relating to the line of words in concordance leading to the same object; the second having regard to those words that are dependencies of the principal, and lead to different objects, and this is what constitutes SYNTAX.

The second part lays down rules for the arrangement of words in such a manner as to form a whole, and this is what we call construction. But as languages differ in this respect, some placing on the right what others assign to the left, inquiry is made into the rules that ought to be observed in the French and Latin languages, which in their construction are so widely different; and here we are presented with a short view of the disputes between former grammarians on this subject; after which the cause is explained why those languages differ so much in their construction.

The *ellipsis* is then considered, that abridged kind of construction, which in composition retrenches all words that are not absolutely necessary.

The THIRD PART consists of a grammatical analysis of two fables, the one French, the other Latin.

These four books which treat of grammar in general, independently of its application to any national language in particular, are followed by a fifth, the subject of which is a comparative view of grammar.

For this object, three languages, the most different in their structure from the French, are selected: and these are the Chinese, the Latin, and the Greek.

It appears from an abridgment which is given of the Chinese syntax, that the language both in its oral and written form, differs but little from the principles of universal grammar, to which all its operations are perfectly analogous.

With regard to the Latin language, which is more known, the Author is more concise in his disquisitions, confining himself to the investigation and explication of some of the more difficult rules. On the Greek he dwells still more briefly, on account of its affinity to the Latin.

All these discussions are accompanied with a great number of examples, selected from the Latin, French, and Italian poets: and those quotations are not only useful for the explication of
theoretic

theoretic rules, but they diversify and enliven the dry researches of grammar.

Such is the analysis of the copious volume now under review, which, however, is itself no more than a preliminary work, an introduction to what is to follow: and as these metaphysical disquisitions on a subject so abstruse as grammar in its first principles, are too much burdened with controversy, and too abstracted to be generally useful, the Author proposes to give a clear and concise abridgment of universal grammar, to the execution of which the learned of every country are invited to contribute their assistance.

We are, moreover, informed, that his *Dissertation on the Origin of Language and Writing*, will be published with as much expedition as possible, great part of the engravings being already finished; and that the Arabic, Coptic, Ethiopic, Anglo-Saxon, and Gothic types, founded by our ingenious countryman Mr. Caslon, are received.

We shall dismiss this article with the Author's observations on a defect incident to all languages, and not the least conspicuous in our own.

THE PLEONASM.

‘The Pleonasm is a redundancy, a superfluity of expression, wherein more words than are necessary are made use of to express an idea already conveyed.

‘Sometimes this redundancy is useful, and sometimes it is not. However it is still under the same appellation, it is still called a Pleonasm: but M. Bauzée has justly observed, that a beauty and a fault ought not to go by the same name. He would, therefore, call that a *Pleonasm*, which amplifies the language to give it strength; and where words are multiplied without adding to the idea, that he would call a *Perissology*.

‘When we say, *I have seen it with my eyes; I have heard it with my ears; I told him it himself*; these words, *with my eyes, with my ears, himself*, are redundant, and might have been omitted, because we cannot see without eyes, we cannot hear without ears, and *himself* is already described by *him*; nevertheless in all these instances, there is a *Pleonasm*, and not a *Perissology*, a beauty, and not a defect; because the expression is thereby strengthened, and what we advance more forcibly confirmed.

‘When Phœdrus, speaking of those commotions in Athens, which gave Pisistratus the means of usurping the government, says it was done *conspiratis factionum partibus*, he falls into a Pleonasm, for *factions* and *parties* are synonymous terms; yet this expression is not faulty here, because the word *factions* is only added to *parties* in an epithetical capacity, to give the idea of *factions parties*.

It

‘ It is on the same account that the noun is repeated in the Oriental languages, as in *age of ages*, *flame of flame*, *wind of wind*: the repetition supplies the place of the adjective, and gives the idea of time *without end*, a *prodigious* fire, an *impetuous* wind.

‘ This kind of *phrase* is a remnant of the primitive language, which, while it consisted chiefly of nouns, frequently repeated them to give the sense of the adjective.

‘ M. *Beauzée* proves very well against *Le Clerc*, the celebrated Hebræan, that the Oriental mode of expression in repeating the verb at the same time as a circumstance and as an action, for instance, *sating they did eat*, *sleeping they did sleep*, has its proper weight and peculiar energy; whilst *Le Clerc* maintains the contrary. This shews that taste is superior to science. *Le Clerc* denied that this form of expression had any energy, as he denied that the fables of antiquity were allegorical. In both these instances he shewed a want of taste.

‘ In short, phrases of this kind *il fut fort*, *MALGRE LUI*, *des demandes respectives DE PART ET D'AUTRE*, *avoir mal à la tête*, *je vais ALLER*, *je vais L'ALLER chercher*, &c. are perissologies, faulty redundancies, because the expressions *malgré lui*, *de part et d'autre*, *sa*, &c. add nothing either to the strength or meaning of the words they accompany.’

To these observations of the French writer we shall add an instance or two of this mode of expression in our own language:

High heav'n the footstool of his *fit* he makes.

Pope, *Hom. II.*

At once the chaser, and at *once* the prey. *Ib.* Wind. For.

When frost has whiten'd all the *NAKED* groves,

Where doves in flocks the *leafless* trees o'er shade.

Ib. Wind. For.

Here, of *his feet*, the second *at once*, and *leafless*, are evidently perissologies.

A legionary soldier having inadvertently been guilty of the *sacrilegious* impiety of killing a cat. *Hume's Dissert.*

In this place *sacrilegious* is redundant and improper; for the soldier's doing the thing inadvertently shews that he had no intention to *steal* the cat.

But our poets, the best as well as the worst, more frequently fall into this faulty phraseology than our philosophers.

A. R. T. IV.

Histoire de Blautick, Comte De Saxe, &c. — The History of Marshal Count Saxe. By the Baron D'Espagnac, Governor of the Royal Hospital of Invalids. 12mo. 2 Vols. Utrecht. 1774.

THE name and honours of this famous general are so well known, that to dwell in a particular manner on them would be superfluous. Suffice it then, as to his military character

rather and operations, to acquaint our Readers, that in these volumes they are exhibited *en detail*. The Baron D'Espagnac himself bore arms under the ensigns of Count Saxe, and was present in most of the actions he describes. Hence, his narratives are marked, indeed, with the partiality of friendship; but with the accuracy of experience too. On that account we shall recommend them to men of military talents and studies, whilst we pay a short attention to that part of this great man's life which is less known, his conduct in retirement, and to his general character, as drawn up by the Author.

‘ Marshal Saxe in his retirement lived in a manner the most agreeable to his inclinations. His regiment of cavalry at Chambord went through the same exercises they would have gone through if they had been in actual service in the field, and were kept in the most exact discipline. The General himself was frequently present at their evolutions, and rewarded those who distinguished themselves most. At Chambord he had a fine stud, and a menagerie. He applied himself to all sorts of mechanical works that struck his imagination. The principal entrance to the castle of Chambord was adorned with six pieces of cannon, which he had taken from the enemies of France. Fifty men of his regiment, with a standard, mounted guard at this first gate. The walls on the right and left of the antichamber were decorated with sixteen standards or colours which he had taken from different nations, with whom he had fought. These colours and standards were crowned with two pair of kettle-drums, taken from the English and Dutch. His amusements were hunting, excursions on the water, plays, and music; and he went sometimes to the Grange, and to Pipes, country houses which he had near Paris. Esteemed by foreigners, beloved by the French, loaded with the royal favours, and honoured with marks of distinction, whenever he appeared at court; at the summit of grandeur, beyond which nothing was left to desire, and surrounded with every amusement that could invite fancy or indulge inclination, with unbroken health and a firm constitution, he had the fairest prospect of a long enjoyment of his fortunes and his glory;—when a putrid fever carried him off on the 30th of November, 1750, after an illness of nine days, in the fifty-fifth year of his age. He met death with that fortitude and firmness he had so often testified on occasions of danger. The King sent M. De Senac, his first physician, to attend him, who was greatly attached to the Marshal, and had followed him in four campaigns. *Doctor, said the Count, a moment before his death, life is but a dream; mine has been a fine one, but it has been short.*

‘ The King was greatly affected when he heard of the Marshal’s death, and spoke publicly of the great loss he had sustained.

‘ Marshal Saxe was of a large size, had blue eyes, a well formed nose, and a noble martial air. An agreeable and gracious smile took off from that roughness of aspect occasioned by a tawney complexion and thick dark eyebrows. Naturally warm, he was impatient of contradiction, but easy to be reconciled, and as incapable of entertaining hatred long, as he was of doing any one an injury. He was remarkable for strength and dexterity. He would pull a common horseshoe asunder with his hands, and twist with the mere strength of his fingers a large nail into the form of a corkscrew. He had once, in London, a dispute with a scavenger which was about to terminate in blows, when taking the gentleman of the shovel by the breech, he tossed him up into the air with so much dexterity, that he dropped into his own cart full of liquid mud. Once upon the chace at Chantilly he plunged his hunting knife with so much adroitness into a boar, that the savage fell dead upon the spot.

‘ Possessed of the profoundest judgment, and directed by long experience, his projects were the result of the maturest deliberation, and disposed with the greatest happiness. The sudden stroke, secrecy, and vigilance were the resources that ensured the execution. His conversation was plain and unadorned, and his talents never appeared except when he chose to give them scope. A connoisseur in men, he knew how to form a right estimate of their characters. I suspect those officers, said he, who are continually asking for detachments to go against the enemy. They are generally like an equestrian statue that has always one foot lifted up to march, and never moves.

‘ Affable to all the world, attentive to the wants of his soldiers, but rigid in point of discipline, he was both feared and adored by his men. Carrying always a countenance of satisfaction himself, he inspired others with that confidence, without which no general can succeed. If in his zeal for discipline, and in the austerity of his principles of a military education, he might be thought, at the commencement of his power, to hold too rigid a hand over the more effeminate and more indolent officers, he made amends for that severity by the politeness of his attention to them. Every one knows that at the battle of Bramahoff, a Captain of foot being desirous of giving up his commission, because he underwent some military reprehension in his presence, the General not only publicly excused himself from accepting it, but continued to give him proofs of his friendship.

‘ Naturally

* Naturally generous and humane, he never put to death either spies or marauders. He chose rather to keep them prisoners to the end of the campaign. In his disposition he was open and communicative, and he commonly acquainted his officers with what he knew of the enemy's projects, and with the means by which he intended to defeat them.

* The avowed patron of merit, he passed encomiums on every officer who distinguished himself; he visited them when they were wounded, and solicited the favours due to their services.

* Above all meanness, and wholly devoted to the discharge of his duty, he was never known to sacrifice the public utility through any partiality to rank or favour, nor even through the fear of making himself enemies. If there were any question of choice, with respect to extraordinary expeditions, he would always give the preference to knowledge and experience. Inflexible as to rules, he would not excuse in his best friends the least default of discipline. His only object was the success of his operations, and he attended with pleasure to any expedient that might promote it.

* Indefatigably active, and of uncommon valour, he was, as much as possible, at the head of every action, and almost always on horseback. In the more vigorous and important engagements, his object was to seize the decisive moment;—in critical exigencies to reanimate the declining spirits of his troops by his presence. Never was general a greater economist of blood. When, in sieges, vigorous attacks and violent measures were proposed, he scarce ever had recourse to them but in cases of necessity. He had rather, he said, put it off a few days longer, than lose one grenadier.

* Of military arts he was a perfect master. Skilful in the choice of posts and camps, he kept the enemy in continual alarm, while his own army enjoyed the most perfect tranquillity.

* Of consummate knowledge in the art of war, he has left us a work [*Reveries* *] replete with the noblest instructions: his style shews that he was a master of the French language, and he spoke it with great propriety and facility.

* Valuing himself on a greatness of soul worthy of his birth, he always entertained the most distinguished respect for the troops of the enemy; and made war with a politeness becoming polished nations. Of course, he obtained every requisition he made from the adversary's generals. Nothing could be more flattering than the letters he received from the generals of the allied army, when, after the surrender of Maastricht, the Stadtholder wrote to him, that he embraced with pleasure the oppor-

* See an account of this work in our Review, vol. xvi. p. 336. Also of an English translation of it, *ibid.* p. 527.

tunity of testifying to him the particular respect he entertained for his great talents, and his admiration of his conduct and performances. The Duke of Cumberland, the Prince of Waldeck, and Marshal Königsegg, when they spoke of him, expressed the same sentiments. Count Turpin dining with several general officers of the Allies, at Aix-la-Chapelle, asked them what was their opinion of Marshal Saxe: Their answer was, "He commands *us* as well as you." On this compliment the Marshal made a very pertinent remark, viz. that the best way of being well with your enemies, is to teach them to respect you.

' So zealous and so respectful was his attachment to the King, that the most advantageous favours he received from him never flattered him so much as the least testimony of the confidence he placed in him; his sole ambition was to please him.

' When Prince Lichtenstein dined with him, on a certain occasion, at the Elector Palatine's, at Mannheim, he pressed him to enter into the service of the Emperor, where he would find, in Prince Eugene, a ready friend; whereas, in France, where he was a stranger, he would find it difficult to advance himself. I hope, answered the Count, to conduct myself in such a manner as to merit the esteem of the French nation, and if I succeed in that, I shall make my way with greater facility than elsewhere.

' To every constitution of the political government of France he was inflexibly attached; so that, when the Calvinists of a certain province in France transmitted to him a memorial, entreating him to solicit the free exercise of their religion, he threw their petition into the fire. If the King, said he to the Author of these Memoirs, should appoint me to the command of a province inhabited by Protestants, who should convene themselves contrary to his edicts, I would punish them more severely than another, convinced that the first duty of a subject is obedience to the laws.

' He had a foible common to most great men. He was passionately fond of women. But, though possessed of qualities that might have engaged their affections, they were attached to him more from vanity than from inclination, and sometimes used him but very indifferently.

' Marshal Saxe died in the Lutheran religion, wherein he was born. And it was on this account that a Princess^a, whose memory will always be dear to the French nation, prettily observed, that it was hard the poor Marshal should not have one *De Profundis* †, who had so often made them sing *Te Deum*.'

^a The late Queen of France.

† A funeral anthem in the Popish service.

We shall only add what, perhaps, few are unacquainted with, that this great man was the son of Augustus II. Elector of Saxony, afterwards King of Poland, by Aurora, Countess of Königsmark. He was born at Dresden in 1696. His mother, the Countess of Königsmark, was descended from one of the most illustrious families in Sweden. She came to Dresden to solicit protection from the Elector against the Hamburgers, with respect to her brother's succession. She was a woman of talents as well as beauty, and was entrusted with the education of her son. The young Count's passion for glory soon shewed itself; for, when twelve years old, he eloped from his mother, and marched on foot from Dresden to join the army of the Allies before Lisse. In short, this history of a modern hero, is, in our idea, altogether as interesting as many of those that stand upon the annals of antiquity.

A R T. V.

Histoire Naturelle, generale et particuliere, &c.—M. de Buffon's Natural History; being an Appendix to the Theory of the Earth, and an Introduction to the History of Minerals. Supplement, Vol. I. 4to. Paris. 1774.

EVER since the first publication of this celebrated work, the learned Author informs us that he has had the satisfaction of having his ideas concerning the theory of the earth, and the nature of the mineral substances of which it is composed, abundantly confirmed by the unanimous testimonies of navigators, as well as by new observations which he has collected relative to these subjects. In this long interval of time some new ideas have likewise occurred, the justice of which he endeavoured to ascertain by experiments. The results of these experiments have in their turn given rise to new observations intimately connected with his general theory.

Nevertheless, in the numerous editions through which the Author's *Natural History* has passed, he has, for the sake of the purchasers of the first edition of that voluminous and expensive work, constantly refrained from making the most minute additions to the text, or inserting any corrections or explanations; having formed the resolution, which he has begun to execute in the volume before us, of publishing a supplement that should consist of two or three volumes, which should contain all such additions, corrections, and explanations as he might judge necessary to the further elucidation of the subjects on which he had before treated.

The present, which is the first of these supplemental volumes, is partly theoretical, and in part experimental. It is not, however, strictly a methodical or connected work; the greater part of it consisting of several memoirs or detached articles, two or three

three of which have been before printed in the *Memoirs* of the Royal Academy of Sciences, and elsewhere. These, together with the other memoirs now first published, are here arranged according to the respective natures of the subjects; some of which however bear a very distant relation to mineralogy. These form the experimental, and largest, as well as the more valuable part of this publication. The theoretical part, with which it commences, consists of two discourses, in which the Author reasons and conjectures by turns on what are called the elements of bodies; treating, in the first of these dissertations, of *Light, Heat, and Fire*; and of *Air, Water, and Earth*, in the second; but in a manner which will not be much relished by those sober and circumspect philosophers who found their inquiries into the causes of natural phenomena on actual experiments, and legitimate conclusions from them. The Reader may form some judgment of the ingenious Author's style and manner of philosophising, from his very first paragraph:

'The powers of Nature, says the Author, as far as they are known to us, may be reduced to two primitive *forces*; that which causes *gravity*, and that which produces *heat*. The force of *impulse* is subordinate to these. It depends on the first for its particular effects, and on the second for the general effect. As impulse cannot act but by means of the elastic power in bodies, and as the latter cannot exert itself but in consequence of the force which brings together the parts which had before been removed from each other; it is evident that impulse, in order to produce an effect, requires the concurrence of attraction: for if the particles of matter ceased to attract each other, if they lost their mutual cohesion, would not elasticity be totally destroyed, all communication of motion be intercepted, and impulse be annihilated? Since in fact motion is not communicated, nor is capable of being transmitted from one body to another, except by means of elasticity. In fine, it may be demonstrated that a body perfectly hard, that is to say, absolutely inflexible, would at the same time be absolutely immovable.'

In perusing this short specimen the Reader will fancy himself transported back to the age of Aristotle, or the schoolmen, when words stood for things, and when every philosophical difficulty was at once readily solved by the dextrous application of powers and qualities. The two forces abovementioned form the basis of the Author's system, in the development of which he proceeds to assign the distinct offices and energies of the two powers. 'On attraction alone, says he, depend all the effects of inanimate matter; and from the same force of attraction, joined to that of *heat*, proceed all the phenomena of living matter.'—[Under the denomination of *living matter* the Author comprehends

comprehends not only all animals and vegetables; while in a state of life or vegetation, but likewise light, fire, heat,' and his own *organical molecules*;—in short, 'every substance which appears to us to be active in itself.'] 'This living matter,' he adds, 'always tends from the center to the circumference; whereas inanimate matter tends, on the contrary, from the circumference to the center. It is an expansive force that animates living matter; and it is an attractive force that rules inanimate matter. Although the directions of these two forces are diametrically opposite to each other, each of them nevertheless exerts its proper action; they counterbalance, without ever destroying, each other, and from the combination of these two powers, equally active, result *all* the phenomena of the universe.

Partial as we are to the great and acknowledged talents of the Author, we could not avoid giving these specimens of the figurative and licentious mode of treating philosophical matters, which runs through the greater part of these two dissertations. We shall only add another specimen, which we have selected merely as it gives us occasion to exhibit a proper contrast between the philosophy that plays on the imagination, and seems to have scarce any other foundation; and that which is founded on the exercise of the judgment, enlightened by actual and appropriate experiments:—in short, between the *reveries* of the closet and the philosophy of the laboratory.

'Air,' says the Author, 'approaches nearly to the nature of fire, the principal property of which consists in an *expansive motion*; and although air is not possessed of this motion in itself, yet, as the minutest particle of heat, or fire, is sufficient to communicate it to it, we can be no longer surprised to find that air increases in so high a degree the activity of fire, and that it is so necessary to its subsistence. The air being of all substances, that which is most adapted to acquire the expansive motion, fire will lay hold of it in preference to every other substance, and will appropriate it to itself in the most intimate manner, *as being of a nature the most nearly approaching to its own*; consequently air must be the most powerful assistant of fire, the most proper aliment, and the most intimate and necessary friend.'—'*L'ami le plus intime et le plus nécessaire.*'

To the foregoing fanciful speculations of the Author, so far as they relate to the question, why air is necessary to the support of fire, we may very properly oppose the late sober and substantial conclusions of a philosopher of our own country, deduced from direct experiments*. From these it appears, that

* See Dr. Priestley's *Experiments and Observations on Air*; or our Review for August last, p. 139.

the successive access of air is necessary to the support of fire, because air is a menstruum for the phlogiston necessarily emitted by burning bodies, which must cease to burn when that menstruum is saturated with it. We must acknowledge, however, that the fancy is more highly gratified by a ready acquiescence in the Author's more figurative account of the matter; and by considering fire and air as two very near relations, and such intimate friends, that they cannot possibly live a moment without each other.

The experimental part of this work consists of seven memoirs, in which the Author appears to much greater advantage; divesting himself, in a great measure, of visionary theory, and assuming the character of an industrious and even laborious experimentalist. The two first memoirs contain the whole detail of an immense number of experiments, diversified seemingly beyond what was necessary, and prosecuted, at intervals, through the space of six years. His view in these experiments was, to ascertain the *progress of heat in bodies*, by marking the times in which different bodies acquired or lost equal degrees of heat; and from these observations endeavouring to discover, on what particular quality the different affinity of various bodies to heat depended.

For this purpose he first prepared a number of iron bullets, or balls, of different diameters, from half an inch to five inches, to all which he gave a white heat; marking the times spent in their acquiring that heat. He then carried them into an apartment where the thermometer constantly stood at *temperate*, and noted two periods, or intervals of time, during their cooling: the first, when he could handle them during a second, without burning himself; and the second, when they were cooled to the common temperature of the air. This last period he endeavoured to ascertain by comparing them with other balls of similar diameters, constantly kept in the same place, and which had not been heated. Though this method seems not to be so accurate or convenient as might be wished, it appears to have been the best expedient that occurred towards forming his estimate of the progress of heat in bodies.

The Author afterwards caused a great number of balls to be made, all of one inch in diameter, and formed of all the different metals, as well as of various semi-metals, marbles, and other stones and earths, crystal, glass, porcelain, &c. to the number of twenty-four. Without describing the precautions that he took in order to give them the same degree of heat, or entering into the numberless combinations and calculations resulting from the comparing these globes with each other, with respect to their different times of cooling, we shall only give some of the

the principal results, or the conclusions that he draws from these experiments.

It was formerly almost universally supposed, that bodies received and lost heat more slowly or readily, in proportion as they were more or less dense. Mercury however furnished a remarkable exception to this hypothesis, when it was found that this fluid, which is about fourteen times denser than water, acquired and lost heat much more quickly than water, or even the lightest known fluids. From the Author's experiments on metals it appears, that their respective *susceptibilities*, with regard to the receiving and losing heat, are so far from depending on their densities, that, except in one instance, they very nearly follow a directly contrary ratio.

The metal which is the subject of this exception is tin, which is the lightest of all the metals, and at the same time acquires and loses heat the quickest: but with respect to the rest, the order of their densities, or specific gravities, beginning with the lightest, is iron, copper, silver, lead, gold. Now gold, the last or densest of these bodies, which is $2\frac{1}{2}$ times specifically heavier than iron, or the first and lightest of them, loses and acquires heat more quickly than the last mentioned metal, or by one sixth of the time. The same may nearly be affirmed with respect to lead, silver, and copper, in the foregoing series, which are all denser than iron, and which, like gold, grow hot, and lose the heat they have acquired, more quickly than this lighter metal.

The quality on which the Author discovered that the speedy acquisition and loss of heat depended, in metals, as well as in semi-metals, and other metallic mineral substances, is *fusibility*, or their greater facility of being melted, or reduced to a *fluid* state. Another general principle deduced from his experiments is, that the most dense *fluid* body is more quickly heated or cooled, than even the rarest *solid* body. With respect to the metals, if we rank them according to their fusibility, beginning with the most fusible, they will stand in the following order,—tin, lead, silver, gold, copper, iron; and this is the very order in which, according to the Author's many experiments here recited, they receive and transmit heat.

Calcareous and vitrescible earths furnish exceptions to the foregoing rule; the progress of heat in these substances not being in proportion to their respective fusibilities, but to their densities. The Author endeavours to account for these exceptions, and to establish a general rule with respect to calcinable and vitrescible earths; according to which he infers, that when an intense heat is requisite for the calcination or fusion of these substances, and when equal difficulty attends these processes in

any of them, the progress of heat generally follows the order of their densities.

The third memoir contains some curious observations relating to that singular metal, or metallic substance, *Platina*; the true nature of which still seems not to be thoroughly known. The Author's Experiments on this subject furnish results which differ in some very observable particulars from those of the first chemists of this age, who have endeavoured to investigate the nature of this singular production. It comes to us generally in small whitish grains, the corners of which are somewhat rounded, intermixed with a ferrugineous coarse powder, and with particles of spar, quartz, &c. That which has been seen in lumps, or formed into toys, is not pure, but has evidently been mixed with metallic substances, added to it to promote its fusion. The Author says, however, that a person of credit had assured him, that platina is sometimes found in large masses; and that he had seen a lump of it weighing no less than twenty pounds, which had not been melted, but had been taken in that state out of the mine.

Almost all the chemists who have inquired into the nature of this substance agree in calling it a *perfect* metal. They affirm, that its specific gravity is nearly equal to that of gold; and some even have declared that it is greater. Like the two perfect metals, it is incapable of acquiring rust, and is perfectly indestructible in the fire. Like gold it has been found to resist the action of every one of the three mineral acids singly. When it is dissolved in *aqua regia*, æther, according to M. Macquer, separates it in the same manner as it does gold, from the solution*. Finally, the pure grains of platina are capable, as M. de Buffon himself acknowledges, of being extended to a certain degree under the hammer; and though not perhaps perfectly fusible in our furnaces, Messrs. Macquer and Baumé have succeeded in melting small portions of it, by means of the solar heat collected in the focus of a concave mirror. We could add many more circumstances from Margraaf, Scheffer, Macquer, Baumé, and Dr. Lewis, which seem to prove that pure platina is a true, simple, and perfect metal, *sui generis*, or that it differs from every other body of that class.

M. de Buffon, on the other hand, is led by his experiments, to deny that it is a metal, as it wants, he affirms, two of the essential qualities of a metal, ductility and fusibility. His opinion is, that it is only a mixture of gold and iron, combined

* We should observe, however, that Dr. Lewis, in his scientific and accurate analysis of this substance, affirms, that platina is not taken up from its solution in *aqua regia* by æther.

together by nature in the bowels of the earth, in a manner which cannot be imitated by art; and that the peculiar qualities of the supposed compound result from the intimate combination of the particles of these two metals. Out of more than eight ounces of platina, consisting of grains as usual, he affirms, that near seven ounces were gradually drawn away from the heap by a strong magnet; and that he does not doubt but that the whole of the remainder might likewise have been taken up by the magnet, had he had patience to prosecute the experiment to the end. It is evident, therefore, he observes, that a large quantity of iron is contained in this substance; not simply intermixed with it, as a foreign matter, but most intimately united with it, and constituting a part of its proper substance: unless we recur to this violent supposition, that there exists in nature another substance, besides iron, that possesses the property of being attracted by the loadstone.

From some chemical experiments, made by the Count de Milly, which are related in this memoir, it is likewise inferred, that iron is contained in platina; and it is affirmed, that the nitrous acid alone really acts upon this metallic substance, though without any sensible effervescence. That gentleman took a small quantity of platina, from which all the particles attracted by the magnet had been separated, and added to it some strong spirit of nitre. No effervescence could be perceived, even with a magnifying lens; but on adding some distilled water, and afterwards a few drops of *phlogisticated alkali*, or alkali saturated with the colouring matter of Prussian blue, a precipitate was formed, which was found to be a true Prussian blue; of which substance iron is known to be a necessarily constituent part.

M. Margraaf, we believe, had before made the same observation; but perhaps the experiments of these two gentlemen, in strictness only proves that their platina was impure. It appears too, from a subsequent course of experiments made by M. de Morveau, in September 1773, on some of the above-mentioned platina given him by the Author, that on treating it in the manner above described, no Prussian blue was formed on the addition of phlogisticated alkali, if the experiment was made with those particles of the platina that were insensible to the magnet. We should add, however, the result of another experiment of M. Morveau's, that favours the Author's opinion.

This gentleman seems, by dint of repeated cupellations, to have succeeded in working off, to a single grain, all the lead that he had mixed with a small quantity of platina; which appeared to have been at length brought to a state of perfect fusion and purity. The entire little bead was compact, and of a closer and finer grain than that of the best steel, after it has been

highly tempered. It bore a certain degree of extension under the hammer, but at length cracked. On being beaten into pieces, not one of them shewed the least sensibility on the application of a magnet. Nevertheless, we are told that those very pieces of perfectly cupelled, and seemingly pure platina, being reduced to a still finer powder in an agate mortar, some of the lightest particles shewed symptoms that the button had still contained iron, by their being attracted by a magnetic bar applied to them. And lest it should be supposed that this effect might be owing to adhesion, or some other cause foreign to magnetism, it is observed, that on bringing a bar of the same kind, but not magnetical, into contact with the powder, not a single particle was taken up by it.

Among the other reasons that determine the Author to believe that platina is an intimate natural combination of gold with iron, are the following. He affirms, that the specific gravity of this metallic body is less than has been supposed; that according to experiments made by M. Tillet and himself, it is specifically lighter than gold by at least an eleventh or twelfth part; and that its density is a mean between that of gold and iron; or such as would result from a combination of these two metals, united together in the proportion of three-fourths of the former to one-fourth of the latter. He acknowledges, however, that its magnetical quality is compatible with the supposition that it contains a much smaller proportion of iron than this: as he has seen, in the possession of M. Baumé, a button formed of a mixture of these two metals, weighing sixty six grains, that contained only six grains (that is one-eleventh part) of iron, which button was however easily taken up by a good magnet; so that platina, notwithstanding its magnetic quality, may contain only one-eleventh part of iron. He inclines nevertheless to the opinion that one-fourth of it is iron; as gold, alloyed with an eleventh part of that metal, still partly retains the colour of gold, and is much yellower than even the highest coloured platina; whereas, when it is alloyed with one-fourth part of iron, the compound perfectly resembles platina in colour.

We cannot pass over another observation of M. de Buffon's, which appears to be new, and may perhaps incline some to favour his opinion concerning the nature of this anomalous mineral. He affirms, that the ferrugineous sand, which is so abundant in all the specimens of platina, is not peculiar to that substance, or to the mines from which it is taken; for that he has found a matter of the same nature, though in very small quantities, in several of his own iron mines. These particles are somewhat rounded at the edges, and shine like fresh iron filings. They perfectly resemble the ferrugineous sand of platina, are as magnetical and difficult of fusion, and equally resist

sist the action of acids, as well as that of humidity; being equally incapable of acquiring rust. He attributes the formation of this substance (many specimens of which he has since found in the Royal Cabinet of Natural History, which have been sent from different parts of the world,) to the action of fire; by which iron has been reduced to *scoriæ*, that have been afterwards decomposed; and these particles of *pure iron*, not subject to rust or any other alteration, have been detached from it, and carried by the rains into the earth, to the depth of some feet.

The Author adds, that on pulverising the *scoriæ* of iron, that have been exposed to an intense heat, a small quantity of this *pure iron* may be found amongst it, and 'which having resisted the action of the fire, equally resists that of solvents, and is not liable to rust;' and that there is not any reason to doubt of its perfect identity with the ferrugineous powder so abundant in platina, from which it appears to be inseparable after repeated cupellations, and to constitute an essential part of its substance.

These are the principal circumstances to be collected from the Author's inquiry into the nature and probable formation of the *Diabolus metallorum*, as this refractory substance has been properly enough denominated. To these observations we shall only add the following anecdote concerning it. The Baron de Sickengen, Minister of the Elector Palatine, informed the Count de Milly that he had in his possession two memoirs presented to him by M. Kellner, chemist and metallurgist, in the service of the Prince de Berkenfeld at Manheim; wherein he makes an offer to the court of Spain to deliver nearly an equal weight of gold, in return for any quantity of platina that they should put into his hands.

In the fourth memoir are contained many observations on 'the tenacity and decomposition of iron,' founded on the large experience which the Author seems to have had in smelting and other operations performed on that metal. This is followed by a memoir containing an account of some experiments made in large furnaces, on the effects of what the Author calls '*Chaleur obscure*,' or a close and smothering heat, on stones and other bodies exposed to it; in opposition to those produced by the action of a violent and open fire. These experiments are too numerous and complicated to admit of an abridgment.

The sixth memoir is divided into three parts or articles, in which the Author treats of *Burning Mirrors and Lenses*; and contains an account of numerous and diversified experiments made by him on this curious subject, which could only be executed by a man of fortune, spirit, and ingenuity. The first of these articles only was formerly printed in the Memoirs of the Royal Academy of Sciences, and contained M. de Buffon's ac-

count of the machine invented, or at least constructed by him, for the purpose of producing an intense heat, at considerable distances, by means of the solar rays reflected from a great number of *plain* mirrors, so disposed as to throw numerous images of the sun on the same spot. In the first part of this memoir, and in the succeeding article, which contains his subsequent observations, and answers to the objections made to some parts of his doctrine by certain philosophers, the Author explains the theory on which this invention was founded, and which is not so obvious as it appears to be at first sight; as according to the doctrine of Des Cartes and some other optical writers, the success must have been impossible. He shews that this was the only method by which the sun's rays could be made to produce an intense heat at great distances; for that, even supposing that it were practicable to form and grind a concave mirror of a very large size, on a sphere of 600 feet in diameter, for instance—in which case its focus would be at the distance of 150 feet—such a mirror, the construction of which however is impracticable, would not have any considerable advantage over a combination of plain mirrors, of proper sizes, and having the same extent of surface. According to his computation, the advantage of the most perfect concave mirror over the above-mentioned combined plain mirrors would only be in the ratio of 17 to 10 nearly.

On this part of the subject we shall only observe that the diminution of the effect in concave mirrors of a great focal distance, supposing their construction practicable, proceeds from the enlarged size of the sun's image in their focus. The diameter of the image must in all cases be equal to the chord of an arch of 32 minutes supposed to be drawn from the *vertex* of the mirror: for such is the angle under which the sun's disc appears to us. At great distances therefore the diameter of the focus will be so large, that it becomes impracticable to enlarge the surface of the mirror to so great a degree as to produce an intense heat in it; which effect depends on the ratio of the respective diameters of the reflecting surface and of the focus.

One great advantage of the Author's construction is, that the focus is variable, or may be adapted to different distances. The most perfect machine of this kind which he appears to have executed, consisted of 360 plain mirrors, each eight inches long, and six in breadth, mounted on a frame eight feet high and seven feet in breadth. Every one of these mirrors was capable of being moved in all directions by means of screws, by the turning of which all the reflected images were made to coincide at any given distance.—With regard to its effects—when twelve of them only were used, light combustible matters were kindled when the focus was fixed to the small distance of 20 feet.

feet. At the same distance, a large tin vessel was melted by 45 of these mirrors, and a thin piece of silver with 117. With the entire machine all the metals and metallic minerals were melted, at the distance of 25, and even 40 feet. At the distance of 50 feet the focus, or space in which all the images coincide, is about seven inches broad; so that metals may thus be assayed, and other curious experiments be made in the large way, with the pure solar fire, which it is impossible to execute with concave mirrors; in which the focus is inconveniently near, or weak, and generally a hundred times less than that produced by this machine.

Wood was kindled by it, when the sky was clear, at the distance of 210 feet. The diminution of power on increasing the distance of the focus, does not, as might be supposed, proceed from an abatement of the solar heat, in consequence of the passage of the rays through a greater portion of air. The Author never could observe any sensible loss of light arising from this cause, even at still greater distances. The diminution is solely to be attributed to the necessary enlargement of the focus as the distance increases, in consequence of the angle made by the rays proceeding from the opposite side of the sun's disc. On this account, at the distance of 240 feet, the focus of the combined mirrors is about two feet in diameter, that is, dilated into about four times the space which it occupied when it was at the distance of 40 or 50 feet, and was capable of melting metals.

A machine of this kind would be useful to an experimental philosopher, who might apply it to many curious purposes. Of the several uses which the Author indicates, we shall only particularize the following.

We have already mentioned the assaying of metals, by means of the pure solar fire. In treating of this subject the Author affirms that plates of pure silver, exposed to a focus formed by 224 mirrors, sent forth copious fumes, which sometimes continued to rise during eight or ten minutes before the fusion of the metal, and which were so sensible as to cast a shadow upon the ground. He regrets that his other occupations prevented him from executing a project which he had formed, of thus volatilising the fixed or perfect metals, gold and silver; and of condensing and collecting the parts thus rendered volatile, by means of a proper apparatus. He recommends the prosecution of this 'important experiment' to chemists and philosophers, on an expectation that by thus collecting the pure vapours of the different metals, they may be more closely combined with each other, and may possibly form compounds more intimately mixed than by simple fusion.

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This appears to us to be one of those projects which the Author ingenuously enough, and perhaps not very improperly, terms his *Reveries*. We think at least that we are not very severe when we qualify with that title a proposal which the Author annexes to the preceding, and which occurred to him on reflecting upon the apparatus that might be proper to collect the metallic vapours abovementioned.

He supposes that by thus raising mercury into vapours, it may be frozen, while in this state, even in our climate, by a degree of artificial cold much inferior to that in which it was congealed, in the bulb of a thermometer, by the Russian philosophers at Petersburg and in Siberia. This idea, the Author observes, was received with approbation by some intelligent chemists to whom he communicated it. We cannot conceive however by what artifice mercury can be retained in a state of vapour till it reaches the spot where it is to undergo the action of the frigorific mixture; or how the proposed artificial cold can be maintained and applied in the near neighbourhood of the heat sufficient to raise that fluid into vapour. Mercury is known to condense into small globules in a heat sufficient to burn the finger; and while it is in vapour, and consequently hot, it is in a very disadvantageous state to try the effects of a frigorific mixture upon it.—These are only a few of the many objections that may be made to the scheme of freezing mercury, by seizing the opportunity of laying hold of it for that purpose, while it is in a state of vapour.

The Author is of opinion that this invention may be applied with advantage in the manufacture of salt, by producing a quick evaporation of the salt-water without the expence of fuel. An assemblage of 12 mirrors, each a foot square, will be more than sufficient to give a boiling heat to the liquor contained in shallow pans constructed for this purpose; a second or third machine being added, and placed at proper distances, if the quantity of water is great, or extended over a large surface. He even proposes to apply this machine to the calcination of lime-stones, &c.

The Author terminates the second article with some observations relative to the Achromatic telescope, which are succeeded by some singular proposals to form short telescopes of *solid* glass, in order to correct the aberration caused by the different refrangibility of the rays of light; and to construct others of very considerable lengths, in which the whole interval or cavity between the object-glass and eye-glass is proposed to be filled with *water*. We shew our respect for the Author by abstaining from all criticism on the subjects of these reveries.

The third article contains an account of the Author's numerous and laborious attempts to improve and facilitate the construction

construction of large concave burning mirrors, and convex lenses, intended to burn at smaller distances. In these attempts M. de Buffon seems to have spared neither labour nor expence, nor to have been deterred from the prosecution of his costly experiments by frequent and sometimes unexpected miscarriages. As few philosophers are in a situation to realize schemes of this kind, we shall give the results of the Author's principal trials, and the views in which they were founded.

Observing that glass would bend to a certain degree without breaking, the Author first endeavoured to form large burning concaves by giving common mirrors, first cut into a circular form, a certain degree of concavity, by means of pressure. The force employed for this purpose was a screw, which passing through a small hole made in the centre of the mirror, entered into a female screw in an iron bar that run across and behind the mirror, and which was fixed at its two extremities to a circular hoop of iron that served as a frame to the glass. By these means the Author succeeded in forming burning concaves, the *foci* of which were variable, according to the force applied. Those of three feet in diameter would burn from 50 to 30 feet distance: but on endeavouring to bend them so far as to reduce the focus to the distance of 20 feet, they broke. The same accident befel those of two feet in diameter; so that at length only one of 18 inches in diameter was preserved whole, which burns at 25 feet, and which the Author keeps by him as a model of this species of concaves.

Finding that these mirrors were broken in consequence of the solution of continuity made in the glass, by the hole in its centre, the Author imagined a construction in which this inconvenience was obviated, by employing the uniform pressure of the atmosphere in the bending of the glass into a regular concave form. For this purpose, the circular plain mirror is to be fixed into a kind of *tambour*, or cylinder of iron or copper; and part of the air contained in the cavity of this machine is to be extracted by means of a small pump adapted to it. In consequence of, and in proportion to, the degree of exhaustion, the glass mirror will be bent by the pressure of the external air, into a concave form of a greater or smaller radius. Such are the general outlines of the Author's scheme, who has given figures of all the parts of this machine; but it does not clearly appear whether it was ever executed.

A more singular and whimsical method of forming a concave by *diminishing* the air in the cavity of the *tambour*, is likewise proposed, accompanied with figures; but which, we are confident, never could be successful. The Author proposes to take off the quicksilver from a small circular space round the centre of a plain mirror, and to grind that part of it to the
figure

figure of a burning lens of an inch focus. A brimstone match is to be inclosed, and so placed, within the *tambour*, that, on exposing the mirror to the sun, it may be set on fire by the lens. The Author takes for granted that the burning match will absorb a sufficient quantity of air, so as to enable the pressure of the atmosphere to give the glass a proper degree of concavity.

‘ This burning mirror, says the Author, would be of a very singular kind, as it would bend, and, as it were *spontaneously*, become a burning glass, merely on being exposed to the sun.’ He acknowledges, however, that ‘ though it is conceived with sufficient ingenuity to deserve a place in a philosophical apparatus, it is rather curious than useful, as some difficulty would attend the management of it.—We grant that the idea is sufficiently ingenious; but we apprehend that the whole scheme would prove ideal in the execution, through the defection of the brimstone match, which would assuredly be incapable of effecting such a diminution of the air included with it, as the Author expects, or as is necessary to convert the plain mirror into a burning concave.

M. de Buffon’s subsequent attempts to convert plain into concave mirrors, by the application of a particular degree of heat, were more successful. He constructed furnaces for this purpose, in which plain mirrors of still greater dimensions than those abovementioned, and some of which were four feet eight inches in diameter, were exposed to a heat just sufficient to soften the glass, so as to make it conform itself to the spherical figure of the mould on which it rested, without suffering any considerable diminution of the polish. Simple as this method appears, many difficulties attend the execution. The glass in particular is subject to crack or break, notwithstanding the greatest precautions taken in the annealing of it, as well as in consequence of the subsequent operations that may be necessary to give it a perfect figure and polish. Out of 24 mirrors treated by the Author in this manner, of which the least were above three feet in diameter, three only now remain. Two of these are 37 inches in diameter, and the other 46 inches. The last of these, having been tinfoiled, was presented to the King, ‘ and is certainly the most powerful burning mirror in Europe.’ It burns at the distance of six feet, and the Author affirms that the heat in its focus, even after being diminished one half by its receiving the sun’s rays reflected upon it from a plain mirror, in order that it may burn downwards, is still greater than that in the focus of Tocharnhausen’s celebrated burning lens, which is one of the most powerful that is known.

The Author tried the effects of the moon’s light reflected from this powerful concave on a thermometer placed in the focus; but without finding that it produced any sensible dilata-
tion

tation of the included fluid. On this occasion he makes the following very singular observation: 'I know not, says he, whether any sensible degree of heat would be produced by the light of the moon reflected from several concave mirrors, their foci being made to unite on the bulb of a thermometer of a flattened form, and painted black:—for *possibly the moon may transmit cold to us, rather than heat*, as we shall explain hereafter.' This strange proposition surpasses our comprehension, and we shall wait with some impatience for the ingenious Author's promised explanation of it.

The Author next considers refraction, and proposes to construct burning lenses of great power, by fixing two of the aforesaid concave glasses together, and filling the cavity between them with water. He executed this scheme, making use of the two mirrors of 37 inches diameter abovementioned: but unfortunately, in the very first trial, one of them broke; probably in consequence of the weight of the water, or of its dilatation by the heat of the sun. He computes that the heat in its focus, at the distance of five feet and a half, would have been double to that in the focus of the great burning lens at the *Palais Royal*. M. Berniere has, we are told, lately undertaken to construct some of these *water-lenses*, for the use of the Royal Academy of Sciences.

The last and greatest improvement proposed by the Author, in the construction of burning lenses, cannot perhaps be intelligibly described without figures. It is founded on the advantage that may be derived from diminishing the great loss of light that is sustained by the rays passing through the middle part of a lens of a large diameter and short focus, on account of the great thickness of the glass in that part. This loss of light is found by the Author to be very considerable, and he proposes to remedy it by constructing a kind of compound *graduated lens* (*lentille à échelons*) consisting of three parts, all ground to the same radius; or, in other words, composed of two circular zones or bands, surrounding a central or middle part, which is only one inch thick at its centre: whereas an entire lens of the same diameter, and a portion of the same sphere, would have been three inches thick in that part. According to the Author's computation, the heat in the focus of a lens of this kind, of three feet in diameter, will be about four times greater than that produced by any burning glass that is yet known. He strongly recommends the execution of this scheme, and adds, that by adapting a heliometer to this instrument, all the operations of chemistry may be performed in its focus, as commodiously as in the furnace of an laboratory; elsewhere observing, that by means of this instrument, or by uniting the foci

foci of different concaves, effects may be produced of which at present we have not any idea.

The work is terminated by a memoir on the 'Accidental Colours,' first observed by the Author. We have, on some former occasions *, referred to this paper, which was first published in the Memoirs of the Paris Academy for the year 1743, and is here reprinted with some small additions.

* See M. Review, vol. xlii. May 1770, page 399, and the Appendix to our 45th volume, page 527.

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ART. VI.

L'Influence de la Religion Chrétienne sur le bonheur de la Société Civile, démontrée en cinq Sermons, par feu M. Laget, Pasteur de l'Eglise de Genève. Avec des Notes Historiques.—The Influence of the Christian Religion on the Welfare of civil Society; in five Sermons, by the late M. Laget, &c. with historical Notes. 8vo. Amsterdam. 1774.

THAT Christianity, in its native purity and simplicity, as contained in the New Testament, is admirably calculated to promote the happiness of society, will appear with the clearest and fullest evidence to every one who has carefully attended to the genius and spirit of it. When debased and corrupted, indeed, by superstition, by the systems and doctrines of fallible men, it has too often proved the occasion of strife and animosity, of disorder and confusion, and of the most dreadful public calamities. This, however, can never be charged, without manifest injustice, upon the Christian religion, which is the most benevolent system that ever appeared among men; which breathes love and charity in every precept; which has an obvious tendency to check and restrain every malevolent and irregular passion; to strengthen and establish every benevolent, every virtuous principle; to exalt and perfect our reasonable natures; and to promote peace and good-will among men. The corruptions of Christianity, which are still great and many, ought to excite all its sincere friends to endeavour, by every method that reason and prudence can suggest, to remove every obstacle to its progress, and, notwithstanding any difficulties and disappointments they may meet with from bigotted ambitious priests, or worldly politicians, steadily to persevere, and never to quit the glorious cause, not doubting, but that sooner or later, their endeavours will be crowned with success. If ever the clouds and mists, which, at present, obscure the genuine lustre of Christianity, should be scattered, then will the happy effects of the gospel be clearly seen, and religion will appear, with irresistible evidence, to be the *wisdom of God*,—our highest honour, and our highest interest.

But, leaving general reflections, we now proceed to the sermons before us, which contain many just and pertinent observations on a very important subject; a subject, indeed, which well deserves a more accurate and ample discussion than our Author has given it. He pleads the cause of Christianity with a generous warmth and liberality of sentiment; he appears to be well acquainted with ancient and modern history, to have carefully studied the genius and spirit of the Christian religion, and has thrown out many hints that may be of great use to those who are desirous of entering more fully into the subject. From what he has said, we see how much more he was capable of saying, and only regret that he has confined himself within such narrow limits as those of five short sermons.

The words from which he discourses are the following:—*Matth. xii. 18.—Behold, my servant whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.*

In his first discourse from these words he shews, that the gospel, considered in its fundamental maxims, has strengthened the foundations of political societies, by making the divine law the basis on which the obedience of the subject is founded, by raising submission to the laws of society to the rank of the first and most sacred duties of conscience. Under this head he applies very naturally what Rousseau says of religion, in his discourse *sur l'inégalité des conditions*.—‘It was necessary, for the public tranquillity, that the divine will should interpose in order to give a sacred and inviolable character to sovereign authority. Had religion done no other service to mankind than this, it was a sufficient reason for their cherishing and adopting it.’

When the gospel, says our Author, establishes laws that are equally binding upon rulers and their subjects, upon the great and the little, laws sacred, permanent, irrevocable, superior to every human power, does it not oppose a strong barrier to usurpation, cruelty, oppression, and tyranny? And is it not, consequently, the source of the most happy freedom? It is thus that religion *whose yoke is easy and whose burthen is light*, forming the national character, diffuses its amiable and benign influence over all the parts of the administration of a state to moderate its rigour, and to strengthen its foundations.

Our modern governments, says Rousseau in his *Emile*, vol. iii. are certainly indebted to Christianity for their most solid authority; and to it is likewise owing that their revolutions are less frequent: nay, it has rendered them less cruel and sanguinary, as appears plainly by comparing them with ancient governments.

Montesquieu too, in his *Spirit of Laws*, b. xxiv. ch. 3. says, —It is the Christian religion, which, notwithstanding the extent

tent of empire and the badness of the climate, has prevented despotism from being established in Ethiopia, and which has carried the manners and the laws of Europe into the heart of Africa.

Such is the excellence of the Christian religion, considered in this view, that Rousseau himself cries out, "Chose admirable ! la religion Chrétienne, qui ne semble avoir d'objet que la félicité de l'autre vie, fait encore notre bonheur dans celle-ci."

Our Author farther observes, in his first discourse, that when we look into the history of mankind, we find a great variety of plans and systems in regard to the fundamental principle of societies, civil or religious. Some have alleged that zeal for religion; others, that the love of our country; and some, that a blind and unlimited obedience, is the first of all duties. It is the gospel alone, however, we are told, which fixes the *law of charity* as the universal principle, as the *primum mobile*, as what alone gives vigour and energy to all the springs of society. This distinguishing excellence of the Christian scheme M. Laget illustrates in a very beautiful manner, and concludes his first sermon with observing, that the gospel inspires the love of our country, and establishes the true foundations of this love.

Having shewn, in his first discourse, the blessings which the gospel has conferred upon mankind, by establishing the grand principles of liberty, sociability, wise subordination, and universal benevolence, he proceeds, in his second, to consider another eminent service which it has done to society, namely, its giving the sanction of divine laws to social virtues, or, in other words, transforming into divine laws, binding upon conscience, those social virtues, which were formerly considered merely as the opinions of philosophers, as maxims of the schools, to be observed or neglected as every one pleased. The whole of what he advances upon this subject well deserves to be attentively considered.

In his third discourse, he shews the happy influence of the Christian religion upon the welfare of society by its laws concerning marriage, and by its facilitating and extending the operations of commerce. These are curious and interesting topics, and, to persons of serious and contemplative dispositions, may afford striking proofs of the excellency of that system of religion, from which are derived so many and so great advantages.

The fourth discourse is, indeed, an excellent one, and will strike the generality of readers more than any of the rest. M. Laget endeavours to prove in it, that the gospel has abolished civil slavery among Christians, and, consequently, restored to the greatest part of the human species that liberty wherewith God hath made all men free.

Before

Before the days of our Saviour, M. Laget says, slavery prevailed among all the nations on earth without distinction, from west to east, and from south to north. The human race was divided into two classes, masters and slaves. The slaves belonged to the master, in the same manner as the trees or cattle of his field. Subject to the most extensive and absolute authority that can be imagined, these poor wretches had neither property, nor time, nor life, nor honour, nor religion, nor, in a word, any thing they could call their own. Every thing depended upon the will of a despot, whose character was frequently more contemptible than that of any of his slaves, but to the exercise of whose power neither the government nor the laws had originally prescribed any bounds. And here it ought carefully to be observed, that this unhappy class of men was by far the most numerous; it comprehended, for a long time, almost two thirds of the human species. This is the least that can be said, since by an account that was taken in a single republic of Greece, there were at most thirty thousand citizens, whereas the number of slaves amounted to four hundred thousand. What then must have been the number of them in Italy, in Asia, and in all those countries where luxury prevailed? One master had sometimes twenty thousand slaves. Now every man who has the least acquaintance with history, cannot but know to what horrid and barbarous treatment this so very considerable a part of the human species was exposed. The very mention of the cruelties that were exercised towards those unhappy victims of barbarity, must indeed shock every mind that has the least tincture of humanity.—

The custom of exposing old, useless, or sick slaves, in an island of the Tiber, there to starve, appears to have been pretty common in Rome; and it is easy to imagine what others would practise, when it was the professed maxim of the elder Cato, as Plutarch informs us, to sell his superannuated slaves for any price, rather than maintain what he esteemed an useless burthen.

Nothing was so common in all trials, even of civil causes, as to call for the evidence of slaves, which was always extorted by the most exquisite torments. Demosthenes says, that where it was possible to produce, for the same fact, either freemen or slaves as witnesses, the judges always preferred the torturing of slaves, as a more certain evidence.—

Those horrid barbarities, those enormous cruelties, our Author says, and what he says well deserves to be remembered, were committed openly in the ages of philosophy, by philosophers themselves, and amongst the most civilized nations.— Such was the lot of two thirds of the human species, when this boasted philosophy was the sole oracle of the world.—

To what cause then is the abolition of slavery owing? Nothing is more certain, M. Laget tells us, than that this happy change in the condition of mankind is entirely owing to the gospel of Christ, and that the inestimable blessing is enjoyed only by those who have received the gospel. Those nations which have not yet received it, are still sunk in all the horrors of slavery.

If it be asked, by what means was this astonishing revolution brought about, as there is no express law in the gospel for restoring liberty to slaves? It is the glory of the gospel, our Author answers, that it did not produce this mighty change at once, but prepared the way for it by a wise and gracious institution, and brought it about as it were by insensible degrees. It was necessary, at first, to conceal this mystery of love and charity from *slaves*, and to act upon and influence the minds of *masters*; it was from the masters themselves this mighty blessing was to be obtained. Had the founders of the church offered liberty to slaves, their masters, deprived of so valuable a part of their property, would have exclaimed against it as a flagrant piece of injustice; the slaves would have committed the most enormous crimes; it would have been a signal for a general revolt; the earth would have been overwhelmed with the blood of its own inhabitants; and the gospel of peace would have been dishonoured by adopting the cruel maxims, and employing the weapons, of the vilest usurpers.

This is part of what our Author has advanced upon a very important subject, but we must refer our Readers to the sermon itself, and to the historical notes annexed to it.

In the fifth sermon, M. Laget shews the advantages of religious worship, and the institution of an order of men, whose business it is to spread and preserve the knowledge of evangelical truths.

A R T. VII.

Journal de Pierre le Grand depuis l'année 1698, jusqu'à la Conclusion de la Paix de Neußadt.—Journal of Peter the Great, from the Year 1698, to the conclusion of the Peace of Neußadt. Translated from the Russian Original, printed from the Manuscripts corrected by the Hand of his Imperial Majesty, &c. 4to. Pag. 501. Berlin.

THE brilliant achievements of Peter the Great, having excited general curiosity, naturally became the subject of several histories, written at different periods, and in different languages: but all of them, without excepting that of M. de Voltaire, have been very defective through the prejudices or mistakes of their respective Authors, and their want of sufficient information. To remedy these defects, her majesty, the present Empress, commissioned Pr. Michel Schtscherbatow, Editor

Editor of the work before us, to visit the archives in the cabinet of Peter the Great; where he found the present journal, written by order of that prince, and in many places corrected with his own hand. A final revision of the work was indeed prevented by his Majesty's death; but the Empress Catharine, his consort, appears to have directed an impression of it; which was unfortunately neglected, notwithstanding a title-page had been prepared for the purpose: an edition of it has however been since printed in the Russian language, at the expence of her Majesty the reigning Empress; and a copy of the work having been carried from Petersburg to Berlin by Prince Henry of Prussia, the celebrated Formey, at his desire, engaged M. Simon de Schtschepotieff, a young Russian officer then residing at Berlin, to undertake the present *version*. Mr. de Formey himself has carefully revised the translation, and suited it to the nature of the subject.

The *Journal* begins with an account of the motives which determined his Majesty to return from abroad into Russia, and proceeds to a relation of the cause, commencement, and progress of the Swedish war, until its termination by the peace of Neustadt. It is besides occasionally interspersed with accounts of some of the legislative and executive acts of government, and of several domestic occurrences in that interval. But in truth almost the whole work consists of minute local descriptions of the different movements of the Russian forces; their various sieges, battles, and other operations; the returns of the numbers and ranks of those who were killed, wounded or made prisoners, and of the quantities of arms, ammunition, and stores taken, on different occasions. The narration is generally cold, tedious, and uninteresting; animated by few observations, sentiments, or reflections, that can possibly delight or extend the imagination, excite the curiosity, or inform the judgment of a reader. But notwithstanding these defects, the *Journal* collectively, must be esteemed a valuable depositary of facts, to which future historians will doubtless recur with considerable advantage.

We shall select a few particulars for the entertainment of our Readers.

In the course of this year (1699) the press was placed on a better footing, and they began to translate and print different productions, treating of science, artillery, mechanics, and other arts; as well as books of history, and almanacs.

A marine academy was opened; and those for other sciences and arts began to be gradually introduced. The number of schools for the Latin tongue was increased, and some for the German, and other languages, were founded.

At the same time the Czar gave permission to his subjects to leave their country, in order to learn the sciences among foreigners; which had been before forbidden under pain of death: and he not only gave them permission, but compelled them to do it.

The Czar judged it expedient, likewise, that the ancient Russian habit, which resembled the Polish dress, should be laid aside; commanding his subjects to cloath themselves after the fashion of other Europeans †, and to shave their beards.

When the year 1699 had elapsed, he commanded the feast of the new year to be celebrated on the first of January, and the custom of beginning the year on the first of September was abolished. The following account is given of the transaction which obtained for Peter the title of *Emperor*, and which also occasioned an act of the British parliament for protecting ambassadors and their servants from arrests.

At that time (1710) Mr. Whitworth * envoy extraordinary from the Queen of England to the Russian court, received the title of ambassador extraordinary, and on the 5th of January he had a public audience, at which, by order of the Queen his mistress, he employed the title of *Emperor*, in speaking to his Majesty; and in the letter which the ambassador delivered from the Queen, the same title was found, instead of the ancient one of *Czar*. The cause of this embassy was to excuse the affront which had been offered to the Russian ambassador, M. Matheow, in England, as having been occasioned by a popular commotion in favour of a merchant. The fact is as follows. When, in 1708, this ambassador was directed by his court to quit London, and proceed to Holland, he gave notice to his creditors to make their several demands, which he immediately discharged; excepting a certain intricate and exorbitant account of goods which were charged several hundred pounds sterling above their worth; this he referred to some of his people, directing them to examine the goods, and estimate their true value. The merchant, however, not considering M. Matheow as an ambassador, but treating him as a private gentleman, and without waiting for the result of the examination, or the consequent answer, caused him to be arrested in his coach, in the midst of the city, and carried to prison. Some hours after, when the foreign ministers were informed of this transaction, they made complaints to the court, treating this attack as a common outrage, in which they were all concerned. The am-

† Particularly the *English*; as we are told by all the historians.

* Afterward Lord Whitworth. See his *Account of Russia*, Review, vol. xix. p. 439.

ambassador was consequently soon released, and complained highly of this treatment to the Queen; but without waiting for her answer, or even for an audience of leave, he set out for Holland, agreeable to his former instructions.

Beside the apologies made by the Queen, in the letter written by her Majesty, the ambassador added others in the speech which he made in presence of all the foreign ministers, and of a very numerous audience; declaring at the same time, that he made these excuses by her majesty's command, and that they ought to be considered as if pronounced by herself.

After this audience, the English ambassador had several conferences with the Russian ministers, at which the difference in question was terminated to the satisfaction of both parties; and instead of the discord which had nearly arisen between the two courts, the ancient friendship and harmony were fully re-established.

It is scarce necessary to observe that several particulars relating to this transaction which have been mentioned by English writers, are *not confirmed* in the preceding account, but that it very nearly agrees with Mr. Whitworth's narrative, which may be seen in the volume of our Review above referred to, or in the ambassador's book, at large.

The journal contains a very particular relation of the memorable engagement at the river *Pruth*, with its consequences; of which we shall give the following extract:

'At length (June 1711) a council of war was held to determine the operations of the campaign, and the means of obtaining provisions; for in a country ruined like *Wallachia*, scarce any thing could be had. For this reason it was determined to keep the troops near *Jassi*, and to establish magazines. Nevertheless being informed that the Turks had not yet all passed the *Danube*, the *Hospodar* and chief of *Wallachia* intreated his Majesty to stop the enemy at that River; representing at the same time, that on the other side of the river of *Ciret* there were large magazines, which the Turks had amassed in the country of *Multianck*, in the villages near *Brailow*, without having provided for their defence. This was confirmed by *Gastriot*, envoy of the *Hospodar* of *Multianck*, and by count *Thomas Cantacuzene*.

Notwithstanding the hazard of following this advice, his Majesty, unwilling to discourage these christians, who had implored his aid, consented to this dangerous enterprize; hoping thereby to obtain provisions; and, after several consultations, he convinced himself of the practicability of preventing the enemy from passing the *Danube*: in consequence of which it was resolved to march all the troops to the right of the *Pruth*, keeping the river always between ourselves and the Turks, until we

should come to a place called *Faltzi*; the enemy being unable to pass from the other side, on account of the great marshes lying below that place. From thence it was intended that General *Renn*, with half the cavalry, should pass through the woods, and approach the river *Ciret*, to seize the magazines before mentioned; and after rejoining the main army near *Galatia*, and establishing a magazine, to march towards the enemy. According to this plan, our march was continued until the 7th of July in the evening, when advice was unexpectedly brought from General *Janus*, who with the cavalry had preceded the infantry several miles, importing that the enemy had already passed the *Pruth*; in consequence of which he was ordered to retreat toward the infantry. We afterwards found this intelligence to have been false, for the Turks at that time had not passed the river, but were still on the opposite side; and Janus, had he done his duty, might have prevented their passage. Nevertheless he retired towards the infantry, and thereby encouraged the Turks; who after passing the *Pruth*, pursued him with their light troops and select cavalry: but when his Majesty in person advanced with a party of infantry to meet General *Janus*, the Turks retreated, and thereby afforded him an opportunity of joining the rest of the forces without any loss. Thus the enemy prevented our design of seizing *Faltzi*, and passed the *Pruth* with all their forces; thereby cutting off all communication between the main body and the detachment under General *Renn*; in consequence of which his Majesty resolved to march directly towards *Ciret*; but on account of the high intervening mountains, and the want of water, this design could not be executed. Besides, all the horses in the army were greatly weakened through the want of forage, as all the grass of the fields had been destroyed, even to the roots, by grasshoppers. The divisions of the generals *Weid* and *Repin* were still in the rear; for which reason it was determined, at a council of war, to retreat until all the forces should have rejoined each other in a place proper to engage the enemy. The same evening, first the baggage, and then the different regiments were put in motion, and reached the divisions of the Generals *Weid* and *Repin* before morning.

The 9th in the morning, the Turks fell upon our rear guard with their cavalry and infantry: this guard consisted only of the regiment of *Prubragenski*, which in retreating, sustained an attack of near five hours, and preserved themselves from being cut off from the main army. Afterwards all the forces began their march, and the Turks, always increasing in number, continued their pursuit.

The same day, at noon, on account of the excessive heat and fatigue which the troops suffered, and particularly the regiment

of Préobragenski, being continually harrassed by the enemy, it became necessary to halt with all the forces near the *Pruth*, to obtain water and rest. A considerable number of Wallachians were present, who kept themselves in the center of the baggage for safety, and contributed only to increase the embarrassment and confusion; as did also the Circassians or *Ukrainian Cossacks*. The Turks at this time had collected their whole army, with the addition of some Swedish and Polish troops, as well as Cossacks, from *Bender*: whereupon the Swedish generals Sparre and Poniatowski enquired of the *Visir Mahomet-Pacha*, how he intended to proceed? and being answered, that he proposed to attack the flying enemy, they intreated him to alter his design; advising him only to harass the Russians on all sides, and to stop all the channels of retreat, by which he might make prisoners, at discretion, an exhausted and starving army. The *Visir* replied, that he saw no cause for such dilatory proceedings; and that as the Russians were few in number, they might be easily vanquished: the generals observed, however, that though few, they were regular troops; and that the Turks might not withstand their fire.

The *Visir*, enraged at this opposition, sharply rejected their advice; and immediately assembled the janissaries, and all the infantry, amounting to near one hundred thousand men, together with the cavalry, consisting of one hundred and twenty thousand; besides the Tartars; and with this formidable army, he furiously fell upon the Russians, three hours before sun-rise. The attack was made in this manner; the front of the first rank of infantry consisted of but three or four hundred men, but the depth of this column extended near a league, without any order; nevertheless they advanced within thirty toises, and the fire continued until evening. This angle fell upon the division of General *Allart*; and the cavalry, dispersed like grasshoppers, attacked us on every side; but without approaching near. However the Turkish infantry, though in disorder, fought bravely, and being numerous, had the attack been made in front, and in other quarters, our danger would have been great; for our troops consisted of no more than 31,554 infantry, and 6692 regular cavalry; of which the greatest part was dismounted. But being attacked only in a single quarter, we were able to support it by fresh reinforcements. Beside, eight pieces of cannon and some field pieces were planted and briskly fired against the enemy, loaded with double cartridges; which joined to the fire of the musquetry, made a terrible havoc in the *angle*, where the men were so closely compressed, that the most indifferent gunner, could not fail of execution: and the Turks themselves afterwards confessed that about 7000 of their troops were killed in this action. Thus by divine goodness,

the enemy were repulsed, and had our situation allowed us to pursue them, we should have obtained a complete victory. The 16th in the morning, the Visir gave orders for renewing the attack; but the janissaries, intimidated by the fire of the preceding day, refused obedience; and therefore a brisk cannonade, only, took place.

Whilst things were in this situation his Majesty, we are told, sent an officer to the Visir, reminding him of the overtures of peace which had been before made, through the mediation of England and Holland, and by the commission of *Castrin*; and informed him, that if the same disposition still subsisted, he might manifest it on the present occasion. The enemy's cannonade, however, not only still continued, but increased; and it being impossible either to retreat or continue in the same situation, having neither provisions or forage, ~~we~~ became, we are told, 'necessary either to conquer or die.' No answer having been given to the proposal of peace, a messenger was sent to demand the Visir's immediate determination; but this being also ineffectual, the several regiments were ordered to march out and form themselves, which being done, and having advanced a little toward the enemy, the Turks sent a request that the troops might halt, for that they accepted the proposal of peace. And in consequence thereof, a suspension of arms and a treaty of peace took place, with no other concession from the Czar than that of restoring *Asoph*, which he had formerly taken from the Turks.

We are told likewise, that after the treaty had been concluded, Charles XII arrived from Bender, and reproached the Visir for having made peace with the Russians in his absence; alleging that the Sultan had begun the war only in his behalf: the Visir replied, that he had been commanded to make war for the interests of the *Porte*, which he had followed on that occasion. Charles appears, however, to have been desirous of breaking the treaty, and requested the Visir to give him the command of the Turkish troops, engaging to fight and conquer the Russian army: to this the Visir answered, 'We have fought them already; if you chuse to engage them, you may do it with your own forces; for us, we will not violate the peace already concluded.' After some sharp altercation, Charles withdrew, and went to the Chan of the *Crimea*; after which the two armies separated.

This rash adventure against the Turks, is here said to have been occasioned principally from a desire of satisfying the *Hospodar* of Moldavia, who professed great zeal for Christianity, and promised his Majesty the assistance, not only of his own subjects, but also that of the troops of *Servia* and other countries; and engaged to furnish the Russians with sufficient provisions.

visions. ' Nevertheless all his promises and intreaties which seemed to proceed from a true Christian zeal, were like the words of *Judas*; for he betrayed all the secrets entrusted with him, to the Turks, and laid snare, for our destruction. But divine justice may be truly said to have wrought a miracle on this occasion, by delivering us from the ruin which would have been otherwise inevitable, and into which we had not been seduced, but from a sincere desire for the deliverance and prosperity of those Christians. By an effect of the same divine justice, all these traitors came to an unhappy end.

We shall dismiss this journal with observing, that it makes no mention of the important part which, according to other historians, the Empress Catherine acted in terminating the campaign of the Pruth; in which she, and the ladies of her court, had accompanied the Czar.

B....t.

A R T. VIII.

Memoirs de Mathematique & de Physique, &c.—Mathematical and Physical Memoirs presented to the Royal Academy of Sciences, and read at their Assemblies, &c. Vol. VI. 4th. Paris. 1774.

BESIDE the memoirs written by the members of the Royal Academy of Sciences at Paris, which are annually published by that learned body, such other papers as have been presented to them by their correspondents, and have been judged worthy of publication, but which could not regularly be admitted into their collection; have at different times been selected and published, under the present title, as an Appendix to their Memoirs, and in the same form. In giving an account of the volume before us, which is the sixth in the series, we shall adopt the method which we have long followed with regard to the Memoirs of the Academy: arranging the different papers under their proper classes, and selecting such articles for more particular consideration, as appear to be most curious and interesting.

C H E M I S T R Y.

Memoir I. Discoveries relating to Marine Æther, produced by means of Zinc. By M. le Baron de Bormes.

Notwithstanding the facility with which æther has been procured, by a combination of inflammable spirits with the vitriolic and nitrous acids, and even with the acid of vinegar, the discovery of which last process was, we believe, made by the Count de Lauraguais; the method of producing a similar ætherial fluid, by means of the marine acid, has been attended with considerable difficulties. These subsisted till the Marquis de Courtauvau not long ago succeeded in making a marine æther, by employing for this purpose the *smoking spirit of Libanus*; in which the marine acid is obtained, in a highly concentrated state, by being

being distilled from corrosive sublimate, from which it is expelled by means of tin.

The Author of the present memoir seems greatly to have improved upon his predecessor, by employing *zinc* as a medium to concentrate the marine acid, which in its common or simple state, however highly concentrated, appears incapable of answering the present purpose: though M. Beaumé, in his dissertation on *Ether*, has affirmed that he had procured a marine ether, but in a very small quantity, by its means. Our Author's process is attended with some curious phenomena, and is preferable to that above mentioned, as the produce of ether is said to be more abundant, and as it is obtained with much less trouble. An abridgment of his process cannot fail of being acceptable to the curious.

He takes twelve pounds of the common spirit of sea salt, and adds to it, by degrees, as much of the flowers of zinc as it will entirely dissolve. He filters the solution, and puts it into a glass retort which he places in a sand bath. With a moderate heat he draws off all the phlegm, which rises first, as the zinc obstinately retains the acid. The intention of this preliminary operation is merely to concentrate, in the most perfect manner, the marine acid.

In consequence of this distillation, the solution appears of a deep golden colour, is transparent, and is reduced to about a fourth of its former bulk. It is now suffered to cool, when it becomes thick, and appears of a fatty consistence. Six pounds of pure and highly rectified spirit of wine are now to be added to it by degrees, and the whole suffered to remain in digestion, in the sand bath, during eight days, in a degree of heat nearly equal to that which is produced by the admixture, or till the matter in the retort is dissolved.

The liquor is to be once more filtered, and put into a retort perfectly dry, to which a large receiver is to be adapted, but without luting the junctures. The fire is to be gradually increased till the liquor boils. The phlegm will first pass over, in a quantity equal to half that of the inflammable spirit employed. *Spirit* will now appear in the neck of the retort, and an agreeable smell will be perceived. The phlegm is now to be thrown away, and the receiver accurately luted.

The same degree of heat being continued, an *aromatic spirit* of wine will come over. When this has all passed, the matter in the retort will have the appearance of *melted wax*. The ether is now formed, and begins to come into the receiver. The fire is to be kept up to the same height, till it has all passed; at which time the matter in the retort will appear a dry mass. The fire is now to be pushed to the greatest degree, when this substance will yield a light oil, which swims on the ether, and resembles

resembles the finest essence of citron. It surpasses, the Author affirms, the most aromatic essences both in fragrance and subtlety; and he believes it to be the true essential oil of wine, depurated as much as possible. The fire is now suffered to go out, and the æther with the aromatic spirit are to be separated from the oil, by means of a tunnel.

To render the æther perfectly pure, it is to be rectified by distilling it from the aromatic spirit, with the gentle heat of a lamp. The aromatic spirit being then returned back on the *residuum* left in the retort, more æther and oil will be procured. The same process may be repeated, several times, after each rectification, and additional quantities both of æther and essential oil may be thus obtained. If the entire process has been properly conducted, in every respect, we are told that about two pounds of æther may be procured, and four ounces of the light fragrant oil above described.

A very curious and singular *phenomenon* attends this process, and which, as the Author observes, *sient presque du prodige*. The dry mass, it seems, or *caput mortuum*, which is left in the retort after the distillation of the æther and aromatic oil, has the power of concentrating fresh parcels of marine acid, *ad infinitum*; or 'will serve eternally, if the expression may be allowed, for the same purpose.' Accordingly, there is never any occasion to use fresh flowers of zinc in future processes for the production of marine æther. For this purpose it is only necessary to dissolve the old *caput mortuum* in spirit of salt; to which rectified spirit is to be afterwards added, and the process to be conducted in the manner above related.

Memoir II. *On the different Methods of combining Mercury intimately with Iron, and of rendering the former soluble in Water, &c. with some Reflections on the Effects of these Preparations in different Diseases.* By M. Navier.

The difficulty, or perhaps rather the impossibility, of amalgamating mercury with iron, in their metallic forms, is well known to chemists. In the present memoir the Author describes the various processes, by means of which he has succeeded in his attempts to unite these two metals with each other, when in a state of solution, in the most intimate manner, and in the form of a salt resembling sedative salt, or in that of a mercurio-martial precipitate. Out of the several processes here related we shall select the ninth, the substance of which is as follows:

Having made strong solutions of iron and of mercury separately in distilled vinegar, the Author put equal quantities of each into a matrass, which he placed in *bain marie*. As soon as the liquor became very hot, there began to be formed on its surface, and within it, an extremely light, fine, white substance

stance resembling snow; which, as appears from experiments made with it, that we need not here repeat, evidently contains mercury and iron, in a saline form, intimately united with each other. Passing the liquor through a filtre, this snowy substance being left upon it, and there washed, and afterwards dried, presents the appearance of a silver-like mass, made by the union of innumerable chrystals in the form of thin plates. It has no degree of acidity, and is perfectly free from acrimony.

It is very singular that, on putting some of this snow-like salt (*Sel Neigeux*) into a solution of mineral alcali, though a brisk effervescence is immediately excited, and the metallic salt undergoes some change; yet it is not decomposed, but the liquor is still found to contain the combined metals, although the alcali should be made sensibly to predominate. This singular phenomenon, which is not however an *Unique*, affords an exception to the established law of chemical affinities; as, in the present case, the acid will not quit either of the two metallic bodies with which it is united, though even a pure alcali is presented to it:—a strong proof, as the Author observes, of the intimate combination of the principles that constitute this metallic salt.

The Author supposes that Keisar's celebrated pills are probably formed by a process not very different from that above given; if they really consist of a combination of mercury and iron with a vegetable acid, as was judged by the commissaries of the Academy who analysed them.

Though the Author had used many of these mercurio-martial preparations with success, in several chronic disorders; he was desirous of discovering a mild but active preparation of mercury, in which it is not combined with acids; all of which, not excepting even the vegetable, render the compound too acrimonious, in particular cases, or in some delicate constitutions. The latter part of this memoir contains an account of his success in discovering a method of rendering mercury soluble in water, without the assistance of an acid.

He was led to this discovery, by reflecting that even gold was rendered soluble in water, by means of the *liver of sulphur*; and did not doubt but that this powerful solvent would produce the same effect on mercury, if the heat requisite for the completion of the process did not dissipate this volatile semi-metal. To avoid this inconvenience, he at first thought it necessary to proceed by the *Via humida*, as it is called; mixing two drachms of the *lixivium tartari* with an equal quantity of the flowers of sulphur, in a small matrafs placed in a sand bath. After boiling the ingredients some time, and then adding water to them, he poured in two drachms of mercury. On agitating the mixture, the mercury was speedily, and almost wholly, united with the

the *bepar* into a black mass; to which three or four ounces of water being added, and made to boil a few minutes, it was evident, from subsequent experiments, that a sensible portion of the mercury was taken up into the water, and retained in it, in a state of solution.

The Author afterwards succeeded in forming a combination of the same kind, in the *dry way*. He is of opinion that in these processes the mercury is combined with *phlogiston*; and that being likewise incorporated with the alkali, a saponaceous compound is formed, which has the property of rendering mercury soluble in water, in the same manner as it does gold, and a variety of other substances. He recommends this mild mercurial preparation, as extremely penetrating, and well adapted to the cure of those disorders in which mercury is usually employed; and has himself used it with considerable success in various inveterate disorders of the skin, as well as in the most obstinate scrophulous diseases. He adds however no particulars concerning its dose, or mode of operation.

Memoir III. Experiments on the Decomposition of vitriolated Tartar, by the Nitrous Acid alone. By M. Baumé.

Stahl's celebrated problem, in which he proposed to the chemists to decompose vitriolated tartar, or to separate the vitriolic acid from it speedily and in the palm of the hand, is here solved in a more simple and unexpected manner, than by any of the processes which had before been invented by Geoffroy and others; in which the solution of it was generally effected by means of a double elective attraction. The Author's experiments exhibit likewise a singular and new exception to the common table of chemical affinities.

It is well known that the vitriolic acid speedily decomposes nitre; expelling its acid, and uniting with its fixed alkali, with which it forms vitriolated tartar. M. Baumé however has discovered, and shews in the present memoir, that if vitriolated tartar be dissolved in water, and some spirit of nitre be added, the latter will in its turn dislodge the vitriolic acid, take possession of the alkali with which it was united, and form with it a real nitre.

Other remarkable phenomena attend this experiment. If the vessel in which these substances are contained be exposed for a considerable time to the open air, the nitre will in its turn be decomposed by the vitriolic acid remaining in the vessel, and which had before been expelled from the alkali by the nitrous acid. At the beginning of this decomposition the nitrous crystals exhibit the appearance of many beautiful ramifications; the vitriolic acid rises up through the capillary tubes of these branches, and at length takes entire possession of the alkali: while the nitrous acid, thus disengaged, is, after a considerable time,

time, almost entirely dissipated, in consequence of its volatility; leaving behind it a vitriolated tartar, capable of being again decomposed as before.

These are the most curious articles relating to chemistry, contained in this collection. The remaining papers are, '*Observations on the Crystallisation of Neutral Salts*,' by M. Baumé; A minute and laborious '*Analysis of the Mineral Waters of Saint Remy*,' by M. Marignies; and an account of some experiments made by M. de Cossigni, relative to the method formerly proposed by Dr. Hales, of preventing the water provided for drinking on board of ships from becoming putrid; by adding, to it a small quantity of the vitriolic acid.

M I N E R A L O G Y.

The papers reducible to this class are, some observations on the formation of *Stalactites*, in the neighbourhood of Rome, by the Abbé Mazzeas; and three other memoirs containing various details relating to the natural history of the mineral waters at Montmorenci and Bagnères; and particularly a full account of some experiments, made at the latter place by M. Marcorelli, to ascertain the specific gravity and heat of the various sources of the baths.

B O T A N Y and Z O O L O G Y.

In the single memoir which occurs relative to the first of these classes, M. Gerard undertakes to distinguish the different species of the *caucasii*, which have hitherto been described by Botanists with much ambiguity. In two succeeding memoirs, M. le Président de Joubert describes a species of shell-fish, called *pyralis*, lately discovered in the Mediterranean, which seem to be analogous to the fossil shells designed by naturalists under the title of *concha anomia*.

Some curious particulars relating to the organs of hearing, in fishes, are contained in a following article; in which M. Camper not only shews that fishes are endowed with this sensation, but likewise describes the organs adapted to this purpose, in some particular species; illustrating his anatomical description of them with three plates.

That water is at least capable of receiving and transmitting, to the animals contained in it, those peculiar impressions that constitute sound, seems to have been completely evinced by the late Abbé Noller, who dived under water on purpose in order to ascertain this fact, which had before been doubted of. An account of the experiments which he made for this purpose may be seen in the *Mém. de l'Acad. Année 1743*, p. 279. Amsterdam edition.

A subsequent memoir contains an account of an epidemical disorder, fatal among the dogs, in the year 1764, and of the observations made on dissection by M. Braßdor, at the command

mand of the Duke of Orleans, on those who died of this distemper. In the greatest part of those which he dissected, one or more worms, sometimes three or four inches long, were found in the cavity of the nostrils. The Author considering these insects as the probable cause of the disorder, recommends the exhibition of injections and fumigations.

In the remaining memoir of this class, M. Müller describes with minuteness a non-descript butterfly, and gives the history of its discovery. We could almost envy this fortunate naturalist the pleasurable emotions he appears to have felt on this event; to which he gives a certain degree of dignity by the air of circumstance and solemnity with which he relates it.

‘Taking a walk,’ says he, ‘on the 28th of June, to seek some amusements in the productions of nature, I perceived a butterfly quietly sitting on a branch of the plant named *epithium montanum*.—But what butterfly can elude the discriminating ken of the sagacious hunter and collector, if it has the misfortune to differ from other butterflies?’—‘I seized it,’ continues he, ‘with precaution, and having no other method of securing it, I pierced it with a pin, and thus made an addition to my collection of insects. Its wings gave me reason to think that it was of a new species; but on returning home, and examining it more accurately, what was my surprise to find that it had no *antennæ*, &c.’—In short, the happy discoverer of this butterfly proceeds to inform us, that its head differed from that of every other butterfly, and perfectly resembled that of a caterpillar.

During the space of a week,—for either through design or accident, the pin had not touched any vital part of the anomalous straggler,—it layed several eggs, of a green colour, and then died—but in a virgin state, for time shewed that these eggs had not been fecundated: accordingly, it may still remain problematical, whether the *pseudo-phalena*, as it is here denominated, is an individual of a new and regular species, or a monster; or whether this *unique* might not owe its uncommon head-piece, to its having neglected to leave its old head behind it, on its hasty transformation from the state of a chrysalis to that of a butterfly.

ANATOMY.

Of five observations presented by M. Marcotelli, the first contains an account of an involuntary abstinence, during the space of eighteen days, sustained by a young man who fell into a well, and had no other sustenance than water. Among the symptoms occasioned by this long abstinence, the principal and most singular was the total loss of his understanding, which was not completely restored till some time after his bodily health had been re-established.—The second contains the history of a singular

gular tympany; and the third, that of a compound fracture of the arm. In the fourth, is related the case of a man who lived twelve years without being able to swallow the least particle of solid nourishment. On dissection, the disorder was found to have been caused by a cartilaginous and nearly solid ring, which almost entirely stopped up the passage of the œsophagus. The fifth contains a singularity found on the dissection of a body, in which two ureters were found on the right side, perfectly distinct from each other, from their origin in the kidneys to their entrance into the bladder.

METEOROLOGY.

The two first articles, relating to this subject, which occur in this volume, contain observations on a remarkable *aeris borealis*. In the first of them, M. Messier makes a remark which, we believe, has hitherto escaped the most attentive observers of this phenomenon. He declares, that the flashes which parted from the horizon, toward the latter part of the appearances here described, were followed by a *dull murmuring sound*. The calmness of the air, and the stillness of the place where he made the observation, as well as the particular attention that he paid to this circumstance, as soon as he first perceived it, left him not the least room to doubt that the sound proceeded from the flashes; and he could not compare it more aptly than to that 'which is produced by the effect of electricity,' by which we suppose he means that of the atmosphere, or thunder.

The third article contains a set of meteorological observations, regularly kept at Pekin, by Father Amiot, a Jesuit, during the space of six years. On looking over this journal, we are surprised to find the cold so much more intense and constant at Pekin, during the winter, than it is with us; though that city is at least eleven degrees to the southward of London. In four years out of the six, the thermometer has repeatedly sunk to eight and even six degrees, of Fahrenheit's scale*. During several months he observed the mercury to have been almost constantly below the freezing point. In one year, for instance, we find only four days, in the interval between November and the end of the following March, in which the thermometer ever stood higher than that point; and on these days it rose only four or five degrees above it.

ASTRONOMY, GEOMETRY, and ANALYSIS.

None of the articles on these subjects will admit of abridgment. Under the first of these classes are comprehended, two

* The Author's observations are said to have been made with a mercurial thermometer graduated according to Reaumur's scale; but we have reduced the numbers to Fahrenheit's graduation.

dissertations by the Abbé Boscovich, on a method of determining the orbit of a comet;—a method proposed by the Abbé Pezenas, of ascertaining the precise time of the sun's revolution, and the position of his axis, by means of three observations of a solar spot;—some observations of the transit of Venus in 1761;—together with several other particular observations of eclipses, &c.

In a short memoir, M. Bourrand demonstrates the quadrature of a certain portion of a circle, of a similar kind with the *lunule* of Hippocrates: and in two other memoirs, M. de la Place treats of recurrent and *recurro-recurrent* series; which he afterwards applies to the doctrine of chances.

MISCELLANEOUS ARTICLES.

Observations on the Method of grinding and polishing the Object Glasses of Telescopes; by M. Antheaume.

The theory of the achromatic telescope has been carried to so great a degree of perfection, that little now remains but to improve the art of forming lenses precisely to the figures required by the geometrician. It is certain however that this art has been far from keeping pace with the improvements in theory; and there is even reason perhaps to regret that Campani, an artist of the last century, is not in being, to realise the new *formule* of the speculative optician†. This memoir contains some practical observations on this art, derived from the Author's experience; by an attention to which, he believes that glasses may be formed as accurately figured as those that came out of the hands of that celebrated optician.

One necessary circumstance, and of which we took notice in the article above referred to, is a scrupulous attention to the fineness and evenness of the paper, with which the basons should be lined on which the lenses are to be polished, after they have received the proper figure. But the most material observation made by the Author relates to the change of figure, which he has found that an accurately formed lens, particularly one of a long focus, undergoes, in consequence of the particular kind of motion given to it in the polishing. The lens is polished, it seems, by pushing it forwards, or from the operator, in a strait line. The consequence is, that the hinder part of the glass undergoes a greater degree of pressure, and consequently more friction, than the fore-part: and as the workmen generally keep turning the lens round, during the operation, it necessarily acquires a conical figure, as he has experienced.

† Some anecdotes relative to the manœuvres of Campani, by which he acquired so high a degree of reputation in his art, may be seen in our xth volume, June 1769, p. 500.

The Author is of opinion, that Campani's principal secret consisted in an attention to this seemingly minute but important circumstance; and that he polished his lenses by giving them the same rotatory motion round the bafon, that was used in the grinding them. He was led to this observation, by having had the figure of an object lens, intended for an achromatic telescope, altered by polishing it in the common manner: and the justice of his suspicions, concerning the cause of this alteration, was confirmed by his success in restoring the lens to a perfect figure, on his polishing it with a circular motion;—a practice which, he supposes, the workmen have been tempted to neglect, on a supposition that the change was of no consequence, and because the present method is more easy and expeditious.

We shall not dwell particularly on the contents of three memoirs written by M. du Tour; two of which are the sequels of articles begun in the former volumes of this collection. In one of them, the Author treats of the cause of squinting. The subject of the second is the *inflection* of the rays of light, in their passage near bodies; the cause of which the Author attributes to certain *atmospheres* surrounding bodies, and the refractive power of which he supposes to be less than that of the ambient medium, or the air. On this hypothesis he explains the various phenomena relative to this subject, observed by Sir Isaac Newton, Dr. Jurin, and others. In the third, he endeavours to establish the truth of the principle, that each visible point of an object is seen in the direction of a ray proceeding from that point to the eye.

In the last article of this collection, according to our arrangement of the memoirs, are contained some ingenious observations, by M. D'Antic, on the manufacture of delft-ware; which seem to be founded on the principles of chemistry, and a practical knowledge of the art.

B...y.

A R T. IX.

Vermium Terrestrium & Fluvialitium, &c. Succincta Historia, &c.—
A succinct History of Animalcules, Worms, and testaceous Animals, not Inhabitants of the Sea. By Otho Frederick Müller, Correspondent of the Royal Academy of Sciences, &c. 4to. 2 Vols. Leipzig, &c. 1774.

IN this performance the learned and industrious Author has executed the difficult task of arranging all the numerous subjects of the *animalcular* kingdom, under different *genera*, and of describing each distinct species; so as to form this new branch of zoology into a regular system. He next proceeds to class and describe, in a similar manner, all those other animals, which

which, together with the animalcules above mentioned, he comprehends under the general denomination of *Vermes*: including in that term, not only *worms*, properly so called, leaches, polypes, &c.; but likewise testaceous animals, snails, &c. In our next number we propose to give a fuller account of the plan and contents of this work.

B....y.

A R T. X.

Histoire et Memoires, &c.—The History and Memoirs of the Society formed at Amsterdam, for the Recovery of Persons that have been drowned. Vol. II. Part I. 8vo. Amsterdam. 1774.

THIS second volume of the history of the Amsterdam society*, contains fifty-eight cases of drowned persons, reputed dead, who had been restored to life, through the means indicated by this benevolent association.

The most remarkable of these histories is the 36th, in which is related the case of a person, who, in the middle of January, and in a state of drunkenness, fell into the water, from which it appears that he was not taken out, till an hour and a quarter after the accident. All his limbs and joints were become rigid and inflexible; so that his arm could not, without great violence, be detached from the side of his body, to which it was fixed, when the surgeon first attempted to bleed him. In consequence of the zeal and perseverance of the assistants, some faint appearances of life were perceived in about two hours; and by continuing their efforts near two hours longer, the patient was so far recovered, as to be in a capacity to walk home.

The present volume contains likewise an abridged account of the regulations lately made at Paris†, and in other places, relative to this object; and of the success which has attended the execution of them in the above mentioned city. From this abstract it appears that, in the space of nine months, twenty-two drowned persons had been recovered; one of whom had been above three quarters of an hour under water.

* See the Appendixes to our 45th and 47th volumes.

† See a detail of the Success of the Parisian Society, Review, Feb. 1774, p. 150.

B....y.

A R T. XI.

Quinquieme Lettre à Monsieur de Voltaire, &c. Par M. Clement.—Clement's fifth Letter, &c. to Voltaire. 8vo. Paris. 1774.

IN our last Appendix we gave an account of M. Clement's fourth Letter to Voltaire; we have now the fifth and sixth before us. They are written in a manner no less sprightly and entertaining than the preceding, and do no less honour to the Author's taste and judgment: it is only to be regretted, that the defence of Corneille, which is the subject of both the

present Letters, is abundantly too long. The fifth Letter contains 237 pages, and the sixth no less than 360: this is enough to try the patience of every Reader, and there are few, we apprehend, even of those who are the greatest enemies to Voltaire, that will have a sufficient share of fortitude and resolution to carry them through such a length of criticism. Those who have, however, will find frequent occasion of applauding the Author's taste, and the spirit wherewith he defends a writer of such distinguished merit as the great CORNEILLE. M. Clément appears to have carefully studied Corneille's writings, and in the letters now before us, he has pointed out, and very happily illustrated, some of the principal beauties of his best dramatic pieces. His zeal, indeed, for his Author's fame, and his indignation against M. Voltaire, have sometimes, it must be acknowledged, carried him too far, and drawn some remarks from him that are unworthy of a candid and liberal critic. This, however, happens but seldom, and those who are conversant with Voltaire's writings, and have observed the malignant and illiberal manner in which he frequently attacks the reputation of the most eminent writers, and of Corneille in particular, will readily apologize for him, and make some allowances for a young and sprightly writer, who generously steps forth in defence of one of the greatest geniuses France can boast, against the greatest wit and most fashionable writer of the present times. Voltaire, it is true, frequently commends Corneille, and sometimes expresses his admiration of his genius in very strong terms; but, as M. Clément very justly observes, he is, in general, very reserved and temperate in his commendations. It is easy, indeed, to observe an air of envy and jealousy in the whole of his commentary: but we must refer our Readers to M. Clément's letters, where they will see Voltaire's artful and insidious management in order to hurt Corneille's reputation fairly exposed, and placed in a clear and striking light.

The censures which Voltaire has passed upon those great writers of the last age, whom our Author has defended in his preceding letters, were, as he observes, only occasional, *basardés en passant, jetés à l'aventure*; but with regard to Corneille, says M. Clément to Voltaire, *c'est un corps d'ouvrage que vous élevez contre les ouvrages de Corneille. Vous vous êtes attaché à lui pour le miner sourdement, comme la rouille s'attache à l'air pour le ronger. Il est donc à propos de mettre plus de suite et de travail dans cette réfutation que dans les autres. Je redoublerai mes efforts, pour n'être pas au-dessous de la cause que j'embrasse. Je combats pour le plus grand Génie du dernier siècle, contre le plus Bel-esprit du nôtre.*

Such are the reasons which our Author assigns for his long and elaborate defence of Corneille, and our Readers will allow them

them what weight they think fit.—It may not be improper to acquaint them, before we conclude this article, that M. de Voltaire has given the public a new and beautiful edition of Corneille's works, with many additional notes, in eight volumes, quarto.

R.

A R T. XII.

Epistolarum ab Eruditis, Viris ad Alb. Hallerum scriptarum, Pars I. Latina. Vol. I. II.—Letters from Men of Learning to Haller, 8vo. 2 Vols. Bern.

IN this collection, which contains about four hundred letters, such of our Readers as are fond of the studies of botany, anatomy, medicine, &c. will find both entertainment and instruction. It likewise contains some interesting particulars which relate merely to literary history, and the characters of eminent writers; but what there is of this sort, lies within a narrow compass. As in almost every collection of this kind, so in the present, there are many trifling letters, which can be of no use, unless it be to swell the size of the work, and fill the pockets of the bookseller.

There are no letters in the collection from Haller in answer to those received from his friends and correspondents, for he tells us in the preface to his first volume, that he kept no copies of his letters.

The principal writers of the letters now before us are these following:—*Albinus, J. Gesnerus, J. Fred. Schreiber, Christ. Fred. Haenel, T. Georgius Gmelin, J. Jacobus Schonhaer, Carol. Linnaeus, J. Jac. Dillanuis, Nic. Rufen, Eberhard Rufen, Christ. Gottlieb Ludwig, Paul Henr. Gerard Moehring, J. Philip. Burggrav, Emanuel Koenig, &c. &c.*

These Latin letters, we are told, are to be followed by others, in French, German, English, and Italian.

R.

A R T. XIII.

Bibliotheca Anatomica. Qua Scripta ad Anatomen et Physiologiam, scientia a rerum initiis recensentur. Auctore Alberto Van Haller, Sc.—Haller's Anatomical Library, &c. 4to. Vol. I. 1774.

THIS is the third * volume of Haller's *Bibliotheca Medicinae et Historiae Naturalis*, and is a valuable and useful monument of the Author's extensive knowledge and unwearied industry. He traces anatomy from its origin, through the several steps of its progress, to the beginning of the present century; gives an account of the principal writers who have cultivated this useful science, and of the discoveries and improvements they have severally made; pointing out, as he proceeds, the

* See accounts of the first and second volumes, in our Appendixes to our xlv. and xlvi. volumes.

particular advantages that may be derived from an attentive perusal of the writings of the most celebrated anatomists, and referring to the different editions of their works.

In so extensive an undertaking it is absolutely impossible to avoid errors; and omissions are unavoidable: the wonder is, that there are so few in the work before us, which, beside its obvious uses to anatomical and physiological students, may serve as a striking example to readers of every class, and students of every science, of the wonderful effects that may be produced by persevering industry and application.

R.

A R T. XIV.

Lettre à l'Auteur Anonyme, &c.—Letter to the anonymous Author of two pretended Extracts inserted in the *Journal Des Sçavans*, in the Months of November and December 1773, against the general Plan and Argument of the *Monde Primitif, &c.* of M. Court de Gebelin. 4to. Pamphlet, 66 pages. Paris. 1774.

THIS tract was occasioned by the censure passed by the French Reviewers on M. Gebelin's *Primitive World analysed*. He complains that, in their criticism, they have been too precipitate; too inattentive to candour. He lays down certain rules for the conduct of literary journalists, for which he is intitled to our thanks; more particularly as there is implied in those rules the strongest compliment to ourselves; for they are, one and all of them, exemplified in our treatment of his works*. As to the dispute between M. Gebelin and our brother journalists, should we take upon us to decide it, we might appear to affect the jurisdiction of a higher court. We are more ambitious of equity than of superiority.

* See the third article of this Appendix, and also our two preceding Appendixes.

L.

A R T. XV.

Histoire Littéraire des Troubadours, &c.—The Literary History of the Troubadours, containing their Lives, Extracts from their Works, and several Particulars concerning the Manners, Customs, and History of the Twelfth and Thirteenth Centuries. 12mo. 3 Vols. Paris. 1774.

THE names of M. de Sainte Palaise and Abbé Millot, are well known in the republic of letters; the former of these ingenious and able writers, at great expence, and with immense labour, collected materials for the curious work now before us, but did not live to methodize and prepare them for the press: that task was reserved for Abbé Millot, and there are few, very few writers of the present age, who, in our opinion, are better qualified for such an undertaking. His taste, his judgment, his love of virtue and of mankind, the elegance of his style, and his enlarged

enlarged and liberal views are well known to the Public. In an advertisement prefixed to the work, he gives an account, to which we refer our Readers, of M. de Sainte Palaie's amazing industry in collecting materials for this Literary History of the *Troubadours*, and mentions, with great modesty, and in a manner that conveys a very favourable idea of his heart as well as of his genius, his own share in this history, and his motives for undertaking it. He has likewise given a preliminary discourse, part of which we cannot deny ourselves the pleasure of laying before our Readers.

Very little, says he, is known concerning the *Troubadours*, excepting their name; even the generality of men of letters form a very imperfect idea of them. They are satisfied with knowing that these ancient *Provençal* poets flourished in the twelfth century, when Europe was sunk in ignorance and barbarism; that they visited the courts of princes and great men, the only theatres where their talents could be displayed; that they were favourably received in these courts, especially by the ladies, to whom they consecrated their homage and their song; in a word, that they were in France the fathers of modern poetry. But they are generally looked upon as mere adventurers: as writers utterly void of knowledge or taste, whose insipid gallantry deserves to be buried in eternal oblivion, and whose works have nothing interesting, unless it be for those lovers of antiquity, who pass their lives uselessly in scraping off the rust from the wretched Gothic monuments of ancient times.

The riches of our literature, abundantly sufficient to give universal satisfaction, and to render us indifferent to less agreeable objects, contributed to the support of this prejudice. The lives of the *Troubadours* by *Nostradamus*, is a work equally dry and superficial. The greatest part of these poets are not so much as mentioned in it. Besides, it is full of fables and gross errors; contains only a few ill-digested facts, and is utterly unsatisfactory in point of history and criticism.

The ground-work, however, was valuable. Sovereigns, grandees, knights, illustrious ladies, monks, men of every condition, libertines and devotees, enthusiasts in love or superstition, panegyrists and satirists, moralists and debauchees, &c. formed the catalogue of the *Troubadours*. Many of them had memorable adventures, and many of them had a share in the principal events of the age they lived in, and celebrated them in their songs, in a very interesting manner. Some of them express all the raptures of love; others, all the transports of martial rage and fury; some are the trumpeters of fanaticism, others paint the manners, and inveigh against the vices and disorders of the times; nay, there are those who even treat of phi-

lophony. Had Nostradamus only been conversant with part of M. de Sainte Palaise's manuscripts, mean as his talents were, he would at least have left us an instructive and curious work.

I propose, in this discourse, not to raise the importance of the subject, but to present it in such a general point of view, as shall make it more fully and clearly understood. What was poetry before nations emerged from their original state of simplicity? What progress had it made in the times of the *Troubadours*? What idea ought we to form of the manners of that age, and especially of that famous gallantry which was, in a manner, the life of society, and which incessantly inspired the *Troubadours*? What were the great events that roused their genius, and furnished materials for their compositions? What are the principal characters of their several works? What influence had they, what influence had their language, upon modern literature? And lastly, what are the sources from which their history is drawn?—All these questions appear to me to merit some examination.

These are curious questions, and would the bounds of our Appendix admit of it, we should have no occasion to apologize to our Readers for the length of the article, were we to insert what the ingenious Author says on each of them; but we must content ourselves with giving a part instead of the whole.

After shewing briefly how poetry takes its rise, among barbarians, nay even among savages, from the fruitful energy of nature, he goes on as follows:

‘The transition from a state of stupidity and barbarism to the cultivation of manners, of reason, and of talents, is one of the finest views that the history of the human species presents to the eye of a curious observer. Every thing ferments in the chaos for a kind of new creation, and the objects which come out of it, though very far from perfection, have an original beauty, almost as worthy of attention as perfection itself.

After a long series of evils, into which error on the one hand, and anarchy on the other, had plunged the inhabitants of Europe, the ignorance of the tenth century, accompanied with the ravages of a deluge of robbers, crowned their calamities, and reduced them to a state of downright stupidity. In the following century, however, literature began to revive, and the minds of men were roused from a fatal torpor. The pontificate of Gregory the Seventh, the commotions he excited, the violent contest between the priesthood and the empire, which was continued by his successors, produced powerful interests, and gave additional vigour and activity, while chivalry opened a career of heroism, in which some social virtues were displayed in the midst of military achievements.

To these different causes may be added the crusades, which took their rise at the close of the same century. A strange enthusiasm

thufiasm threw down the barriers by which nations were fepa- rated from each other ; united them for the purpofe of religious conquefts, that is, conquefts confecrated by a religious pretext ; tranfported them into the country which gave birth to a Phidias and a Homer ; and made them breathe the air of voluptuous Afia. What a number of new fenfations, new ideas, and new taftes fprung from this fource ? Wonderful to relate ! The bloody and ftupid devotion of the cruſades gave birth to the fine arts, made the muſes triumph, and produced thoſe elegant plea- ſures which naturally ariſe from their ingenious productions.

On this occaſion, thoſe poets who are known by the name of *Troubadours* became very numerous. The example of William the ninth, Count of Poitou and Duke of Aquitain, (the firſt *Troubadour* we know of) muſt alone have roused their genius and excited their emulation. Several other princes or great barons became their models and their protectors. Courts, which in thoſe times were almoſt as numerous as caſtles, ſtrove which ſhould have the greateſt number of them ; and there they found fortune, pleaſure, and, what is ſtill more flattering, reſpect and conſideration. The ladies, whoſe charms and whoſe merit they celebrated, thoſe terrestrial divinities of chivalry, received them with a gracious generoſity, nay ſometimes with the tendereſs of love. What encouragement for perſons inſpired by the charms of novelty, and prompted by a natural propenſity, ſhall I ſay, for pleaſure or for ſtudy !

Accordingly, we ſee a ſpirit of emulation among theſe poets. Some expreſſed themſelves with more elegance and delicacy ; others with more ſtrength and preciſion. Some perfected the mechanical parts of verſe ; others created new ſpecies of poetry. At one time, the graces gave the tone to ſentiment ; at another, fiction and dialogue ſeaſoned morality. Taſte was no longer the ſlave, if I may ſo expreſs myſelf, of a low and creeping routine ; it followed the progreſs of ideas, and embracing a variety of objects till then unknown, diverſified the ſpecies of compoſition, which a barren uniformity had rendered inſpid.

But taſte ſtill continued at a great diſtance from real perfection, which it never attains but by ſlow degrees, in proportion as ſociety becomes more knowing and more civilized. It even found an obſtacle in the rage and madneſs which multiplied poets, and pretenders to poetical rewards. A multitude of men with ſcarce any talents, condemned to obſcurity both by nature and fortune, threw themſelves into a career, where they had ſuch alluring proſpects. The *Tongleurs*, whoſe buſineſs it was to ſing the verſes of the *Troubadours*, aſpired to the advantages of both profeſſions ; the greateſt part of the *Troubadours* themſelves had ſcarce any tincture of letters ; and ſome of them, too much diſtinguiſhed by their rank, became dangerous models, when intereſt or flattery ſet a value upon works of ge-
nius,

nus. Several of them, in order to distinguish themselves in the crowd, affected painful and laborious faults which excited admiration ;—a combination of verses and rhimes sufficient to extinguish the fire of genius, and an obscurity of style, wherein every thing appeared enigmatical, and where it was not worth while to search for a meaning. Thus the progress of taste, though perceptible in many respects, was obstructed not only by the ignorance and rusticity which prevailed in those times, but by a kind of corruption which was produced by the cultivation of an art, the principles of which were unknown.

The works of the *Troubadours* are however very valuable, as they paint the manners of the times in a very natural manner, and much better than any other monument of those ages. Our ancient chronicle-mongers, brought up in darkness and with the prejudices of the cloister, were only capable, in general, of giving a long and tedious narrative of public facts mixed with popular reports, and frequently with ridiculous legends, they debased history ; they did not know indeed what history was. But the poets were the painters of society. What they saw, what they heard, the customs, manners, prevailing opinions, passions variously modified, became, without their intending to instruct posterity, the ground work and ornament of their pieces. Among the ancients, Homer, in this respect, supplies the want of historical monuments, and even his fictions lead us to the knowledge of truths, which, were it not for him, would be buried in eternal oblivion. The *Troubadours* have a kind of advantage over him ; for their poems, more confined to common life and cotemporary objects, form more natural pictures, and lead to more certain consequences.

We there see that ardent and impetuous bravery, which still characterized the nation ; which pursued combats with as much eagerness as pleasures, and which made the right of the sword the first right of nature. We there see that prodigality of the grandees, which was rendered an essential virtue of their rank and station, which was far from being delicate or scrupulous about the means of acquiring or the manner of squandering, and which did not blush to accumulate plunder in order to deck itself with a pernicious and ruinous ostentation. We there see that spirit of independence which occasioned and continued the disorders of anarchy, sometimes slooping from motives of interest, to the humble conduct of a courtier, but always ready to exert itself, in the most audacious manner, whenever a favourable opportunity presented itself. We there see that masculine, that rustic openness, which expresses its sentiments both of persons and things, without any kind of restraint ; which censures princes and private persons with equal freedom, without any idea of decency, and still less of modern politeness. We there see blind superstition, feeding upon folly and absurdity ; sacrificing

being reason, humanity, nay the Divinity itself to its phantoms; degrading the Supreme Being by the homage which it imagines it is paying him, whilst, at the same time, it despises and violates the laws he has established; and by its excesses furnishing weapons to that spirit of infidelity which it occasions. We there see the ignorance and fanaticism of a vicious clergy; the petulance of a restless and ungovernable nobility; the views rather than the virtues of persons of every condition, slaves to barbarous customs, and just beginning to learn the rudiments of civilization. And lastly, we there see the system of chivalry opened and illustrated; we see its exercises, its amusements, its precepts, its manners, which were in general in opposition to its morality, and especially that famous gallantry which became one of the principal springs of society, and of which it is of importance to have a more exact idea.

History leaves us room to doubt of the veneration of the northern nations for the fair sex; and this sentiment, how various soever as to the degrees of its strength, was common to all the Celtic nations, among which a learned modern (*Pelloutier*) reckons the Germans, the Scandinavians, and even the Scythians, though resemblance of manners does not always prove an identity of origin. These ferocious nations, whose sensibility in love was not near so great as that which prevails in warm climates, paid however a kind of worship to the ladies. They saw something divine in them; they gave them the authority of oracles; and the empire of beauty was strengthened by a religious confidence.

Whether this was the effect of that strength of imagination which renders women so very sensible of extraordinary sensations, and sometimes persuades them that they are inspired when they are in their reveries; or whether it was owing to that fine sagacity, which, if it is ever so little exercised, makes them penetrate the secrets of every heart, perceive readily and clearly the critical point in intrigues and negotiations, give men advice, in an instant, upon matters of business, and much superior, too, to the result of our slow and deliberate meditations; whether it was the effect of that insinuating address, with which the graces subdue strength, and softness triumphs over ferocity; or whether all these causes combined, and joined to others which may easily be imagined, contributed to produce this effect, certain it is that it had a very considerable influence upon public manners, and the most daring enterprizes.

In order to deserve the object of his worship, the warrior encountered dangers, and laughed at fatigue, toils and death. The spoils of an enemy slain by his own hands were necessary to accompany his amorous pursuits. The ideas of love and valour appeared inseparable, and the poet confounded them when he celebrated the actions of heroes, or roused men to deeds of heroism.

heroism. How often did women set an example of that courage which they excited? How often did they partake of the toils and dangers of warlike expedition? How often did they put an end to their own lives, in order to escape from the cruelty of a victorious enemy?

When public manners have once taken deep root, there still remain vestiges of them, notwithstanding the changes produced by length of time and the succession of ages. The inhabitants of our provinces, who were partly Gauls, and partly Germans, preserved for the fair sex the same regard and the same sentiments; so that chivalry did not create a new system, it only extended, and refined the old.

War, love, and religion, it is well known, formed the basis of this singular institution. But though religious ideas, well or ill conceived, mingled with every thing human; war and love, those favourite passions, which so naturally raise and actuate the soul through the medium of the senses, must, in general, have prevailed over those invisible objects which are presented to the mind only, and which are to constitute the happiness of another life. Our heroes breathed carnage incessantly, notwithstanding all their devotion; and worshipped the ladies with as much, nay with more fervour than their God.

To consecrate his heart and his homage to a favourite lady; to live for her exclusively; for her, to aspire after the glory of arms and of virtues; to admire her perfections, and make them the object of public admiration; to be ambitious of the title of her slave; and as a reward for so much love, for so many toils and dangers, to reckon himself happy, if she will but condescend to be pleased with them; in a word, to serve her as a kind of divinity, was one of the principal duties of every knight, and of every one who aspired to become one.

If gallantry prevailed in civil society, the *Troubadours* contributed not a little to the enlargement of its empire, and the fame of its triumphs. There was scarce a man who did not devote himself to the worship of the ladies, some from sentiment, some from ostentation, and many from interest; for it was the road to fortune, and the ladies, fond of that incense which was to immortalize their charms, did not fail to favour the poet who paid them adoration.

But love, in the days of chivalry, was far from being such as the censors of modern times and modern manners figure it to have been. Though history were silent concerning the irregularity and licentiousness of manners, the works of the *Troubadours* would furnish a multitude of incontestible proofs. Amidst a few examples of gallantry, under the restraints of decency and duty, we find a thousand instances of debauchery and libertinism; we see the senses subdue the heart, conjugal fidelity

ity violated in the most impudent manner; in a word, the same vices that prevail at present, less disguised under decent appearances. But there are several of our modern satirists, who extol former times, though more deserving of their censure, and draw a frightful picture of the irregularities of their contemporaries: so natural is it to exaggerate ancient virtues, or even to suppose their existence, in order to have an opportunity of censuring the vices of the present times with more severity!

Let us observe a due medium, and without being unjust, through indulgence to the dead, or acrimonious severity to the living, let us commend what is laudable in the one, and acknowledge what is blamable in the other. The courage, the courtesy, the honour, the gallantry of our ancestors were sullied with many gross vices, inseparable from such a state of society; in the midst of our refined vices there are still many excellent virtues, which the cultivation of reason and of manners will ever produce. A prejudice which should render us insensible of the advantages we enjoy, would be equally mean and pernicious; the knowledge that may be derived from our *Troubadours*, in regard to the manners of former times, may serve to remove it.

[To be concluded in our next Appendix.]

R

A R T. XVI.

Les Droits des trois puissances Alliées sur plusieurs Provinces de la République de Pologne, &c.—The Claims of the three powerful Allies to several Provinces of the Republick of Poland. The Reflections of a Polish Gentleman upon the Letters Patent, and Pretensions of those three Powers; with an introductory Discourse by the Editor. 2 Vols. 8vo. Londres, 1774.

THE Author of the Remarks upon the Declarations of the Courts of Vienna, Petersburg, and Berlin, speaks aloud to the whole world, and tells every potentate, 'That the cause of Poland is the cause of all nations.' And we believe, or at least are inclined to hope, that every honest mind will join issue in judgment with the above-cited Author, upon so liberal a comment.

Europe enters so far into the interest of Poland, as to compassionate the miseries of the people, and to admire the fortitude of the king; but natural sympathy must yield to political meanness; each nation, placing a watch upon her particular dominion, hugs herself in that partial security, and is not to be roused at the loud call of Nature, or by the eloquence of heroic virtue, to relieve a suffering people, or to restore an injured monarch.

All Europe execrates the unprincipled conduct of the three mighty plunderers: every Christian power (as they call themselves) beholds the giant's warring against the pigmy, yet not one of the many has spirit to lift up a stone against the Goliaths

of the North; but on such inhuman supineness the Christian is observable only in their patience.

The King of Poland is the real hero of the present age; he is truly magnanimous! He stands alone, unassisted by any ally; opposing himself to the ungrateful, rebellious spirit of his own subjects, and resisting a most powerful banditti; not to gratify the ambition of extending empire, but to secure to his people their native rights, and to defend the honour of his nation, in maintaining his own imperial dignity. He, unlike the *sans fauci* hero, aims not to destroy, but to preserve mankind. Yet, wonderful to relate! this magnanimous prince has hitherto found no friendships from the relation he bears to the *most* Christian, the *most* Catholic, and other *most* illustrious princes; who, forgetting their majesty in their fordidness, suffered public virtue, the most resplendent jewel on every crown, alone to sparkle on the turban.

The Author of the Claims of the three powerful Allies, now under our review, prepares the mind of his reader with a text extracted from the 2d Vol. of *Système sociale*, upon *la Politique est la Morale des Nations*. "The great object of eastern policy, says this writer, is to enforce an obedience to the laws; that the law of nature is equally to be observed with the statute or civil law, as essential to the good order of every community: the object of external policy is to assert and maintain the law of nature in all nations, to preserve such a balance of power, that no individual might infringe the great rule of equity, encroach upon the interchangeable rights of every citizen, or violate those moral duties, equally appointed for the mutual advantage of all degrees of people."

The preface explains the Author's design of laying before the world the pretensions of these mighty powers to the kingdom of Poland, that all mankind may form their own judgment upon a proceeding so arrogant, and so vain-glorious, that the universe has not furnished, nor perhaps ever will furnish, an example of similar pride and injustice.

He defends the cause of the Poles with temper and moderation; his candour will appear in the manner of stating the case, and leaving his readers to determine upon the question. "Have not the Poles great reason to complain of the harsh treatment they have received from the three crowns? Have these three powers the claims, in justice, which they pretend to have upon Poland? These questions are fairly stated: we will not decide upon them; but we will presume to take upon us the defence of the oppressed, and show that the strength of the argument is in their favour."

He then endeavours to shake the pride of these imperial tyrants, by reminding them of a subordination to an inferior duty, which monarchs are not apprised of, or at least seem unwilling

willing to acknowledge sensations so humiliating and so dependent. 'If,' says our author, 'these potentates who have given so much cause of complaint from the Poles, imagine they are accountable for their actions only at the tribunal of God, and their own conscience, they deceive themselves. They owe to their subjects; they owe to every cotemporary prince; they owe to their particular successors, those exemplary virtues which characterize the great King; and, amongst these attributes, justice and good faith hold not the lowest rank.'

Having thus impressed the mind with some reflections very apposite to his design, he then presents us with the claims of the crown of Hungary and Bohemia upon some provinces of Poland: On displaying the futile pretensions of these powers, the curious reader may find amusement in the many historical anecdotes of these northern countries, naturally arising from the subject: our Author goes back very far in the transactions of these countries to ascertain the original partition, and thence proves himself a man of reading and patience. He produces vouchers for the many concessions from the different powers, in copies from the original letters to Popes; from charters, statutes, donations, &c. and we suppose they are genuine, from their autograph; as they are presented to us in Latin, the language in which they were most undoubtedly written.

He then proceeds to shew us a fine opposition of light and shade, in explaining the manœuvres of the court of Russia, and the counter-conduct of the republic of Poland. Here you have the old picture once more exhibited,—a mighty prince establishing an inferior monarch in dominion, on principles of justice, affection, humanity, good neighbourhood, and other motives still more amiable and important; then, without the least remorse, he brings the whole artillery of Deceit to overthrow the goodly structure he had so lately raised, and therein proves that affectations are not to be confided in, but that real virtue is the only foundation for princes to build upon.

Then follow the claims of the king of Prussia, as marquis of Brandenburg, upon several districts in the kingdom of Poland. Our Author looks far into the history of Germany, to discover the right Poland has to those possessions which the Prussian monarch presumes to dispute; he authenticates his historical records by copies from original charters, conventions, subsequent confirmations, &c. which are transcribed in Latin, as were the former vouchers.

In his reflections upon the unheard-of proceedings of these *larrons imperiales*, he finds occasion to say, 'that the destruction of Poland ought to give the alarm to every nation, and make them tremble.' He prophetically continues, 'for a time will come when the setters now forging in the cabinets of Pozzdam, (which, allured by the specious and deceitful bait of augmenting
their

their dominions, already have shackled the courts of Vienna and Petersburg) will enslave all Europe.' And to mark the mean and rapacious character of the Prussians, 'they clear every obstacle to over-run a new country, only because the oppositions thrown in their way are found weak, and incapable to resist them.'

After recapitulating the grievous treatment his country has suffered, he concludes the first volume in the language of a Christian philosopher. 'In so melancholy a situation, nothing remains (says he) but to submit the justice of our cause to the Almighty King; who, at this time, is arbitrator between us and our enemies, and who has signified his judgment in dividing the people who delight in war. However, there still continues with us a king most worthy of a crown, upon whom the all-powerful hand of God was manifested in a visible manner upon that horrid night, the 3d Nov. 1771, to make known to the world a power that can and will, one day or other, restore to perfect happiness a nation now sunk into ruin; or, in other words, annihilated.'

He then rouses, and with patriotic fire, challenges his countrymen to shine out in spite of the cloud that overshadows them, that the world may view the Poles in their distinguishable character, 'Let us (says he) give a striking proof to all Europe what this nation, by nature brave and free, is capable of achieving under the auspices of a prince, wise in himself, and beloved by his people; then mark the difference between the ardour of martial generosity, sacrificing their lives and fortunes in fighting for the liberty of their country; and those low, vile, and mercenary wretches who have so wantonly and so unworthily oppressed it.'

The second volume is intended to prove the invalidity of those claims set up by the three powerful copartners with respect to many provinces belonging to the republick. In his endeavours to refute the pretended rights of the court of Vienna, he has recourse, as before, to history; in which many anecdotes appear, that may be interesting to those particular people who have, from sympathy or attachment, made themselves parties in their unnatural broils. This volume throughout runs into those kinds of evidences or proofs which treaties, confederacies, &c. authorise. Our historiographer, in his inquiries into the state of the different districts of *Halicz*, *Wlodzimierz*, *Owidzim*, *Zator*, *Podolia*, and *Lesser Russia*, &c. must afford information, more particularly as those countries are not generally known; and may perhaps make an opening, through which some important secrets may be discovered; not before perfectly understood by our ministerial guardians.

For a more extended idea of the present state of Poland, we must refer the reader not only to the work before us at large, but to the spirited and affecting letters on that subject; of which ample accounts are given in our 47th and 48th volumes.

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P. 79, omitted the price of Tomlinson's Medical Miscellany, viz. 4 s. 6 d. boards.

P. 144, for *constituent*, read *component* principles.

Ibid. par. 2, l. 2, place a comma after *combined*.

— last line of the paragraph, after *lime*, add, 'into a neutral salt.'

— 1. *penult.* for *be enabled*, read, 'enable him.'

P. 147, par. 3, l. 1, for *subject*, read *subjects*.

P. 397, par. 2, l. *penult.* for *two*, read *too*.

A P. 485, in the account of *The Cobler*, for 'worthy of imitation,' read, 'worthy of *the* imitation.'

END OF VOL. LI.

456, par. 6, l. ult. for *Singular*, read
Similar.



